



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



E 625 COC

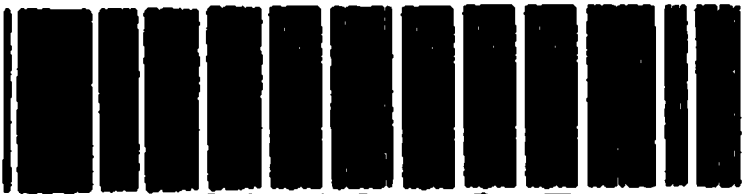
Vol 3

Oxford University
ENGLISH FACULTY LIBRARY
Manor Road, Oxford OX1 3UQ
Telephone: (01865) 271050

Full term Monday to Friday 9.30 am to 7 pm
 Saturday 9.30 am to 12.30 pm
Vacation Monday to Friday 9.30 am to 5 pm
 Saturday CLOSED

This book should be returned on or before the latest date below:

Volumes which are lost, defaced, or damaged must be paid for.



300001191F

RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.



THE CHRONICLES AND MEMORIALS
OF
GREAT BRITAIN AND IRELAND
DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER
THE DIRECTION OF THE MASTER OF THE ROLLS.

ON the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished ; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

LEECHDOMS, WORTCUNNING,

AND

STARCRAFT

OF

EARLY ENGLAND.

BEING

A COLLECTION OF DOCUMENTS, FOR THE MOST PART
NEVER BEFORE PRINTED,

ILLUSTRATING

THE HISTORY OF SCIENCE IN THIS COUNTRY
BEFORE THE NORMAN CONQUEST.

COLLECTED AND EDITED

BY THE

REV. OSWALD COCKAYNE, M.A. CANTAB.

VOL. III.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S
TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

LONDON:

LONGMANS, GREEN, READER, AND DYER.

1866.

Printed by
EYRE and SPOTTISWOODE, Her Majesty's Printers.
For Her Majesty's Stationery Office.

CONTENTS.

	Page
PREFACE - - - - -	vii
LACNUNGA - - - - -	1
ΠΕΡΙ ΔΙΑΔΕΞΕΩΝ - - - - -	81
BE EACENUM WIFE - - - - -	144
YMBE MANNES GECYNDE - - - - -	146
DE OBSERVATIONE LVNÆ - - - - -	150
DE SOMNIORVM EVENTV - - - - -	168
HORALOGIVM - - - - -	218
QVOT HORAS LVNA LVCEAT - - - - -	222
DE TEMPORIBVS - - - - -	232
CHARMS continued - - - - -	286
DURHAM GLOSSARY OF NAMES OF PLANTS - - - - -	297
SAXON NAMES OF PLANTS - - - - -	307
GLOSSARY - - - - -	351
INDEX - - - - -	375
NAMES OF PERSONS - - - - -	397

HISTORICAL FRAGMENTS.

PREFACE - - - - -	401
OF ST. MILDRIÐ, TANET - - - - -	423
ADMISSION OF MILÐRIÐ AS NUN - - - - -	429
EADGAR'S REESTABLISHMENT OF MONASTERIES - - - - -	433
PEDIGREE OF KINGS OF ESSEX - - - - -	445
NAMES OF PLACES - - - - -	447
NAMES OF PERSONS - - - - -	449

PREFACE.

P R E F A C E.

THIS third volume, now presented to the reader, contains some additions to the records of Saxon learning and study as exhibited in the two preceding volumes, showing that our forefathers, just as we do, made the better knowledge of Rome and Hellas a principal object of their pursuit. Some may decry the picture thus unveiled to view, as fetching up again the old sages, whose names and writings have been ringing in our ears ever since the days of childhood. They want something deep dyed in heathen lore, full of Thor and Woden and the goddess Hel. These more curious morsels, seasonings of the literary dish, have not been altogether absent before, and there is a savoury sprinkling of them now. Historic truth, however, offers us no unmingled colours, no whitewashed wall, no grey stucco, as its portraiture of the past, but a varied picture, such as might be drawn of the present day. For as now the general instruction in some Latin poetry and history, some Greek declensions and sentences, tinged with a foreign complexion the educated classes, and gives them a separate language and different associations from those of the more genuine Englishman; so also in Saxon times, the more inquisitive and leisured men went abroad for increase of knowledge, to the masters of philosophy and science.

It ought to be considered no small gain that in the collection now printed we are allowed an insight into the notions and prepossessions upon scientific subjects of the less instructed portion of Saxon society. The unfounded hopes, scruples, and alarms of the ignorant,

Saxon learning
was mixed.

Views of the
Saxon vulgar.

ignorant by comparison, are justly regarded by the wise with a copious contempt; but the ignorant thus possessed by alarms and scruples are by no means to be contemned; their terrors, prejudices, and passions are a power and an embarrassment to the politician, a problem to the historian, a prey to the agitator, a difficulty to the teacher.

Saxon mythology based on a true doctrine.
Woden.

Even the heathenism of the Saxons, even their wild mythology had in it an element of truth. The greatest of their gods was Woden, whose chief characteristic was his search for wise men everywhere, his encounters of skill with them, and his victories in those conflicts. Coming down to a level with the ideas of simple folk, he is represented as solving riddles and hard questions, like a shepherd in Vergilius, or king Solomon in Iosephus. He rules the universe. His name is etymologically connected with far-spread terms for Wit and Wisdom. He therefore is a corrupted likeness of the Supreme Intelligence.

Friya.

Friya is the Saxon Venus, a personification of an instinct which seems to pervade The All. Taking her name from Frian, to love, whence we still retain Friend, a lover, she represents the ever active law of combination, which the Great Unslumbering Artificer has given to all elements, that they may never sink into inertness.

Thor.

Thor is the god of thunder, striking with his resistless hammer such blows as pass mortal sinew. The lightning bolt and the thunders roar have ever been powerful to remind the fretful insolence of mannikins that greater than they he is He who made the world.

Tiw.

Tiw was the god of slaughter, who taught the bold overriding forward warrior of the North to follow upon the footsteps of the victor of Babylon and give his severed head a satiety of blood: who with stratagem and retreat baffled the great invasion of Darius; who robbed the Kelt of his fair western territories, and armed Hors and Hengist against Britain.

The future life was the paradise of the brave ; the Valhalla. Christian martyr looked not forward to his heavenly crown with a sincerer faith, than the Saxon, dying in desperate fight, to his endless life in the Hall of Slaughter. And here was at least a virtue encouraged and hoping a reward. Thus did the baptism of blood qualify for immortality, and religion led to victory.

Perhaps it was folly to put any faith in dreams. *Dreams.* The copying out of dream books does not, however, imply an entire belief in their doctrines, but rather an experimental inquisitive spirit. Probably the Saxons were at least not slow to expect some glimpse into the future from these nightly visions. A book is still bought and sold and consulted by the less indoctrinated part of our countrymen, called Mother Shiptons Dream Book, which treats the subject much in the same manner as the Saxon. Upon matters of this kind it is often desirable to inquire what the great freethinkers of the philosophic age in Greece held and argued ; for discussion in that age was hampered so little by institutions and interests, that their views often cast light upon modern questions. Aristoteles has a treatise on Divinations by dreams, in which he does not scoff and mock, as with three words he not rarely can, at the popular notions, but seems to be balancing his sense of the value of testimony against his foregone conclusions from his fixed opinions. He begins by saying that the choice of refusal of this divination with contempt, or its acceptance as true, is difficult, for that the general persuasion of its value seems the result of experience, but the want of a sufficient occasion for such revelation, and its being made to what men soever, and not to the best or wisest, is a reason for distrust. And in this tone he continues. These balanced expressions, indicating no distinct opinion, or, indeed, an entire denial of the significance of dreams, were no food for the restless readily alarmed mind of the people.

Dream books.

There was, alongside of the sceptic and materialist philosopher, an early doctrine about dreams, and a copious literature. Artemon, Antiphon, Straton, Philochoros, Epicharmus, Serapion, Kratippos, Dionysios Rhodios, Hermippos, are named as authors on this subject, and patrons of the common superstition. There were established and frequented dreaming places, as the fanes of Asklepios at Epidauros, of Amphiaraos at Oropos, of Amphilochos at Mallos, of Sarpedon in the Troad, of Trophonios at Lebadea, of Mopsos in Kilikia, of Hermonia in Makedonia, of Pasiphae in Lakonia.¹ The writings of Hermippos of Berytos filled five volumes. Nowhere was dreaming more rife, nowhere more greedily listened to, than in Iudæa, about the Christian era, yet there many of the provocatives to folly had been banished by a pure worship of God. We may still look through a professed systematic treatise of Judging Dreams in the *Oneirokritica* of Artemidoros the Ephesian, whose work has been four times printed in the original, and translated into Latin, French, and Italian. The method of composition followed in these Saxon pieces is more like that of Achmet or Apomasar, who pretends to embody the experience of India, Persia, and Arabia. Thus, spite of freethinkers, spite of Moses and the prophets, spite of Gospel and Epistle, couched in the breasts of the people there still lies a strong awe and hope from the phantasms of sleep. Here too the Saxon is a fair parallel to the living Englishman. While his bookish men study their Greek and their Latin, their astronomy, cosmogony, and computus, he contents himself with an encyclopædic dream literature, and feeds his fancy instead of loading his head. It is the way of the world.

Astrology.

The art of foretelling the event of a disease, death or restoration, is a branch of astrology. *Ἀστρολογία*, astrology, is an older name for astronomy, and the abuse of

¹ See Tertullianus de Anima.

the study of the stars has been closely connected with its legitimate use. Clemens of Alexandria gives some account of the tenets of the astrologers, making the stars indications only of celestial agencies, and attributing to them no power of themselves. By annulling the influence of fate after baptism, he makes astrology more reconcileable with a profession of Christianity.¹ St. Augustinus of Hippo tells us he in his youth devoted himself to this divination by the stars, and was recalled from the folly by the advice of one who had pursued it for a profession, and had fathomed the hollowness of it.² Favorinus³ denied, and with truth probably, that this science of the Chaldæans was as old as they pretended, and that the founders and authors of it were such as the votaries would have supposed.

The early centuries next after the Christian era produced a rank crop of literary forgeries; not a few of which left a progeny of falsehood, which lives even in our days, and secures a band of adherents given over to believe a lie. Some ingenious scribbler among those forgers constructed his medical book on astronomical principles, giving an account of diseases and their results as depending on planetary influences, and to secure a better respect for his wares inscribed them with the name of Hermes Trismegistos. This great name belonged to the god *Ἡρμης*, who was the author of the Egyptian sacred books. Of them an interesting account is found in Clemens, who by his residence in Alexandria was qualified, and by his lively curiosity and greediness of reading was urged to become acquainted with their contents. The information we receive from him is in itself probable and sufficient. In the liturgical proces-

Books by
Hermes Tris-
megistos.

¹ Fragm. 70, 78. He taught a catechetical school at Alexandria, A.D. 188.

² Confessiones, IV. 3.

³ M. Aulus Gellius, xiv. 1.

What the books
of Hermes
really were.

sion, says he, first advanced the chanter with two books from Hermes, one of hymns to the gods, and another of the method of the royal life. After him came the time observer, he is bound to have ready on his tongue the four books of Hermes of the arrangement of the fixed stars, of the conjunctions and illuminatory powers of the sun and moon, and of their risings. Next came the holy scribe, with wings upon his head, a book in his hands, and a hollow rule, in which is contained the reed for writing and the ink. He must know, what are called hieroglyphics, about the mapping of the universe and the earth, the positions of the sun, moon, and five planets, the chorography of Egypt and course of the Nile, preparation of holy instruments, and places appropriated to them, and about measures and articles of use in the temples. Then comes the robesman with the cubit of righteousness and the ladle of libation. He must know what are called the educational and sacrificial matters, ten in number, relating to divine offices, as sacrifices, firstfruits, hymns, prayers, processions, feasts, and the like. After all these comes the prophet, and behind him those that carry "the outsending of the loaves." The prophet learns by heart the ten hieratic books, about laws and gods and the instruction of the priests. There are then forty two books "necessary to Hermes," thirty six of which embrace the whole philosophy of the Egyptians, which the aforesaid learn by heart, and the remaining six of a medical nature about the treatment of the body, and diseases, and instruments, and drugs, and the eyes, and womens specialities the carriers of the portable chapels must know.

About all this there is a very practical air: a ritual¹ without which the public worship would be unduly performed, and an instruction for travelling doctors, that

¹ The ritual of the dead has been published and translated.

they might cure the ailing. There is no talk of prognostics nor horoscopes (γενεθλιακά.) And indeed one of the antient medical works of the Egyptians has been published by Brugsch ; nor does it, we say on his authority, contain any such follies. But under the venerated name of Hermes were issued books of astronomical forecasts of diseases, setting forth the evil influence of malignant stars upon the unborn ; telling how the right eye is under the sun, the left under the moon, the hearing under Saturn, the brain under Jupiter, the tongue and throat under Mercury, smelling and tasting under Venus, the parts that have blood under Mars. So that if any of these planets be in a bad aspect at conception or birth, the man will suffer some debility in the corresponding part of his body. “ If a man take to his bed when the moon is in Aries, Saturn being in opposition, quadrature, or conjunction with it, especially if the moon is on the wane, the beginning of the disease will be by a chill ; there will be heaviness of the head and eyes and tonsils, and mucous runnings about the chest, and sobbings, and nightly intensifications of the symptoms, inwardly much heat, with a chilly surface and cold extremities, and faintings, and want of appetite and unseasonable perspirations. There are suitable cordials, and laxatives, and purgatives ; but bleeding is of no use. The patient, if no beneficent planet is in company with, or in opposition or quadrature, will not get over it, but will die. If, however, a beneficent planet is in the scope of view, after a considerable touch of disease the patient will recover, or will out of the one disease drop into another, and will be subject to nightly delirium. And if Mars be in the same position (as was said above of Saturn) the patient will inevitably die, and so till Mars is in opposition.” Among the works attributed to Galenos has been preserved one to the same purpose as that just mentioned. It is intituled, Γαλήνου περὶ κατα κρίσεως προγνωστικά ἐκ τῆς μαθηματικῆς ἐπιστήμης, where “ mathematic ” means

Forgeries
under the name
of Hermes.

"astrological." It opens with plausible words about inquiries conducted by the Stoics into the nature of life, and tells us that men following the medical art without a knowledge of physics roll about in the dark, and grow old in their stupidity. When it proceeds to its proper doctrine we learn that "If the patient takes to his bed when the moon is in Aries, and in position with Mars or the sun, the disease will be in the head with inflammation, and pain of the meninx, or lining membrane, and constant fevers and sleeplessness and burning and thirst and a roughened tongue, and inflammation of the chest, and disorder of the liver, and excited irregular pulses. In such cases depletion of blood will be useful, and application of all that cools and comforts."

Such was the origin of the dream theories and the prophecies about the event of diseases found in this volume.

When the proper astronomical signs ☾ and ♂ and ♀ and ♄ and ☐ are employed, talk of this kind is enough to captivate the imagination of many a man sober and prudent enough in his daily affairs, and capable of making money. The Greeks read, copied, and transmitted to us such scientific doctrine, and the Saxons should not be over much blamed for doing the like.

Upon evidence, which nothing contradicts, but which is not in itself very copious, the authorship of the translation or adaptation of the work of Beda de Temporibus has been attributed to the grammarian Ælfric.

Ælfric.

Ælfric was so common a name, that to identify our man we should observe, he is often associated with the Ealdorman Æðelmaen and his son Æþelpeard by his own writings and cotemporary documents. They were his patrons and friends.

His friends.

In the Chronicle at the date 1017 occurs the entry; On þissum geape pær Eaðric ealdorman ofrlagen

ƿ Æþelþeapð Æþelmæþer sunu Ʒneatan. *In this year Eadric, an ealdorman, was put to death.* and Æþelweard, son of Æþelmær the great. At the date 1013 Sweyn came to Bath, and there stationed himself, and to him came Æþelmær at the head of the western thanes and made his submission; ƿ com Æþelmær ealþoþman þýðer. ƿ þa þerþeþnan þeþenar mið him ƿ buþon ealle to Speþene. ƿ hi Ʒiþludon. The two come again together in a charter as granting estates; Uiginti mansiones quas Æðelwerdus filio suo Æðelmaro longe ante mortem suam donavit. This Æðelweard seems to be the grandfather, a son in law of the gallant Birhtnoð, renowned in history and song, and the Æðelweard who is entered in the Chronicle as kings high reeve killed in Hampshire in attempting to repel a landing of the Northmen in 1001.

These are the men, or such as these, with whom Ælfric was on terms of affection.

The Latin preface to Ælfrics Homilies, already published, opens thus; "Ego Ælfricus alumnus Athelwoldi beneuoli et uenerabilis præsulis:" the bishop Æþelwold of whom he here speaks, was the ally of Dunstan and king Eadgar in the reestablishment of the monastic system in England, bishop of Winchester. Further on in this volume, in the preface to the Historical Fragments, some account of him will be found. He occupied the episcopal throne from 963 to 984, and ruled with energy and success. He established or superintended a school at Winchester,¹ of which Ælfric here declares himself an alumnus. In the unpublished Homilies occur the following words: Uþ Ʒæðe eac ofþ æþelpoð þe halþa biþceop þe nu ƷƷncð þunðra ðuþh Ʒoð. þ he cuðe anne mann mið ælþeþe biþceope. þe poðe ðƷuncan ou lenctene þonne hine lýrte. þa Ʒume ðæg bæð he þone biþceop ælþeh. blætþian hiþ Ʒul. he nolde. ƿ þe ðƷƷrþa ðƷanc

His teacher.

¹ See page 415.

butan blætrumge 7 eode him út. Man flætte þa ænne feapn. fepinga þær ute. 7 ge feap an him togeaner. 7 hine ðyde þ he hif feopn foplet. 7 gebohte fpa ðone untiman ðpenc. *The saintly bishop Æpelwold also often said to us, he who now is working miracles at his tomb, that he knew a man with bishop Ælfheah who had a mind to drink in Lent whenever he pleased. So one day he requested bishop Ælfheah to bless his cup. The bishop refused, and the silly fellow drank without a blessing, and went out. Well, somebody suddenly set a dog upon a bull out there, and the bull ran at the man and gored him, so that he lost his life, and bought the untimely drink with that price.* In this passage "us" stands for the scholars in the abbey school at Winchester, Ælfric himself among them; and as Æpelwold frequently recited his story, tending to the due observance of lent and a proper appreciation of episcopal dignity, we may conclude that the alumni of Æpelwold were receiving an education to fit them for the priestly office. Ælfheah, who is mentioned, is the bishop of Winchester, 934 to 951, who gave Æpelwold the tonsure and ordained him priest.¹ Ælfric wrote a life of his master, and father in Christ, "patris nostri," as he says, and addressed it to bishop Kenulf, who occupied the see but a very short time, his accession and death being put both in the same year, 1006, by Florence of Worcester, confirmed by the Chronicle.

Ælfric not
archbishop of
Canterbury.

In many books it will be found set down for a fact, that Ælfric, our subject, the vernacular translator, was the same as the archbishop of Canterbury; but this is impossible, for as he wrote that life in 1006, and calls himself in the first words of it² "Ælfricus abbas," he could not be the man who was archbishop of Canterbury from 995 to 1005. There never was any passable authority for the misstatement.

¹ See page 407.

| ² HAB. Vol. II. p. 255.

In the second volume of his homilies, as yet unpublished, Ælfric tells another story off his own pen, and from the date assignable to it, it may have come to his knowledge while at Winchester. Sum ungerað man pær mid ælfrtane birceope on piltun rcipe on hirede . ge man nolde gan to ðam axum on þone roðner dæg . swa swa oðre men dydon þe þa mærran gerohton . þa bædon hys gerefan þ he eode to þam mæsse preoste . y underfæncge þa gerynu þe hi underfengon . He cwæð ic nelle . Hi bædon þa git . 'he cwæð þ he nolde . y wealode mid wordum . y gæde þ he wolde hys wifes brucan on þam unalýfedum tīman . Hi leton þa swa . y hit gelamp þ ge gedwola rad on ðære wucan ymbe sum ærende . þa gertodon hine hundas . hetelice swýðe . y he hine weode of þ hys geaht ætrod ætforan him . y þ hof hine bæp forð swa þ þ wepe him eode þurh út . y he weoll cwelende . He wearð ða bebýrged . y him læg on uppan wea býrðena eorðan binnon geofon nihton . pær ðe he forfoc þa weapa axan . On Palm Sunday branches of olives or other trees are burnt to ashes in the usual ecclesiastical service ; and on the Ash Wednesday of the year following, a small portion is placed with benediction upon the forehead of each kneeling worshipper. “ *An illconditioned man was one of the retinue of bishop Ælfstan in Wiltshire, at Ramsbury ; this man would not go on Ash Wednesday to receive the ashes, as others did who went to mass. His companions urged him to go to the priest and receive the mysteries as they did. He said, I will not. They still urged him ; he said he would not, and travelled beyond the subject, saying that he would enjoy his wife at the times not permitted. So they left it ; and it happened that the heretic rode that week on some errand. So dogs made at him very savagely, and he defended himself till his staff stuck in the ground before him, and the horse carried him forward, so that the spear went right through him, and he fell adying. So he got buried, and many loads of earth*

Ælfric tells a story learnt at Winchester.

lay atop of him within seven days because he refused a few ashes. If with Professor Stubbs we suppose Ælfstan to have been bishop at Ramsbury from 974 to 981, we have here a story Ælfric perhaps heard at Winchester.

Ælfrics age:
first approxi-
mation.

Before we fetch away Ælfric from Winchester we must observe that taking the words "Often said to us," in the widest sense, as if the relater were only in the position to be remotely a hearer, and drawing the dates to the strictest point, 984, we may at least suppose that Ælfric was fourteen at that date, and born not later than 970.

Ælfrics Ho-
milies, as pub-
lished.

His age.

The first of his works known to us are the published homilies. The first volume was finished in the archiepiscopate of Sigeric, 990 to 994, and dedicated to him. Now if Ælfric were born so late as 970, he shews a knowledge of the Latin language, a force of judgment, and a discretion beyond his years; we are induced now to put his birth back beyond 965. About the date and the dedication hangs no doubt whatever; here are his own words, "Ego Ælfricus alumnus Adelwoldi beneuoli
" et uenerabilis præsulis salutem exopto domno archi-
" episcopo Sigerico in Domino."

Ælfric goes to
Cerne.

The Saxon preface to the same homilies tells us he had left Winchester, and gone to Cerne; that this move took place in the time of Ælfheah, successor of Æpelwold, and bishop of Winchester, 984 to 1005, after that archbishop of Canterbury, and slain by the Danes; that he was then a priest and had taken the monastic vows, and that he was selected and induced to leave by the ealdorman Æpelmær. Amongst these words occurs the expression on *Æðelpeder dæge in the time of king Æðelred*; whence Mr. Thorpe has concluded that "he speaks of king Æpelred's days as past," that is, that the homilies were published after 1016. But what is then to become of "salutem Sigerico?" In Ælfrics words nothing about past is to be found, and it is clear that he entered the new foundation at Cerne between 984 and 994. Ic ælfric munuc ȝ mærræppeort fpa þeah pacepe

þonne ƿilcum hadum gebyrge ƿearð arend on æþel-
 neðer dæge cyninger ƿrain ælƿeage biſcobe . aðelpolber
 æftergengan to ƿumum mynſtne þe iſ Cernel gehaten .
 þurh æðelmænes bene ðæs þegenes . hiſ gebyrð ƿ
 goobnyr rið gehƿær cuþe. At the end of this preface
 Æþelweard is mentioned, as having wished for forty four,
 instead of forty, sermons in his copy.

Wanley¹ has copied for us the following words on the
 commemoration sermon for One Confessor: “ Hunc ser-
 “ monem nuper rogatu venerandi Episcopi Athelwoldi,
 “ scilicet iunioris, Anglice transtulimus, quem huius
 “ libelli calci inscribi fecimus, ne nobis desit, cum ipse
 “ habeat.” Æþelwold, the younger, so called to dis-
 tinguish him from the saint, was bishop of Winchester
 after Kenulf, from 1006 till 1015. The proximity of
 Cerne to Winchester reminds us that the homilies were
 put forth while Ælfric was in Dorset, and as he says
nuper, we may understand at least that this expression
 does not draw the composition of them down below
 1006; but allows a considerable space in earlier years.
 The homily is at the end of the second book² of the
 printed edition.

Requested by
 Æþelwold, the
 younger, to
 translate one in
 particular.

Appended to this first volume or set of homilies we
 find the treatise on years and days, and the relation
 generally of the heavens to the earth, in one copy³ only;
 and the evidence that the work is Ælfrics arises from
 this circumstance only, and a general probability from
 the method of handling the translation from the Latin,
 with the difficulty of assigning such a work to any other
 writer.

Author of the
 treatise on
 years, etc.

The two first books of homilies were immediately fol-
 lowed by another collection, a third and fourth book:
 “ Hunc quoque codicem,” says he, “ transtulimus de Lati-
 “ nitate ad usitatam Anglicam sermocinationem.” These
 are yet unpublished. In the Latin preface he truly

¹ Page 125 a.

² Vol. II., p. 548 of the published
 copies.

³ MS. Bibl. Cant. See Wanley,
 p. 160 a.

states that an English version did not admit, as it is the language of common sense, of the flourishes which were then the fashion among Latinizers. "Hoc sciendum
 " etiam quod prolixiores passiones breuiamus uerbis, non
 " adeo sensu, ne fastidiosis ingeratur tedium, si tanta
 " prolixitas erit in propria lingua, quanta est in Latina:
 " et non semper breuitas sermonem deturpat, sed mul-
 " totiens honestiorem reddit." His patrons Æðelweard
 dux and Æðelmær are mentioned here also; and as the
 title of dux is given to Æðelweard, it must be understood
 that the king's high reeve, killed in 1001, is meant,
 " Non mihi imputetur quod diuinam scripturam nostre
 " lingue infero. quia arguet me præcatus multorum
 " fidelium et maxime æþelpeþð ducis & æðelmeþu nostri
 " qui ardentissime nostras interpretationes amplectun-
 " tur lectitando." The English foreword also sounds in
 similar tones, and he greets humbly the man of rank,
 speaking of Æðelmær only as a friend. Ælfric gnet
 eadmodlice Æðelpeþð ealdorman and þu leof fpiðost 7
 æðelmær fpylcepa geppta me bædon.

Date of the
 third and
 fourth books
 of homilies.

In the passage here quoted, unless Ælfric turned
 upside down the relationship of father and son, this
 third book of homilies was published before 1001. On
 a former page it was evident enough that the two first
 of the whole number of four was published before the
 death of Sigeric in 994. Mr. Thorpe will not, without
 more weighty arguments, persuade me that none of
 these were written till after 1016. Shortly before and
 shortly after 994 seems a probable date.

Æþelweard
 his friend.

In a preface to his translation of the legend of St.
 Thomas, Ælfric expresses some hesitation: St. Augus-
 tinus of Hippo had offered a moral objection to the
 vengeful character of part of the story, and concluded to
 reject it; "licet nobis non credere, non enim est in
 " catholico canone," because it was not scripture. But
 Æþelweard had strongly entreated, and omitting the
 objectionable passage, Ælfric complied: he here calls him
 venerabilis dux. The Indian legend of St. Thomas is

mere fable from first to last, and it had been better left untouched.

The abridgement of the Old Testament history was written by Ælfric after the Homilies in four books, say after 995 and before the death of Æþelweard in 1001. The preface to Genesis begins with a humble greeting from the monk Ælfric to the ealdorman Æþelweard; Ælfric munuc Ʒnet Æþelpeard ealdorman eadmoðlice, and it ends with a declaration that he will translate no more books from the Latin. Ic cpeþe nu þ̅ ic ne deapn . ne ic nelle nane boc æfter þ̅repe of Leðene on Enghre apendan. Translates part of the Old Testament.

It is scarcely probable that Ælfric was the translator of the Gospels. Other translations of parts of the Scriptures had been made before his time; Æþelweard had requested him to translate Genesis as far as Isaac son of Abraham, for some one else had provided him with a translation from Isaac to the end of the book: for þam þe Ʒum oþer man þe hæfde apend fram Iŷaace þa boc of ende. A great horror of furnishing any food for mistaken opinions in morals or theology then prevailed among bishops and clergy: they treated men as children are treated now. Ælfric did not think it advisable to translate every chapter in Genesis: he says he once knew a priest, his own master at that time, who had a copy of Genesis, and could partially understand Latin; so said this man concerning the patriarch Jacob, that he had four wives, two sisters, and their two maid servants. Ðpilon ic Ʒ̅re þ̅ Ʒum mæŷŷeppeoŷt . Ʒe þe min maŷiŷten Ʒær on þam tman . hæfde þa boc Genes̅ŷ . Ʒ he cuþe be ðæle lyden undeŷŷtandan . þa cpæþ he be þam heahŷeðene Iacobe þ̅ he hæfde Ʒeopen Ʒiŷ . tpa Ʒeŷŷuŷtpa Ʒ heopa tpa þ̅nena. The citations in the Homilies from the Gospels are not verbally the same as the extant translation; but that bears little on the subject. Beda was at his death employed on a translation of the Gospel of St. John into our own tongue, “ in Not the translator of the Gospels.

“nostram linguam.”¹ It is of more import by far, that where we expect some mention of such a work from Ælfric himself we do not find it.

Translates the
grammar.

The Excerpts from Priscianus and Donatus, called Ælfric's Grammar, were translated at least after his collection of the whole eighty homilies. Ic Ælfric polde þar lýtlan bōc apēndan to engliscum gereordre of þam ƿtærƿærte ðe is gehaten grammatica ƿiððan ic þa ƿpa bēc apende on hundeahtatigum ƿpellum. And it is pleasant to hear him again telling the praise of bishop Æpelwold. “Si alicui tamen displicuerit nostra interpretatio, dicat quomodo uult, nos contenti sumus sicut didicimus in schola apelpoldi uenerabilis presulis, qui multos ad bonum imbuit.” And he declares that a few years since, before the measures of Dunstan and Æpelwold had taken effect, no English priest could explain or dictate a Latin letter. ƿpa ƿpa ƿær gedon on angelcýnne nu ƿor anum ƿearum gearum . ƿpa þ nan englisc ƿƿeort ne cupe dihtan . oððe armeagan ænne ƿiƿtol on leden . of þ dunƿtan aƿcebiƿcop ƿ apelpold biƿcop æft þa lape on munucilum aƿæpde.² This grammar is for “puerulis tenellis,” the little boys of the monastic school, in whose behalf our writer shewed so much interest. The same purpose and the same date must be assigned to the Colloquium.

The Collo-
quium.

What he says
to bishop
Wulfsige.

A collection of rules or canons for the clergy is prefaced by some very outspoken words addressed to bishop Wulfsige, in whose diocese the monastery at Cernel we may presume to have been : for Ælfrics dimission by Alfheah no ways bears upon the question. Ælfricus humilis frater venerabili episcopo Wulfsino salutem in Domino. Obtemperavimus iussioni tuæ libenti animo, sed non ausi fuimus aliquid scribere de episcopali gradu, quia vestrum est scire, quomodo vos

¹ Vita in Smiths edition, p.793.

² The variations from the printed

text are taken from the MS. Somner used.

oporteat optimis moribus exemplum omnibus fieri et continuis admonitionibus subditos exhortari ad salutem, quæ est in Christo Jesu. Dico tamen, quod sæpius deberetis vestris clericis alloqui et illorum negligentiam arguere, quia pene statuta canonum et sanctæ ecclesiæ religio vel doctrina eorum perversitate deleta sunt: ideoque libera animam tuam et dic eis quæ tenenda sunt sacerdotibus et ministris Christi, ne tu pereas pariter, si mutus habearis canis. Nos vero scriptitamus hanc epistolam, quæ Anglice sequitur, quasi ex tuo ore dictata sit et locutus esses ad clericos tibi subditos.¹ Wulfsige or Wulfsinus was bishop of Sherborne, 992 to 1001.

That Ælfric became abbot before 1006 had passed is Becomes abbot, certain. Others have supposed, and with every appear-^{1005.}ance of truth, that he was the first abbot of Eynesham on the Thames (now Isis), near Oxford. The foundation charter is printed by Kemble,² and in the New Monasticon;³ it bears the date 1005; it recites that Æpelmær gives the endowment, and that he received some of the estates from his father Æpelweard a good while before his death; some had come to Æpelweard from his father in law Beorhtnoð, who was killed in defence of the coast in 991 at Maldon. Nothing was more likely than that Æpelmær should appoint his friend Ælfric to preside over the community. Accordingly he extracts from bishop Æpelwolds version of the Benedictine rule some part for his society, beginning in Latin thus, calling himself abbot among them, Ælfricus abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo uobiscum degens, uos necesse habere, quia nuper rogatu Æpelmeri ad monachicum habitum ordinati estis, instrui ad monachicum habitum dictis aut scriptis.⁴

¹ D.D. p. 141.

² C.D. 714.

³ Vol. III.

⁴ Wanley, p. 110.

Abbot again,
1006.

In 1006 again we find him introducing his life of Æpelwold to bishop Kenulf and the Winchester community with the proper words, Ælfricus abbas, Wintoniensis alumnus, and so on.

A different
man from the
archbishop of
Canterbury.

Thus we trace from his own writings and contemporary authority the life of the grammarian to the date 1006, the year of the death of the Ælfric who was archbishop of Canterbury. No one of this age, in which we live, is a more careful scrutinizer nor a more widely read expounder of those early times of our domestic history than Sir Frederic Madden. He has just published his verdict in these words, "Notwithstanding all that has been written on the subject, it seems impossible to identify Ælfric the grammarian with Ælfric the archbishop of Canterbury." He then tells us what the archbishop was, probably abbat of St. Albans, certainly bishop of Ramsbury and Wilton, and then archbishop.¹ These were two different men, each with a home and an abbey and a career of his own.

An epitaph.

To the glossary which goes by the name of Ælfric, and which may be his, are prefixed in the printed text some verses as follows ;

Præsulis hic redolent Ælfrici lypsana summi,
Qui rector patriæ perstitit Angligenæ.
Inter pontifices rutilans ceu mystica lampas,
Defensor regni, necne salus populi.
Heu nostram fera mors extinxit nempe lucernam ;
Heu nostri cecidit fons quoque consilii.
Hunc sexta decimaque kalendas namque Decembris
Assumpsit Michael seu dedit Emmanuhel.

It belongs to
the archbishop
of Canterbury.

This is the epitaph of the Archbishop. The Præsul summus, the Rector patriæ, the Pontifex, the Salus populi are due to his station ; the Defensor regni, the Fons consilii to his vigour and wisdom ; the Redolent

¹ Matthew Paris Hist. Angl. Pref., p. lx.

to the odour of sanctity in which he died; and the xvi. kal. Dec. to the 16th November, the day of his death.¹ If the glossary is the archbishops well and good. If it be the grammarians those verses are out of place: the original MS. is missing, and we possess only a transcript by Junius "ex membranis Rubenii," from a MS. the property of the painter Rubens. We cannot therefore examine the handwriting nor the position of this epitaph. It does not belong to the Grammarian, and the letter, as printed by Somner on the same page, belongs to the archbishop of York.

Whartons account of an affixed note on the Cambridge copy of the Saxon annals, and its defining the year of Ælfrics birth, has been exploded by Ingram; the word is Ælfred, and the hand that of archbishop Parker. In the year 1006 Ælfric the grammarian, monk and abbot, cannot have been less than forty one years of age. Beyond his abbacy of Eynesham I cannot carry him. The Præsul just examined was not he. His friends were gone; the submission of Æpelmær the great to Sweyn in 1013 did not save Æpelweard his son from death, 1017, by Cnut.

Some people want to make him archbishop of York, who was known for Ælfric Puttuc or Putta,² as much as to say, quite a different Ælfric, who came to the see in 1023 and died 1050, at which date the grammarian would be eighty five, and who was appointed by Cnut, who slew the grammarians friends and cared nothing for his vernacular; and this posthumous promotion the poor man is to obtain without one shred of evidence of any kind. Only somebody wrote an epitaph upon quite a different man and called him Præsul summus. Wharton shews that the death of the archbishop of York occurred ix. kal. Feb.

Our account makes him no more than abbot.

Not archbishop of York.

¹ Wharton, *Anglia Sacra*, p. 127, cites a Canterbury martyrology for the day of the archbishop's death.

² F.W. some MSS.

Only abbot.

The volume of Homilies in the C.C.C.C. library, No. 198, has a rubric on the first page of the text, "Ælfricus abbas transtulit." Now he was not abbot when he wrote the homilies, that rubric is therefore by the transcriber, and it appears that he, whoever he were, could not raise him higher than an abbacy.

Malmsburys error.

Malmsbury in his fifth book *De Pontificibus* makes Ælfric abbot of Malmsbury, with the following erroneous identification; "Reliquit aliquantos codices non "exigua ingenii monimenta, vitam sancti Adelwoldi, "antequam eam Wlstanus operosius concinnaret, ab- "breviationem passionis sancti Edmundi, libros multos "ex Latino in patrium sermonem versos." Ælfric abbot of Malmsbury, as appears by the previous page of the same writer,¹ was appointed by Eadgar in 974, when the author of those sermons in his native tongue was a pupil at Winchester. By favour of N. E. S. A. Hamilton, Esq., I have collated Malmsburys autograph MS. at this passage, and just before these words appears a blank erasure of more than three lines, a proof that Malmsbury had found himself in error, and yet, as now is clear, had not entirely cancelled the mistake.

Matthew Paris correct.

Matthew Paris in his account of Ælfric abbot of St. Albans, afterwards archbishop of Canterbury, makes no allusion to such writings, but much more justifies the compliments *Defensor patriæ necne salus populi, Fons quoque consilii*.

Ælfric on the Old and New Testament.

The treatises on the Old Testament and on the New were written by Ælfric, after his rise to an abbacy. Ælfric abbod ȝnet ƿneondlice Siȝƿeð æt eaƿt Heolon. The writer identifies himself, for he says he translated the book of Joshua for Æpelweard ealdorman. Ðiƿ ic aƿende eac on englisc hƿilon æþelƿeðde ealdorƿmen. He says the like concerning the book of Judges. Ðiƿ man mæg ƿæðan ȝe þe hiȝ ƿeð to ȝehƿenne on þæƿe

¹ In Caves Collection.

englyrcan bec þe ic apende be þyrum. The mention of his translation of the books of Kings is to be understood of a portion of the as yet unpublished third and fourth volumes of Homilies, which contain a summary of that part of Scripture. Four hides of land at East Heole, where Sigwerd lived, were granted in 963 to Abingdon,¹ and Abingdon is a very few miles from Eynesham.

Ælfric had imbibed the tenets of his teachers, and was a strong advocate of celibacy in the clerical order. We find him as abbot defending his position in a piece of which a small fragment remains to us. *Advocates clerical celibacy.* *Ælfric abbod gnet Sigefurð: fpeonðlice. We is gefæd þ þu sædest beo me þ ic oðer tæhte on ængliscen gepputen oðer eoper ancon æt ham mid eop tæhð. for þan þe he sputelice sægð. þ hit seo alefð þ mæssefpeonstef pel moten pifigen. y mine gepputen pðcpeðeð þysen. Nu secge ic þe leofre man þ me is lað to tælen ægne² godes fpeonð: gýf he godes riht ðurð.³* The writing is later than the age of Ælfric. For a contemporary Sigefurð murdered in 1015 see the Chronicle at that date.

As abbot he greets Wulfgeat. Ic *Ælfric abbod on þyrum englyrcum geppute fpeonðlice gnete mid goder gnetinge Þulfzet æt ylmandune. be þam þe pīt nu her fppæcon be þam englyrcum gepputum. þe ic þe alænde. þ þe pel licode þæra gepputa andgīt. y ic ræde þ ic polde þe rum arendan gīt.⁴* He had lent some English writings to Wulfgeat, who was well pleased with them. Ylmandun here mentioned may be certainly interpreted⁵ as Ilmingdon, on the borders of Warwickshire and Gloucestershire, with the down close to it. Ilmingdon is the next parish to Mickleton, where one

¹ HAB., Vol. I, p. 327.

² For æigne.

³ MS. Cott. Vesp. D. xiv. fol. 3 b.

⁴ Wanley, p. 69; MS. Laud. E. 19.

⁵ Tredington in C.D. 620 is the next parish eastward.

of the Eynesham foundation estates lay. We recognize a good probability that Wulfgeat of Dunnington, ten miles from Ilmington, and near Alcester, is closely connected with this Wulfgeat.

Abbot in
another piece.

There is another piece by Ælfric abbot, addressed to Wulfstan, archbishop of York from 1003 to 1023, and the tokens of authorship cannot be mistaken. *Ælfricus Abbas Wulfstano venerabili Archiepiscopo salutem in Christo. Ecce paruimus uestræ almitatis iussionibus . transferentes Anglice duas epistolas quas Latino eloquio descriptas ante annum uobis destinauimus . non tamen semper ordinem sequentes . nec uerbum ex uerbo . sed sensum ex sensu proferentes . quibus speramus nos quibusdam prodesse ad correctionem . quamuis sciamus aliis minime placuisse . sed non est nobis consultum semper silere . et non aperire subiectis eloquia diuina quia si præco tacet . quis iudicem venturum nuntiet. Uale feliciter in Christo.*¹ He here also pronounces against marriage of the clergy.

Not archbishop
of York.

I have now shewn that Ælfric was never archbishop of Canterbury, never abbot of Malmsbury, and two or three words will demolish Whartons grounds for clapping on his head the mitre of York. Wharton himself shews that the archbishop of York had been præpositus of Winchester. Ælfric quitted Winchester at an early age. But he might come back as provost or prior. Yes, but Wharton ought to have remembered that abbot, which Ælfric calls himself, was impossible at Winchester. Where a bishops see was placed, in that cathedral there was never an abbot.

Not abbot of
Peterborough.

The author of the Dissection of the Saxon Chronicle has imagined Ælfric to have been abbot of Peterborough; but it seems to me that he views history as a subject to be operated on at will by a clever anatomist, who can put a little place like Eynesham into

¹ Wanley, p. 22; DD. 452.

his pocket without discovery. As I prefer being guided in matters of the past by written tradition, I cannot argue on surmises.

Ælfric accepted the spurious Epistle to the Laodiceans : a recent writer on the history of the canon, who rarely speaks without care, has, in mentioning the error, called him abbot of Cerne ; this is, I suppose, a wholly conjectural statement, and, as I have shewn, a false one. Not abbot of Cerne.

In Lord Londesboroughs museum is a plate of lead arranged as for a cover of a book, with two lines of Runic letters, and the first six lines of the Saxon Preface to the first volume of Ælfrics Homilies, ending at þaȝ (ðas).¹ The Runes have not been deciphered. The book was supposed to have belonged to the abbey of Bury St. Edmunds, but Professor Stephens, whose noble work on Runes is now passing through the press, considers this leaden plate a forgery. A relic.

Whether all has been included in this collection which should have been admitted, seems somewhat doubtful. For various pieces on the Computus have so ecclesiastical an aspect that they hardly seemed to belong to the department of science ; but since the Computus is essentially an endeavour to find a remedy for the incommensurability of two quantities, the periodic time of the earths rotation upon its axis, and of its revolution round the focal point of the solar system, it is in reality deeply involved in the intricacies of astronomical calculation. However, no known treatise nor account can be produced, the absence of which need be regretted, unless it be the Handbook of Brihtferð, of which Wanley² gives a much less attractive account than the book deserves. While I speak of it, it may

¹ *Miscellanea Graphica*, by Fairholt and Wright, p. 12.

² Page 103.

be well to add that it contains within itself its own date, 1011, and has some passages of interest.

Since page 418 of this volume was struck off, I have discovered the same passage about the deathbed of the saint in another manuscript, which gives the anecdote to Oidilwald, Æpelwald, or Æpelwold, of Lindisfarne, who is spoken of by Beda in more than one passage. He was bishop of Lindisfarne from 724 to 740 A.D., and in the note inscribed in the Durham Euangelarium it is said he *hit utā grōpyde ȝ ȝibelde, pressed externally and adorned it.* This deathbed story is now first printed.

ADDITIONS AND CORRECTIONS.

For the botanical remarks signed E. G. we are indebted to the Rev. Edward Gillett, M.A., vicar of Runham, Norfolk, who enjoys a deserved reputation for his studies in old English dialects and for his knowledge of the varieties and uses of plants.

Vol. II.

Page 38, note 3, *for þaṃ þe read þam þe. For them who.*

Page 44, line 2, *for peccan read peocan.*

Page 46, line 4, *aſtīhð* is in the MS., but *read aſtīhð ?*

Page 82, line 29, *for na mīht read nanuht.*

Page 174, supply in line 22, after *gelome*, from conjecture, *byricð.*

Page 254, line 23, thus the MS., but *read ren fuglar.*

Page 262, line 4, *for hatte read hattpe.*

Vol. III.

Page 63, line 7. This collect may be compared with a *Benedictio domus noue* in a *Sacerdotale ad consuetudinem sacrosancte Romane Ecclesie, Venetiis, MDLXVII.*, at fol. 203 b.

Page 76. An ancient calendar printed in Migne Patrol. C. Comp. Vol. xiii., col. 675, marks twenty five days in the years as *Dies Ægyptiaci*.

Page 313. Baldar herbe. The *Anthemis cotula* is still called Baldersbra in some parts of Sweden. (Mallet.) It is called Baldeyebrow in the north of England. E. G.

Page 314. Birdes tongue. In Norfolk the scarlet pimpernel, *Anagallis arvensis*, is called Birds tongue. E. G.

Page 315. Boðen. In Norfolk the *Chrysanthemum segetum* is called Buddle or Boodle. Tusser says—

“The mayweed doth burn and the thistle doth fret ;
The fitches pull downward both rye and the wheat ;
The brake and the cockle be noisome too much,
Yet like unto boodle no weed there is such.”

Mays Husbandry, 11. It would seem to be the Boyul or Bothul of the *Promptorium Parvulorum*. E. G.

Page 317. Keer, *sorbus aucuparia*, in Norfolk. E.G.

Page 319. Cneopholen; the Victoriola, commonly called Victory Laurel, is

a distinct species, not a native of England, the *Ruscus Alexandrinus*. E. G. By all means now ; the *R. racemosus*, but the books of the middle ages give the name to our species, which has the nectaries or flowers on the upper side of the leaves. O. C.

Page 320, col. b. The indecent word is the name in Norfolk of all the fumitories. E. G.

Page 321. Cuslyppe ; from slupan, *to paralyze* ; called in Brunfels and Camerarius and elsewhere Herba Paralysis, Herba Paralytica. The flowers are slightly sedative ; in Northamptonshire the power of cowslip to cause sleep is well known. E. G.

Dindle, in Norfolk, *the sow thistle, sonchus oleraceus*. E. G.

Page 324. Eolhxsecg ; "I have no doubt this is *Cladium mariscus*. It "grows in water ; if it be incautiously drawn through the hand, it cuts "fearfully, and the wound is bad to heal. The eryngo grows in sand and "does not at all resemble a sedge." E. G. I adhere to *Eryngium* ; the *Cladium mariscus* will bear handling and is used for lighting fires in Cambridge ; it is not at all a holly. O. C.

Page 327. Gapclife ; the agrimony is a burred plant, and derives the latter part of its name thence. E. G.

Page 328. Geopmenleap may be connected with Eopmen, found as a prefix in the sense of *noble*.

Page 328. Gescadwyr ; the skirewit or skirret was an umbelliferous plant, *Sium*. The skirret cultivated for its eatable roots is *Sium sisarum*, from China, but there are species of *Sium* indigenous to England. Norfolk folk lore recommends mustard for improving bad memories. E. G.

Page 329. Grig, various species of Erica, Calluna in Norfolk. E. G.

Page 329, col. a. Add *Þæg*, masc., *a haw*, the berry of the hawthorn, still called in the plural Hagas, and Hagals in the Isle of Wight.

Page 333. Hundes micge ; "Exhaling a strong foetid odour resembling "that of mice, or as some say, the urine of dogs." (Sir J. E. Smith.) E. G.

Lid. Camden, speaking of the fens, says, "It strangely abounds in grass "and a sort of rank hay by them called Lid." In Cambridgeshire *Poa aquatica* is called Leed or White Leed. E. G.

Page 335, col. a. Add *Lærel*, pronounced Level, it is any sword bladed plant, *Iris*, *Sparganium*, or *Gladiolus* ; as still in use at Whitwell, Isle of Wight.

Page 337. Maidenhair, usually *Adiantum capillus Veneris*, but in Norfolk *Briza*. E. G.

Page 341. Pinrush, *Juncus effusus*, used for wicks for candles. E. G.

Page 344. Shavegrass, *Equisetum*, used by cabinet makers to polish with. E. G.

Page 345. Sparrow tongue, so in Norfolk. E. G.

Page 347. Wealwyr ; is this wealh, *foreign* ? In Norfolk it is called Danewort or blood hilder (blood elder), and is believed to have been brought over by the Danes and planted on the battle fields and graves of their countrymen. E. G.

Page 348. Wintreow ; the vine is called Winetree in Norfolk. E. G.

Page 347. Weberwind ; the Saxons seem to have noticed that this plant

twists itself from right to left, in the direction contrary to that of the sun.
E. G.

Wirwivve, or Wywivve, the Norfolk name for *Hippophae rhamnoides*.
E. G.

Page 362. *Add as follows* under *gepealben*: *ðæt ge moston ðrincan
gepealben þiner for eoppe magan mettpymnerre, that ye may drink a
little wine for your stomachs ailment.* P.A. 60 b., a half quotation from St.
Paul to Timothy.

Page 371. *Tohlðan*, præ. *hlad*, part. *hliden*; *yawn, dehiscere*, of the
earth. *Æfter þeoran on þæm ilcan geape tohlað seo eorðe binnaþ pome
byrig . . . ⁊ heo riþþan to gædepe behlād.* O.L. p. 64 = O.T. p. 330,
line 21. *After this in the same year within the city of Rome the earth
opened, . . . and it afterwards again closed up.* *Tohlað seo eorpe.*
O.L. p. 98 = O.T. p. 380, line 2. *Spilce re heon pæpe tohliden.* O.L.
p. 114 = O.T. p. 412, line 9, *as if the sky were rent.*

Page 397, col. b. *Ehwald.* See *Beda Martyrologium.* Oct. V. Nonas.

CONTRACTIONS.

To those given in Vol. II. p. 365, add

HAB. = the History of Abingdon.

O.L. = the Lauderdale MS. of Orosius, which is far older than the Cottonian. By the favour of John Tollemache, Esq., M.P., I am able to cite from my own collation.

RECIPES.

[L A C N U N G A.]

Harl. f. 130.

fol. 130 b.

ÐITH HEAFOD PRÆLE genim hamorþrȳt ȳ
 efenlaftan nȳðorearȳde . cnuca leȳe on clað ȳnȳd in
 præter ȳnȳd ȳrȳðe þæt heo ȳ eall ȳeleðreð þreah
 mid þȳ leaðre þæt heafod ȳelome. Ðið heafodþræce
 hindhæleða ȳ ȳrunde ȳrȳlȳean ȳ præn cȳrȳan . ȳ ȳið-
 rȳan prȳl in prætere¹ læt reocan in þa eazan þa hrȳle
 hȳ hate sȳnȳd ȳ ȳmb ða eazan ȳnȳd mid þam prȳrtum
 ȳra hatum. Ðið heafod præce betan prȳrtȳuman cnuca
 mid hunȳȳe arȳnȳȳ do þæt ȳear on þæt neb ȳelicȳe
 uppearȳd rið hatre sunnan . ȳ ahoh þæt heafod nȳþer
 pearȳd . oððæt ȳeo ex ȳȳ ȳerohȳt . hæbbe him ær on
 muðe buteran . oððe ele arȳtte þonne uplanȳȳ hnȳȳe
 þonne forð læte floran . of þæn nebbe þa ȳilfȳre do
 þæt ȳelome oððæt hȳt clæne ȳȳ. To heafod ȳealȳe ȳ
 to ehȳealȳe aluran ȳeȳnȳd . in eced ȳmȳre þæt heafod
 mid . ȳ in þa eazan . do. Eahȳealȳ prȳn ȳ prȳer do in
 horn . ȳ in þa eazan þonne . þu ðe neftan pille.

fol. 131 a.

Eahȳealȳ genim fȳreapberȳan . nȳþerearȳdan ȳ prȳor
 do in clað bebȳnȳd leȳe on ȳerpeteð prȳn ðrȳȳe of þan
 claðe ænne ðrȳoran in æȳðer eaze. Lȳȳ eazan forsetene
 beoð genim hræfȳer ȳeallan ȳ hrȳt mærinȳȳe puðu
 lehtȳȳe ȳ leaxer ȳeallan do to ȳomne ðrȳȳ on þ eaze
 þurh linhæpenne clað ȳ ȳehpræde arȳodeȳ prȳer þcȳne
 pracað þ eaze þȳȳ ȳȳ² ȳeo ȳelefte eahȳealȳ nȳm ðoran
 hunȳȳ ȳ prȳoxer ȳmerȳo ȳ prahðeȳer mearh mænȳ to ȳomne.

¹ præ prætere, MS.| ² þur, MS.

MS. Harl. 585.

RECIPES.



Against head wark; take hammerwort and everlasting, let it be the netherward part of it, pound it, lay on a cloth, rub it up in water, rub strongly, so that it may be all lathered, wash the head frequently with the lather. For head pain, boil in water hind heal and groundsel and fencress and githrife, make them reek into the eyes while they are hot, and rub about the eyes with the worts so hot. For head wark; pound roots of beet with honey, squeeze them, put the juice upon the face, let the man lie supine against a hot sun, and hang his head down till the (vertical) axis be reached. Let him have before that in his mouth some butter or oil, then let him sit up straight, and then lean forward, let the mucus flow off his face; do that frequently till it be clean. For a head salve and for an eye salve; rub up aloes into vinegar, smear the head therewith, and put it into the eyes. An eye salve; put into a horn wine and pepper, and into the eyes when you wish to go to bed.

2. An eye salve; take the nether part of strawberry and pepper, put them into a cloth, bind them up, lay them in sweetened wine, drop from the cloth a drop into either eye. If eyes are stopped up, take a crabs gall and white mint, wood lettuce, and a salmons gall, collect them, drip into the eye through a coloured linen cloth and a little of the ooze of arum, then the eye recovers. This is the best eye salve, take dumble-dores honey, foxes grease, and a roebucks marrow,

Ad maculam.

fol. 131 b.

Ad omnes
pestilentias
oculorum.

Gif poc rý on eazan nim mærc rapan¹ y hinde meole mænŋ toŋomne y rringc læt ſtandan oð hit rý hluttor nim þonne ꝥ hluttre do on ða eazan mið goðer ful- tume he rceal apeg. þiŋ iŋ ŋeo æðeleſte eahrealꝥ rið eahpýrce y rið miſte y rið pænne y rið peorpmum y rið ŋicðan y rið týrendum eazan y rið ælcum uncuðum ŋerpelle ŋenim ŋeŋerŋugian bloŋman y ðunor clærŋan bloŋman y ðýleŋ bloŋman y hamorþýrte bloŋman y tpeŋna cýnna pýrmod y pollegian y neoðepearðe lihian y hæpene hyðelan² y luŋeſtice y ðolhrunan y ŋeporta ða pýrta toŋomne y apýll on heortes mearŋe. oððe on hiŋ rmeŋpe y menŋe do ðonne on tela micel in ða eazan y rmeŋe utan y pýrm to rýne y ðeor realꝥ ðeah rið æghpýlcum ŋerpelle to ðicŋanne y to rmeŋ- ŋenne on rpa hpýlcum lime rpa hit on bið.

fol. 132 a.

Ad tussim.

Rið hpoſtan nim huniŋer tear y meŋcer ŋæð y ðiler ŋæð cnuca ꝥ ŋæð rmale mænŋ ðicŋe rið ðone tear y piŋeŋa rpiðe nim ðrý ſticcan fulle on niht nihtŋiŋ.³ Rið eazena ðýmneſſe nim pulŋer camb neoðepearðne y leŋe on huniŋ ðreo niht nim þonne y rpa ꝥ huniŋ of cnuca þonne an ſticce ðæpe pýrte rring þonne ðurh lihæpenne clað on ꝥ eaze.

fol. 132 b.

Liŋ eazan týran ŋenim ŋrene ruðan cnuca rmale y peŋ mið ðoran huniŋe oððe mið ðunhuniŋe rring þurh linenne clað on ꝥ eaze rpa lanŋe ŋpa him ðearꝥ ŋý. Se man ŋe ðe biþ on healfoman nime heaŋpýrte y ruða meŋce⁴ y ruða rillan y ſtpeapbeŋŋean riŋan y eoŋor þrotan y ŋarclŋan y iŋenhearðan butan ælcæn iŋene ŋenumen y æðelŋerðþincpýrte y cneopholen y bpað biŋceoppýrte y bŋunpýrte ŋeŋomniŋe ealle þaŋ

¹ The MS. writes mærcrapan as one word, *marrowsoap*.

² The same pen altered *hyðelan*, by a caret mark, to *hnyðelan*.

³ on nihtŋiŋ, MS., with a p, for *wrong*.

⁴ In margin, in a hand of about 1150, *pude meŋche. Senicle. Si- papðeŋ port.*

mingle them together. If there be a pock on the eye, take marrow, soap, and a hinds milk, mingle together, and whip up, let it stand till it be clear, then take the clear liquor, put it into the eyes ; with Gods help *the pock* shall go away. This is the noblest eye salve against eye wark and against mist and against wen and against worms and against itch, and against bleared eyes, and against all strange swellings. Take feverfue blossoms and thunder clover blossoms and dill blossoms and hammerwort blossoms and two sorts of wormwood and pennyroyal and the lower part of lily and brittanica and lovage and pellitory, and bring the worts together and boil them in harts marrow or harts grease, and mingle ; then put a good much into the eyes and smear on the outside and warm at the fire ; and this salve is good for every swelling, to swallow and to smear with, be the swelling on whatsoever limb it may.

3. Against cough, take virgin honey and seed of marche and seed of dill, pound the seed small, mingle it thick with the honey, and pepper it smartly ; take three spoons full at night fasting. For dimness of eyes, take the netherward part of wolfscomb and lay it for three nights in honey, then take it and wipe the honey off, then pound one piece of the wort, and wring through a coloured linen cloth into the eye.

4. If eyes are bleared, take green rue, pound it small and wash with dumbledores honey or with down honey, wring through a linen cloth on the eye as long as the man needeth it. Let the man who hath ill humours on his neck take halswort and woodmarch and wild chervil and strawberry plants and everthroat, and garclife, and ironhard gathered without *use of* any iron, and stitchwort, and knee holly and broad bishopwort and brownwort, let him gather all these worts together

fol. 133 a.

pýrta tozædere þrum nihtan . ær sumor on tun za
 ælcne efen micel y gepýrce to ðrænce on pýliscan
 ealaþ y þonne oniht þonne sumor on tun zæð on
 merzen þonne ſceal ge man pacýan ealle þa niht þe
 ðone ðrenc ðrincan wille y þonne coccas¹ cnapan for-
 man gýðe þonne ðrince he æne oþre riðe þonne ðæg
 y niht ſcæde þriððan riðe . þonne runne upza y feſte
 hine gýþþan. þiſ iſ ſeo gþene ſealf² betonica riðe
 luſeſtice . ſinol . ſaluie . æðelſerþincpýrt . Sauine helde
 zalluceſ moran ſlaſiſe merce cearſille . hræmner³ ſot
 muzpýrt . organa melde . quinque ſolium : ualeſuane .
 clate . medepýrt ðpeorze ðporlan . pipeneale ſolſe-
 quium . biſcuppýrt hæſel qince .⁴ hezeclue : gþunde-
 rpylie brocmince y oþre mintan cicina mete . gazel .
 hezehýmele : coſt . eorð naſala . hnutbeameſ leaſ .
 lauberze . cýmen ele . peax. ¶ Rið able nim þre leaſ
 gazeleſ on gepýlledne mealte⁵ meolce gýle þrý morz-
 henar ðrincan.

fol. 133 b.

Cap[ut].

fol. 134 a.

Rið heaſod ece riðe y ðpeorze ðporle y betan more
 y puduroue nim ealra euenmicel ſpa ðu mæge mið
 þinan ſciteſingze to þinum ðuman beſon cnuca hý
 ſmale y mýlt buteran y ðo of eall þ ſule y ðo on
 clæne pannan y apýl ða pýrta þær on pel y pþung
 ðurh clað ðo ele to gþiſ ðu bezytan mæge y ſmýre
 hiſ heaſod mið þær hit acý :

Ad uenenum.

fol. 134 b.

Sealf rið ſleogendum attre y ſær ſþriýnzum nim
 hamoppýrte handſulle y mægeðan handſulle y peg-
 bræðan handſulle y eadoccan moran ſece ða þe ſleotan
 wille þære ðeah læſt . y clæneſ huniſeſ ane ægþcýlle
 fulle nim þonne clæne buteran þrýpa gemýlte ðe þa
 ſealfe miðpeorcean wile ſinze man ane mæſſan oſer
 ðam pýrtum ær man hý to ſomne ðo y þa ſealfe

¹ bone coccas, MS.² In margin, Vnguentum uiride.³ For hræmneſ. The labial mutes
and the labial liquid are near akin.
The same spelling occurs again.⁴ So MS. I would read quice,
quitch.⁵ mealte must be struck out.

for three nights, before summer come to town,^a of each one equally much, and let him work them to a drink in foreign ale, and then on the night when summer cometh to town in the morning, then shall the man who will drink the drink stay awake all the night, and when cocks crow the first time, then let him drink one, and another time when day and night divide,^b and ^{b Cf. vol. II. p. 347.} a third time when the sun upgoeth, and after that let him rest himself. This is the green salve ; betony, rue, lovage, fennel, sage, stitchwort, savine, tansy, roots of comfrey, sclarea, marche, chervil, ravens foot, mugwort, origanum, orache, cinqfoil, valerian, burdock, meadowwort, pennyroyal, pimpernel, turnsol, bishopwort, hazel, quince, hedgecliver, groundsel, brookmint, and other mints, chicken meat, sweet gale, hedge hop plant, costmary, earth navel or *asparagus*, nut beams leaves, laurel berries, cummin, oil, wax. Against . . . disease ; take three leaves of sweet gale in boiled milk, give it *the man* for three mornings to drink.

5. For head ache, rue and dwarf dwostle and a root of beet and woodroffe ; take of all equally much, *as much namely* as with thy fore finger set to thy thumb, thou mayst take hold of, pound them small, and melt butter and remove all the foul part, and put into a clean pan and boil the worts therein well, and wring through a cloth, add oil if thou art able to get it, and smear *the mans* head where it acheth.

6. A salve for flying venom^c and for sudden pustules ; ^{c Epidemics.} take a hand full of hammerwort and a hand full of maythe and a hand full of waybroad and roots of water dock, seek those which will float, of that however, least, and one eggshell full of clean honey, then take clean butter, let him who will help to work up the salve, melt it thrice : let one sing one mass over the worts, before they are put together and the salve is wrought up.

^a An expression found frequently in the Calendar. Menolog. 30, etc.

pýrce. ¶ rið ðone bleðende fíc . nim murrpan ða pýrce
 y ceorfe nýgan penegar y do on ælcne hunig y ðige ða
 on æfen y eft oðre nýgan on merzen y do gpa nýgon
 ðagar y ix. niht butan ðe raðor bot cume.

fol. 135 a.

Oleo rogeo . sic facij oleo libram unam flos hrogeo
 uiride unciū hunum commijcis in ampulla utria
 sub gipsos . et suspendij ad solem dies xl. ut uirtuj
 eius erit scriptica et frigida facis eum ad plurimas
 passioner maxime ad dolorem capitis quod grece
 æncaurij uocant hoc est emigranecum capitis :—

Cardiaca.

Cardiacus hatte geo adl ðe man spiðe spæte on hý
 man sceal pýrcean utýrnende ðræncean y him pýrcean
 clidan toforan hif hearðe y to hif breofstan . genim
 grene rudan leaƿ scearfa smale y cnuca gwiðe y bepen
 meala geryft do ðæcto y gpetedne¹ ete . pýrc to
 clidan y do on þicne clað y bind on þreo niht y þry
 ðagar do eft. nipe to y ðrince² geoca of bræmel berian
 gepungene of. ¶. Sing ðif rið toð ece gýððan
 runne beo on getle gwiðe of . caio laio . quaque uoaque
 ofer gælorigia gleah manna pýrin . nemne her þone
 man y hif fæb³ cpeð þonne lilumenne æceð þæt ofer
 eall þonne alið coliað þonne hit on eorðan hatofc
 býrneð fintamen.

fol. 135 b.

fol. 136 a.

Ad raucedini-

nem.

Carta.

Rið ðone ðropan . iue . y ficleafe nædderppýrce y
 hlædderppýrce y eorð geallan . pýrc ða pýrta on hæp-
 feſte y ſcearfa⁴ hý gmale y ðrige hý . y realb⁵ hý
 ofer rintep y nýtta hý þonne ðe ðearf gý pylle hý on
 ealað. Rið gepel genim lilian moran y ellener gppýr-
 tinge y porleaceſ leaƿ y ſcearfa gwiðe gmale y cnuca
 gwiðe y do on ðicne clað y bind on : — Sing ðif gebed
 on ða blacan blezene viii. gýððan⁶ æneft pater nri .

¹ gpetedne ete, is corrupt.² Read ðrince ge geoca ðpene of
 bræmel berian gepungene [or
 -enne] of. In ðrince a b was
 written, and half erased.³ Read fæder.⁴ ſcearfa, MS.⁵ Read healb.⁶ Read gþan, or gþum.

For a bleeding "fig," take the wort myrrha and carve up nine pennyweight, and on each one put honey, and swallow them of an evening; and again other nine of a morning, and so do for nine days and nine nights; except amends come to thee sooner.

7. *It was not necessary either to amend or translate the Latin.*

8. Cardiacus hight the disease in which a man sweateth excessively; on it one must work up purgative drinks and work him a poultice for the front of his head and for his breast. Take green leaves of rue, scrape them small and pound them thoroughly, and sift barley meal, add it thereto, and sweetened oat, work it into a poultice, and put it on a thick cloth and bind on for three nights and three days, again apply a new one, and let the sick man drink from wrung bramble berries often. Sing this for tooth ache after the sun hath gone down then name the man and his father, then say, "lilumenne, it acheth beyond everything, when it lieth low it cooleth, when on earth it burneth hottest: finit: amen."

9. For the wrist drop, ivy and cinqfoil, adderwort and ladderwort and earth gall; work up the worts at harvest and scrape them small and dry them, and keep them over winter and use them; when thou hast need of them boil them in ale. Against a swelling; take root of lily, sprouts of elder, and leaves of leek, and scrape them very small and pound them thoroughly, and put them on a thick cloth, and bind on. Sing this prayer upon the black blains^a nine times; *but* first of

^a "Black blain" translates car- | true reading in that place will be
bunculus in Gl. R. p. 64, for the | reo black blegue.

τῖγαδ¹ τῖγαδ τῖγαδ calicet . aclu cluel fedef adcloclef .
 acpe earcpe 'arnem . nonabiuð ær ærnem niðren ar-
 cum cunað arcum arctua fligara uplen binchi cuteru .
 niciparanam raf arð egal uplen arta . arta . arta traun-
 cula . trauncula querite et inuenietur adiuro te per
 patrem et filium et spm scm non amplius . cpercar
 fed apercay super arpidem et barilliscum ambulabir
 et conculcabir leonem et draconem crux matheuf crux
 marcuf crux lucas crux iohannef .
 Matth. vii. 7.
 fol. 136 b.
 Psalm xci.

Ðið ðon þe mon oððe nýten pýrm gedrince zýf
 hýt rý pæpned cynner ring ðir leoð in þæt rriðre
 eape þe her æfter arputen is zif hit rý pifcýnner
 ring in þ pýnstre eape. Ðonomil orgomil marbumil
 marbrai ramum tofeðtenzo docuillo biran cuiðær
 cæfmil scuiht cuillo ruiht cuib ðuill marbrirnamum
 ring nýzon riðan in þ eape þir galbor y pater n̄
 æne. þir ylce galbor mæg mon ringan rið smeozan
 pýrme ring zelome on ða ðolh y mid ðinan rpatle
 rmyre y zenim zrene curmeallan cnuca leze on þ
 ðolh . y beðe mid hattre cumiczan. Ðið ðon ðe mon
 attor gedrince nim marubian ræð . mænzc rið pine
 sýle ðuncan.
 A head is
 drawn.
 fol. 137 a.

Ðis is se halga ðrænc rið ælfriðene y rið eallum
 feonðer coztungum prut on husl ðirce. In principio
 erat uerbum urque non comprehendunt et plura. et
 circum ibat ihs totam galileam docenf urque et recuti-
 runt eum turbe multe. Ds in nomine tuo urque in
 finem Ds mirepeatur nobir urque in finem . Dne ðs
 in adiutorium urque in finem. Nim cristallan y ðir-
 man y riðeparan y carruc y rinol y nim rerter fulne
 gehalgodef pinef y hat unmælnen mon zefeccean rri-
 fol. 137 b.

¹ Tῖγαδ . Tῖγαδ . Tῖγαδ . calicet
 ac locluel fedef adcloclef arcu-
 ercre erernem Nonabaioth arcum
 cunat arcum arcua fligata soh p̄ni
 necutes cuterii rafaf þegal uflen

binchni . arta . arta . arta . tnxun-
 cula . tnxuncula . tnxuncula . Que-
 rite & inuenietis . pulsate & aperietur
 uobis . Crux matheuf . crux marcuf .
 crux lucas . crux Iohannef . Adiuro

all Paternoster ; and repeat the words of the charm as given on the opposite page, drawing equilateral triangles as emblems of the Trinity, and before each of the names of the evangelists set a cross.

10. In case a man or a beast drink an insect, if it be of male kind sing this lay in the right ear, which *lay* is hereinafter written ; if it be of female kind, sing it in the left ear. *Though the word Topeð occurs in this charm, it is not in Hebrew words.*

Sing this charm nine times in the ear, and a Paternoster once. This same charm a man may sing against a penetrating worm, sing it frequently upon the wound and smear with thy spittle, and take green centaury, pound and lay it on the wound and bathe with hot cow stale. In case a man drink venom, take seed of marrubium, mingle it with wine, administer to be drunk.

11. This is the holy drink against one full of elfin tricks and for all temptations of the devil. Write upon the housel dish *several texts and psalms.*

Take *the herb* crystallium and tansy and zedoary and cassuck and fennel, and take a sextarius full of hallowed wine, and bid an immaculate person fetch in silence

te pestiferum uiruf per patrem & filium & spm scm. vt amplius non noceat neque crescat sed arefcat. AMEN. (MS. Bodley. 163, fol. 227.)
The initial word of this charm is

again mentioned further on, as representing, doubtless, the entire text of it. Nabaioth looks like Hebrew, and the middle words are triangula, thrice repeated.

fol. 138 a.

gēnde on gearan ftreame healfne fester yrnender pætereſ
 nim þonne 7 leze ða pýrta ealle in þ̅ pæter 7 þ̅reah
 þ̅ 7erit of ðan huſl diſce þær in 7riðe clæne 7eot
 þonne þ̅ 7ehalgade pin uſon on ðæt ofer ber þonne¹
 to cūicean læt 7inȝan mæſſan ofer . ane omnibur .
 oðre Contra tribulatione þ̅rubban ſcā marian Sing
 ðar 7ebed 7ealmar . Miſereſe mei deus . Deus in no-
 mine tuo Ds miſereatur nobiſ . Dñe deus Inclina
 dñe 7 credo 7 Gloria in excelſiſ deo . 7 letanias . Pať
 n̅r 7 bletsa 7eorne in ælmihtiges ðrihtneſ naman 7
 cpeð in nomine patris et fili . et ſp̅s ſc̅i ſit bene-
 dictum bruc sýþþan.

Wen.

fol. 138 b.

To penȝealfe nim elenan . 7 7ædic . cýpſillan . 7
 hræmneſ fot . ænȝliſcne næp . 7 7inul . 7 ſaluian .
 7 7uþerne puða . 7 cnuca to 7omne . 7 nim 7arleaæſ
 7odne ðæl . cnuca 7 7rinȝ . þurh clað . on 7emeſeð
 huniȝ . þonne hit 7riðe 7eroden 7y . þonne ðo ðu
 7iſor . 7 7iðerape . 7allenȝar . 7 7inȝiſſe . 7 7inde .
 7 laſer berȝean . 7 pýnetſan . 7odne ðæl ælceſ be
 ðæſe mæðe . 7 7ýððan hit 7pa 7emænȝeð . þa pýrta
 7oſ 7 þ̅ huniȝ þonne 7eoð ðu hit tpa 7pa 7riðe 7pa
 hit ær pær . þonne hæſſ þu 7ode 7ealfe 7ið pennar 7
 7ið nýpſet . ¶. to 7odre banȝealfe þe mæȝ 7ið heafod
 ece 7 7ið ealpa lýma týððernýſſe 7ceal 7uðe 7ædic
 7 ampe uane 7euerſuȝe ærcðnote eoſorðnote cildenize
 bete . 7 betonican 7iðbe 7 7eade hoſe elene alexan-
 ðrian moſan cluſðunȝ 7 clate hiðpýrt 7 lambeſ ceſſe .
 hýlpýrt hæſel cpiſe puðuroſe 7 7rætter cið . 7p̅rinȝ-
 pýrt 7peſepýrt 7eȝbræde 7 7ermod ealhtſan 7 hæ-
 ſerðan heȝecliſe 7 hýmelan 7earpan 7 7eaceſ 7upan
 belenan 7 bradeleac nim ealpa ðýſſa pýrta eſenſela
 ðo on moſteſe cnuca eall toȝomne 7 ðo ðær to iſiȝ

fol. 139 a.

¹ þon, MS.

* These collects are inserted in the usual office. "Ne despicias,"
 "Suscipe, Domine," and "Tribulationem nostram."

against the stream half a sextarius of running water; then take and lay all the worts in the water and wash the writing off the eucharistic dish into it very clean, then pour the hallowed wine from above upon the other, then bear *this* to church, get masses sung over it, one *Omnibus sanctis*, another *Contra tribulationem*,^a a third of St. Mary. Sing these psalms of prayer, *Miserere mei, dominus, Deus in nomine tuo, Deus misereatur nobis, Domine Deus, Inclina domine*, and the *Credo* and the *Gloria in excelsis domino*, and some litanies; a *Paternoster* and bless the man earnestly in the name of the Lord Almighty, and say "In the name of the Father and of the Son and of the Holy Ghost be it blessed." Then use it.

12. For a wen salve; take helenium and radish and chervil and ravens foot, English rape and fennel and sage, and southernwood, and pound them together, and take a good deal of garlic, pound and wring these through a cloth into spoilt honey: when it is thoroughly sodden, then add pepper and zedoary and galingale and ginger and cinnamon and laurel berries and pyrethrum, a good deal of each according to its efficacy; and when the juice of the worts and the honey are so mingled, then seethe thou it twice as strongly as it was before *sodden*; then wilt thou have a good salve against wens and tightness of the chest. For a good bone salve, which shall be efficient against head ache and against tenderness of all limbs, shall serve rue, radish and dock, flower de luce, feverfue, ashthroat, everthroat, celandine, beet and betony, ribwort and red hove, helenium, alexanders roots, cloffing and clote, lithewort and lambs cress, hillwort, hazel, quitch, woodroffe and a sprout of crosswort, springwort, spearwort, waybroad and wormwood, lupins and æferth, hedgeclivers and hop plant, yarrow and cuckoosour, henbane and broad-leek, take of all these worts equal quantities, put them in a mortar, pound them all together, and add thereto

fol. 39 b.

cnoppar ƿ nim ærc ƿinde ƿ pelizeƿ tƿiƿa ƿ acƿinde ƿ
 ƿiƿƿinde ƿ ƿurpe aƿolbƿinde ƿ ƿealeƿ ƿinde ƿ ƿubu-
 bindan leaƿ þaƿ ealle ƿculan beon ƿenumene on neðo-
 ƿearðan ƿ on eaſteƿearðan þan tƿeoƿan ƿceapƿize ealle
 ðaƿ ƿinda to ƿæðeƿe ƿ ƿýlle on haliz ƿæteƿe . oððæt
 hƿ pel hnexian . ðo þonne to þan¹ ƿýrtum on moƿ-
 teƿe cnuca eall toƿomne nim þonne heoƿteƿ ƿmeƿa ƿ
 hæƿeƿeƿ ƿmeƿa ƿ ealð moƿoð ƿ ƿeapƿeƿ ƿmeƿu . ƿ
 baƿeƿ ƿmeƿu ƿ ƿammeƿ ƿmeƿu mýlte mon ealle to-
 ƿomne ƿ ƿeote to tƿindan ƿomniƿe mon þonne ealle

fol. 140 a.

þa þan toƿomne ðe man ƿeƿaðeƿian mæƿe ƿ cnocie
 man þa þan mið æxƿe ƿƿe ƿ ƿeoðe ƿ ƿleote þ ƿmeƿu
 ƿýƿce to tƿindan nime þonne ealðe buƿeƿan ƿ ƿýlle
 þa ƿýƿta ƿ þa ƿinda ðon² eall to ƿomne þonne hit beo
 æne aƿýlled ƿette þonne ƿceapƿa þonne eall þ ƿmeƿa
 on ƿannan ƿƿa miçel ƿƿa þu ƿealƿe haban ƿille ƿ þu
 ƿetýƿƿan mæƿe ƿete oƿeƿ ƿýƿ læt ƿocian næƿ to ƿƿiðe
 ƿeallan oððæt hƿo ƿenoh ƿý ƿeoh ðuƿh clað ƿete eƿt
 oƿeƿ ƿƿƿ nim þonne nýƿon cluƿa ƿaƿleaceƿ ƿealƿoðeƿ
 cnuca on ƿine ƿƿiƿƿ þuƿh clað ƿcaƿ on mýƿƿan þa
 ƿýƿt ƿ ƿant haliz ƿex³ ƿ þƿimne ſtoƿ ƿ hƿitne ƿýçelƿ
 ƿeot þonne innan ða ƿealƿe ƿƿa miçel þ ƿý .III. æƿƿcýlla
 ƿeƿýƿðe nim þonne ealðe ƿaƿan ƿ ealðeƿ oxƿan meapƿh
 ƿ eaƿneƿ meapƿh ðo þonne ða týƿƿan onð mænƿ . þonne
 mið cƿicbeamenum ſticcan oð heo þƿun ƿý ƿiƿƿ þonne
 þæƿoƿeƿ benedictus . ðñs deus meus ƿ þone oƿeƿne
 benedictur ðñs deus iƿƿael ƿ manƿniƿicað ƿ cƿedo in
 unum ƿ þ ƿebed matheus marcƿ lucar iohanneƿ . sƿ
 þ ƿaƿ þæƿ hit ƿý ƿmiƿe mon ða ƿealƿe . æƿeſt on þ
 heaƿoð.

fol. 140 b.

fol. 141 a.

Liƿ ƿoc ƿý on eaƿan nim aƿƿaƿan ƿ hinde meoluc
 mænƿ to ƿomne ƿ ƿƿýƿƿ læt ſtandan oð hit ƿý hlut-

¹ Read þa ƿýƿta.² Read ðo.³ Read ƿantƿaliz ƿæteƿ ƿ ƿex.

bunches of ivy berries, and take ash rind and twigs of willow and oak rind and myrtle rind and crabtree rind and rind of sallow and leaves of woodbind, all these rinds shall be taken from the lower and eastward parts of the trees, scrape all these rinds together, and boil in holy water till they become pretty nesh; then put the worts into a mortar, pound them all together, then take harts grease and bucks grease and old wine boiled down, and bulls grease and bears grease and rams grease, let one melt them all together, and pour them into a round lump; then let one collect together all the bones, which can be gathered, and beat the bones with an iron axe, and seethe and skim off the grease, work it down to a round lump, then let him take old butter and boil the worts and the rinds, all put together, when it is enough boiled, then set it down, then scrape all the grease into a pan, as big as the quantity of salve thou mayst wish to have, and thou canst reduce to a tar, set it over the fire, let it soak, not boil too much, till it be enough, strain through a cloth, set it again over the fire, then take nine cloves of hallowed garlic, pound in wine, wring through a cloth, shive the wort myrrhis into it, and holy water from the fount, and wax and burning styrax and white incense, then pour the salve in, as much as may make three eggshells full, then take old soap and marrow of an old ox, and marrow of an eagle, then put in the gums *above named*, and mingle, then *stir* with a spoon of quickbeam till it be brown, then sing over it Benedictus Dominus Deus meus, and then the other Benedictus Dominus Deus Israel and the Magnificat and the Credo in unum, and the prayer, Matthæus, Marcus, Lucas, Iohannes. Be the sore where it may, let one smudge on the salve, especially on the head.

13. If there be a pock in the eyes, take verdigris and a hinds milk, mingle together and whip up, let it

tor nīm þonne þæt hlutre ðo on ða eagan mið goder
fultume heo¹ sceal afeȝ. ¶. nīm clatan moran cnuca
ſpīðe ȝ pȳl on beore ſȳle ðrincan pel pearm þonne
ðu ȝereō ꝥ hȳ utrlean mið goder fultume ne pȳrð
him nan orne.

fol. 141 b.

þaȝ pȳrte ſculon to lungen ſealfe banpȳrte ȝ brun-
pȳrte betonican ȝ ſtreapberian riȝe [ſuþerne ruda ȝ
iȝoro ſaluie ȝ ſauine ȝ rude]² ȝarclife ȝ hæfel cwiȝe
medepȳrte ðolhpune. Þið heafoð ece pȳl in pætere
pollegian ȝ leac mintan ſenmintan ȝ ꝥ ðriððe cȳn
mintan ꝥ blopeð hwiȝe þpeah ꝥ heafoð mið þȳȝ³ poȝe
ȝelome. Þið hreoȝum lice adelȝ amppon ȝ ȝelodpȳrte
teon ut lange cnuca ealle pel pȳll in buteran ðo hpon
ſealter in ꝥ bið ȝoð ſealȝ rið hreoȝum lice þpeah
þone man mið hate ȝ mið ðare ſealfe ſmȳne ..

Þið cneopærce ȝenim peode pȳran ȝ heȝerȳran ȝe-
cnuca pell toȝomne ȝ ðo mela læt ſtandan nȳhternum
on þæm pȳrtum ſȳle ðrincan :.

fol. 142 a.

To eahſealfe nīm alupan ȝ ſiðerapan lapeſberian ȝ
pȳpor ȝercaf ſmale ȝ cu buteran ſerȝce leȝe on pæter
nīm þonne hpetſtan bpaðne ȝ ȝnið ða buteran . on
ðæm hpetſtane mið copore ꝥ heo beo pel toh ðo
þonne ſumne ðæl þara pȳrta þærto clæm ðonne on
arȝæt læt ſtandan nȳȝon niht penðe man ælce ðæȝe .
mȳlce ſȳþþan on ðæm arȝæte ſȳlȝan aȝeoh þurh clað
ðo ſȳþðan on ſȳlce ſætelf ſȳlce ðu pille nȳttȳȝe þonne
þe ðearȝ ſȳ . þeoȝ ſealȝ mæȝ rið ælceȝ cȳnneȝ untȳum-
nȳȝe ðe eagan eiȝliað.

fol. 142 b.

¹ In Lacn. 2. poc was masc.² The words in [] are interlinedin the same ink as the rest, and by
the same hand.³ For þȳȝum, as frequently.

stand till it be clear, then take the clear stuff, put it into the eyes, with Gods help *the pock* shall pass away. Take roots of clote, pound thoroughly and boil in beer, give it *the man* to drink pretty warm, when thou seest that they break out, with Gods help no harm will come.

14. These worts shall serve for a lung salve, bonewort and brownwort, betony and a strawberry plant, southernwood and hyssop, sage and savine and rue, agrimony and hazel, quitch, meadwort, pellitory. Against head ache, boil in water pulegium and leek, mint, fenmint, and the third kind of mint that hath white blooms; wash the head frequently with this ooze. For a leprous body, delve up sorrel and silverweed so as to draw it out long, pound all well, boil in butter, add a somewhat of salt; that will be a good salve for a leprous body, wash the man with hot *water* and smear with the salve.

15. For knee wark, take "weed plants" and hedge-rife, pound them well together and add meal, let it stand for some nights space on the worts; administer it to be drunk.^a

16. For an eye salve, take aloes and zedoary, laurel berries and pepper, shave them small, and lay fresh cows butter in water, then take a broad whetstone and rub the butter "on the whetstone with copper so that it may be pretty tough," then add some part of the worts thereto, then put the paste into a brass vessel, let it stand for nine days, and let some one turn it every day; afterwards melt it in the same brass vessel, strain it through a cloth, afterwards put it into whatever vessel thou wilt, use it when need be. This salve is good for infirmity of every sort which aileth the eyes.

^a I would amend *pað piran*, *woad plants*.

Þið utrihte genim hæenne æg lege tra niht on eceb
 gif hit ne tociene torleah hpon lege eft in ðone eceb
 nýhterne zerleah þonne in buteran lege in ele ado
 þonne hpon ofer fýr gýle etan.

fol. 143 a.

Eft þið þon¹ huniz y hræte rmedman y ungylt rmeoru
 y rex pýl eall to romne gýle etan zelome pýll þið
 ðon miclan eorðnarolan y learan² y gýðhrofan y gear-
 ran y eferþon y eoror fearn y mold corn y mederýrt
 neoðepearðe ðrinc zelome rcæf efc þið þonne bol in
 meolc y þize pærlíce y geoð ealle ða in meolce y hrilum
 þa meolc zeren mid cýrlýbbe³ y ðize hý. Þýrc utýrn-
 nenðne ðrænc genim rif y hund eahtatig lýbcorna
 neozon pirorcorn . riftene rundcorn⁴ pel bependeb
 cnuca rmale ðo realt in . y pýrmelo mæng toromne
 gnid rriðe þ hit rý þ rmælfte zeporht to ðufte genim
 rcænc bollan fulne leohter beorer oððe hluttor eala
 pel zerpeted oððe zerpeted rin mængc ða pýrta þær-
 rið . zeornlice læt ftonðan nihterne hner hine eft
 on merzen þonne he hine ðrincan rcýle rriðe pel y
 ða pýrte zeornlice þið þone pætan zemenge ðrince
 þonne.

fol. 143 b.

Lif he rý to ungyrð pýl merce in pætere gýle ðrin-
 can gif he to rrið rý pýl curmeallan. Oþer ut ýrn-
 ynðe ðrænc genim medmicle moran glædenon fæðme⁵
 longe y rpa zreate rpa ðin þuma . y rpylc ðu ham-
 pýrte y celðenian moran y hele leafer moran y ellen-
 runde neoðepearðe y pærc ða moran ealle rriðe pel y
 befcæf utan rriðe clæne ða moran . y ða runde ze-
 cnuca ealle ða pýrte rriðe ado in hluttor eala bepen⁶

¹ þon, MS.² Read .v. learan.³ cýrbýbbe, MS.⁴ Glossed saxifragia . in a later hand.⁵ fæðme better?⁶ For bepenð, bepinðe, *strip off rind or skin*. Rine=Rind in English.

17. For diarrhoea, take a hens egg, lay it for two days in vinegar, if it doth not show a chink, give it a slight blow, lay it again in the vinegar for a nights space, then beat it up in butter, lay in oil, put it then for a time over a fire; give *to the man* to eat.

18. Again for that; honey and wheaten smede and unsalted fat and wax; boil all together; give *to the man* to eat frequently, boil with it the great earth navel and cinqfoil and githrife, and yarrow and æferth, and everfern and dust corn, and the nether part of meadwort, drink frequently, shave up some ivy with it; then boil in milk and partake warily, and seethe all the *worts* in milk, and at whiles turn the milk with rennet and eat the curds. Work a purgative draught *thus*; take eighty five libcorns, nine pepper corns, fifteen granules of saxifrage, well stript of rind, pound them small, add salt, and marjoram,^a mingle together, rub it thoroughly that it may be the smallest possible, wrought to dust, take a full skink bowl of light beer or some clear ale well sweetened, or sweetened wine, mingle the worts therewith carefully, let it stand for a nights space, shake it up very thoroughly again in the morning, when *the man* is to drink it, and mingle earnestly the worts with the drink, then let him drink.

19. If this be too ineffectual, boil marche in water, give the man this to drink; if it be too strong, boil centaury. Another purgative potion; take a "moderate" root of gladden, a fathom long, and as big as thy thumb, and also homewort and celandine root, and root of oleasder, and the netherward part of elder rind, and wash all the roots very well, and shave the roots very clean on the outside, and pound all the rinds thoroughly, and put the worts into clear ale, and shell and rub

^a So gl. *Meal of myrtle berries?*

fol. 144 a.

⁊ zegnib feoƿertiz · lýbcorna¹ ado þonne in ðæm
pýrtum læt ſtandan þreo niht gýle ðrincan ær uhton
lýtelne rcænc fulne ꝥ re ðrænc gý ðe ær geleorþ:

þriððe utýrnende ðrænc pýl recz ⁊ glædenan neoðe-
ƿearðe in guman ealað arih þonne leze eft in nipe læt
ane niht inne beon gýle ðrincan.

fol. 144 b.

Þýrc gƿip ðrænc pýl hƿerhpettan in ƿætere læt
ƿeallan lacnre² arih þonne healfne bollan zegnib hund
ealhtatiz libcora in þone³ ðrænc:

Þýrc oðerne of beore ⁊ of feoƿertiz lýbcorna ado
geofontene ƿipepcorn⁴ gif ðu ƿille:

Spriðrænc ado in beor oððe in ƿin ƿinul læt ſtan-
dan ane niht gýle ðrincan: Þýrc realfe ƿið heafod
ƿærce ⁊ ƿið liðpýrce ⁊ ƿið eah pýrce ⁊ ƿið ƿenne ⁊
ƿið ðeore zenim eolonon ⁊ rædic ƿermod ⁊ biſceop
pýrt cƿopleac zarleac ⁊ holleac ealra efen fela zecnuca
pýl in buteran ⁊ celleðenian ⁊ ƿeade netelan ado in
æren ƿæt læt ðær in of ꝥ hit hæpen gý arih ðurh
clað gmýre mið ꝥ heafod · ⁊ ða leome þær hit gar
gý: ƿið riðpærce betonican biſceoppýrt eolonan rædic
oppnan⁵ ða ðe gƿýmman maruſian gƿunðerpýlie ·
cƿopleac zarleac riðe hæleðe⁶ ealhtre hune geoð in
buteran gmýre mið ða riðan him bið gel.

fol. 145 a.

Þýrc bƿip ƿið lungen adle pýll in buteran þar pýrte
⁊ rcearfa gmale cƿopleac æreſt pýl hƿile ado ðonne
hrædic in ⁊ eolonan ⁊ bepen mela ⁊ hƿiteſ realter
fela pýl loncge ⁊ hatne ete. ¶ Þýrc oðerne pýl in
buteran giðhroſan attoplaðan betonican mænc ealle
tosomne ado gýððan ofeſ ƿýr.

¹ lýbcorna I, MS.² lange with c inserted after a,
MS.³ þonne, MS.⁴ ƿipepcorn, MS.⁵ For omppan.⁶ Hinðhæleþe ? Chhæleþe ?

down forty libcorns, then put them along with the worts, let them stand for three nights, give to be drunk before sunrise a little cup full, that the drink may be the sooner evacuated.

20. A third purgative drink; boil sedge and the netherward part of gladden in sour ale, then strain, lay *them* again in new *ale*, let them be in it one night, administer to drink.

21. Work a spew drink thus; boil a cucumber in water, let it boil long, then strain a half bowl, rub down a hundred libcorns into the drink.

22. Work another out of beer and out of forty libcorns, put in seventeen peppercorns if thou will.

23. A spew drink; put into beer or wine, fennel, let it stand one night, administer it to be drunk. Work *thus* a salve for head wark and for joint pain and for eye wark and for a wen and for the "dry" rot disease; take helenium and radish, wormwood and bishopwort, cropleek, garlic, and radix cava, of all equal quantities, pound them, boil them in butter and celandine and red nettle; put them into a brazen vessel, leave it therein till it be turned colour, strain through a cloth, smear the head with it, and the limbs where it is sore. For side wark, betony, bishopwort, helenium, radish, dock, that namely which will swim, marrubium, groundsel, cropleek, garlic, rue, *hindheal*, lupin, *horehound*, seethe *these* in butter, smear the sides therewith, it will be well with *the man*.

24. Work a gruel for lung disease *thus*; boil in butter these worts *above mentioned*, and scrape them small, boil the cropleek first for a while, then put in the radish and helenium and barley meal, and plenty of white salt, boil long and let *the man* eat it hot. Work another thus; boil in butter githrife, attorlothe, betony, mingle all together; subsequently put over a fire.

fol. 145 b.

Þýnc þriddan brýr þýl in buteran merce eolonan
rædic þa clurehton penþýrt hoc permod læst enuca
ealle rriðe pel rýle pearm etan. 7 on ufan ðruncan
þrýra on ðæg ær þonne he ete: Feorða brýr þýl in
hunige beton oððe marubian rýle etan pearme.

fol. 146 a.

Þýnc ær ðrænc of ðære beton anre þýll in rine
oððe on ealað he ðrince ær he ðone brýr ete. ðrænc
rrið lungen able þýl marubian in rine oððe in ealað
zerpet hron mið hunige rýle ðrincan pearme on niht
niſftiſ. 7 þonne licge on ða rriðran ríðan goðe hrile
ærter ðæm ðrænce 7 þænne þone rriðran earum rra
he rriþaſt mæge. Genim betan reoð on buteran rýle
hate etan mið ðære buteran a bið rra relne rra he
rætttron mete ete 7 ríſ he mæge gedrincan hrilum
ge ðære buteran: Eft ðrænc genim marubian 7 þa
lancge cliton 7 permod 7 boðen gearpan. betonican
godne ðæl. ðo ealle in eala rýle ðrincan on nýht
niſftiſ. Genim felðmoran. gecnuca rriðe lege in rin
oððe in eala læt ſtandan aniht oððe tra rýle ðrincan
on niht niſftiſ:

fol. 146 b.

Eft rrið þon genim gægel 7 marubian 7 acrimonian
þýl in ealað zerpet mið hunige:

Þýnc brýr þýll ýropon in buteran 7 rædic 7 eolonan
7 berenmela meſt¹ pel longe² rýle pearm etan. brýr
reoð in buteran 7 in hunige beton rriðe oððæt he
rra ðicce rý rra brýr ete on niht niſftiſ ðreo ræða³
rra hateſ. Slæp ðrænc rædic hýmlic permod belone.
enuca ealle þa þýrte ðo in ealað læt ſtandan ane niht
ðrince ðonne.

fol. 147 a.

To halýgne realfe Sceal betonican 7 benedicte 7 hind
hæleðe. 7 hænep 7 hind bner iſenhearðe Salſige rafine.
birceoppýrt 7 boðen rinul 7 rípleafe healrþýrt hune

¹ neſt, MS.² In the MS., pell on ge, andhere the line ends; perhaps supply
rpettum pætepe.³ Read ræða.

25. Work a third *thus*; boil in butter marche, helenium, radish, the cloved wenwort, hollyhock, a very little wormwood, pound all very well, give them warm *to the man* to eat, and besides to drink thrice in a day before he eat. A fourth brewit; boil in honey beet or marrubium, give to eat warm.

26. Work previously a drink of the beet alone, boil it in wine or in ale, let the man drink this before he eat the brewit. A potion for lung disease, boil marrubium in wine or ale, sweeten a little with honey, give it warm *to the man* to drink at night fasting; and then let him lie on his right side for a good while after the drink, and stretch the right arm as strongly as he is able. Take beet, seethe it in butter, give it hot *to the man* to eat with the butter; it is the better, the fatter meat he eateth, and if he be able to drink at whiles also the better. Again, a drink; take marrubium and the long cleet and wormwood and thyme, yarrow, a good deal of betony, put them all in ale, give them *to the man* to drink at night fasting. Take fieldmore, pound effectually, lay it in wine or ale, let it stand one night or two, administer it, at night, fasting.

27. Again for that, take sweet gale and marrubium and agrimony; boil in ale; sweeten with honey.

28. Work a brewit *thus*; boil hyssop in butter, and radish and helenium and barley meal, a large quantity, boil long, give it warm to eat. A gruel; seethe beet in butter and honey thoroughly till it is as thick as porridge, let *the man* eat at night fasting three bits of it hot. A sleeping draught; radish, hemlock, wormwood, henbane, pound all the worts, put them into ale; let it stand a night; let *the man* then drink.

29. For a holy salve shall serve betony, and herb bennet, and hindheal, and hemp and raspberry, iron-hard, sage, savine, bishopwort and rosemary, fennel and cinquefoil, halswort, horehound, mugwort, meadwort,

fol. 147 b.

mucpýrt medepýrt menzelle . aȝrimonij ȝ æðelſepð-
 ing pýrt.¹ ræðic ȝ riðbe ȝ ſeo reaðe ȝearuſe ðile
 oporſanie ðracanȝe carroc ȝ carlic . cýleðenie ȝ pýr
 rinð reax . pudoroſe ȝ prætter cið . Satupeȝe . ȝ riȝel
 hpeorſa brune pýrt ȝ riðe ȝ berbene ſtreapberian
 riȝe . ȝ blæceȝ rneȝleȝ ðuſt . ealhtrpe ſanan merce pol-
 leȝian attorlaðe haran rpicel pudurille permod eoſor-
 þrote æncȝliȝe coſt hæpene hnýðele uica peruica ſeuer-
 ruȝe² hoſe cýmen . ȝ lihiȝe leuaſtica alehrandrie petre-
 rihiȝe ȝrunðerppýliȝe . þýrpa ſeor pýrta man rceal
 mæſt ðon to ȝ eallra oðra ælcpe eſenſela ȝ ðuȝ man
 rceal ða buteran ȝepýrcean to ðæpe halȝan ſealſe .
 æt aner heope³ cý . þ heo riȝ eall reoð oððe hrit ȝ
 unmaele mon ða buteran aðpepe ȝ ȝiȝ ðu næbbe bute-
 ran ȝenoȝe apærc rriðe clæne mænȝc oðpe rið ȝ ða
 pýrta ealle ȝerſearſa rriðe rmale toſomne ȝ pæter
 ȝealȝa ſont halȝunȝe ȝ ðo ceac innan in ða buteran
 ȝenim þonne ænne ſticcan ȝ ȝepýrc hine ſeðor býriſte
 rrit onſoran ðar halȝan naman . Matheȝ . marcuȝ
 lucaȝ . iohanneȝ . ſtýpe þonne mið ðy ſticcan ða bute-
 ran eal þæt ðu riȝ oſer ðar ſealmar . beati im-
 maculati ælcne ðriȝa oſer ȝ ȝloria in excelſiȝ deo .
 ȝ credo in deum patrem ȝ letanías arime oſer þæt
 iȝ⁴ ðara halȝra naman ȝ ðeuȝ meȝ et pater .
 ȝ In principio þæt pýrm ȝealðor ȝ þiȝ ȝealðor riȝ
 oſer.

fol. 148 b.

Aſpe⁵ aſpe aſnem nona æſnem beoðor æſnem
 niðren . aſcun cunað ele haraſſan riðine . Sinȝ ðiȝ ný-
 ȝon riðan ȝ ðo ðin rpatl on . ȝ blap on ȝ leȝe ða pýrta
 be ðæm ceace . ȝ ȝealȝa hȝ riȝðan mæȝſeppeoſt.

¹ Æðelſepðing pýrt is glossed
 Anis lingua, MS.

² Feueſſuȝe is glossed centaurea
 minor in MS.

³ Read heopeȝ.

⁴ hiȝ, MS.

⁵ See vol. II. p. 112, where the
 variations suggest that this charm
 was in its original form capable of
 interpretation.

maregall, agrimony and birds tongue, radish and ribwort, and the red yarrow, dill, abrotanon, dragons, hassuck and colewort, celandine and myrtle rind, *wood* wax, wood-roffe, and a sprout of crosswort, savoury, and turnsol, brownwort and rue and vervain,^a a strawberry plant, and dust of a black snail, lupin, flower de luce, marche, pennyroyal, attorlothe, vipers bugloss, wild chervil, wormwood, everthroat, English costmary, brittanica, periwinkle, feverfue *or the lesser centaury*, hove, cummin, and lily, lovage, alexanders, parsley, groundsel, of these *last* four worts one must put in the most, and of all the others equal quantities; and thus must one work the butter for the holy salve; *it must be taken* from a cow *all* of one colour, so that she may be all red or white and without spots; let one make the butter come,^b and if thou have not butter enough wash very clean and mingle other *butter* with it, and scrape all the worts very small together, and hallow some water with the hallowing of the baptismal font, and put the butter into a jug, then take a spoon and form it into a bristle brush, write in front these holy names; Matthew, Mark, Luke, John; then stir the butter with the spoon, the whole vat *of it*, sing over it the psalms Beati immaculati and . . . (*omitted*) . . . each one thrice, and Gloria in excelsis Domino and the Credo in deum patrem and numerous litanies, that is, the names of the saints, and Deus meus et pater and In principio, the worm chant,^c and sing this incantation over it. Acre, etc. Sing this nine times, and put thy spittle on *them*, and blow on them, and lay the worts by the jug, and afterwards hallow them; let a mass priest sing over them these orisons: *here follow some prayers.*

^a Hence it appears that the present author, at least, did not take ironhard for vervain.

^b Dairymaids sometimes complain

when they have to churn the cream long in vain, that "the butter won't come."

^c As in art. 10.

fol. 149 a.

Singe đar orationij oŕer • domine ŕancte pater omnipotenŕ eterne deus • per inpoŕitionem man[u]um mearum reŕugiat inimicuŕ diaboluŕ a capilluŕ a capite • ab oculiŕ a naribuŕ a lab[i]uŕ a linguuŕ a ŕublinguiŕ a collo a pectore a pedibuŕ a calcaneuŕ • ab uniuerŕiŕ conŕaginuŕ: membrorum eiŕ ut non habeat poteŕtatem diaboluŕ nec loquendi nec tacendi nec dormiendi • nec reŕurŕendi • nec in die nec in nocte nec in tanŕendo nec in ŕomno • nec in ŕreŕŕu • nec in uiŕu • nec in ŕiŕu • nec in legendo ŕed in nomine domini iŕu xpi qui noŕ ŕuo • ŕo ŕanguine ŕedemit qui cum patre uiuit et ŕegnat deus • in ŕecula ŕeculorum • amen.

fol. 149 b.

DOMINE mi poŕo¹ te pater te deŕrecon • ŕili² obreco te domine et ŕpŕ ŕcŕ ex totuŕ uiŕibuŕ ŕcā tŕinitatŕ • ut del[e]aŕ omnia opera diaboli • ab iŕto homine inuoco ŕcām tŕinitatem in admini[cu]lum meum • id eŕt patrem et ŕilium et ŕpŕm ŕcām • conuerŕte domine iŕtiuf hominuŕ³ cogitationeŕ et conŕ ut conŕiteatur⁴ omnia mala ŕua et omneŕ iniquitateŕ • que [h]abet ut uenit omnia bona ŕua et uoluntatem eiuf unde eŕgo maledicte ŕecognoŕce ŕent[ent]iam tuam et da honorem deo et ŕecede ab [h]oc ŕamulo dei ut puŕa mente deŕeruiat • conŕecutuŕ ŕŕatiam.

Dñe ŕcē pater omnipotenŕ eterne deus tu ŕeciŕti celum et tŕŕam et omneŕ oŕnatuŕ eorum et omneŕ

¹ poŕo, MS.² ŕili, MS.³ homineŕ, MS.⁴ conŕiteantur, MS.

ꝛē ꝛꝑꝛ angelorum ex[er]citur de ꝛecisti ꝛolem et lunam
 et omni[a] aꝛꝛa celi tu ꝛecisti adam de limo terre . fol. 150 a.
 et dediſti ei adiutorium euam . uxorem ꝛuam .¹ it est
 mater uiuorum tu domine uiuificaſti noꝛ . ꝛuper no-
 men .ꝛēm tuum et liberaſti noꝛ a ꝛepiculiꝛ malꝛ ꝛuper
 nomen ꝛili iſu xꝑi dñi nꝑi libera domine animam
 ꝛamuli tui . n̄ . et ꝛebde ꝛanitatē corpori ꝛamuli
 tui . n̄ . ꝛer nomen ꝛēm tuum . Domine ꝛōꝛ ꝛater
 omnipotenꝛ eterne deus ꝛogamuꝛ te domine deus nos-
 ter ꝛꝛopteꝛ magnam miꝛericordiā tuam ut liberaꝛ²
 ꝛamulum tuum . et da honorem nomini tuo³ domine fol. 150 b.
 in ꝛecula ꝛeculorum amen.

Benedictio⁴ et sanctificata omnia atque benedicta
 depulsi . atque obiectiꝛ uetustati hoſtiꝛ adque ꝛꝛe-
 tium ꝛacinoꝛa ꝛincenſioꝛiꝛ inꝛidꝛ ꝛalubꝛiteꝛ et uniꝛ
 deum uerꝛaria ꝛolemnitate diuerꝛiꝛ terre ebendiꝛ
 ꝛerminibꝛ ꝛummanꝛ . ꝛer.

Sanctifica domine hunc ꝛꝛuctum aꝛborum ut qui
 ex eo uiuam[ur] ꝛimuꝛ ꝛanctificati .⁵ ꝛer.

*In the MS. at folio 152, follows the glossed piece of
 mixed Latin, Greek, and Hebrew, called the Lorica;
 see Preface, vol. I. p. lxxviii, where it is printed.*

¹ ꝛuum, altered to ꝛuam, MS.

² liberaꝛ, MS.

³ tui, MS.

⁴ Sense no longer remains in this
 paragraph.

⁵ ꝛēꝛicate, MS.

fol. 157 a.

Ðið færllice adle ꝛie cluſehte penpýrt clate biſceop-
pýrt finul ꝛædic pýl in ealað ꝛýle ðrincan.

Ðið lænden pýrce . finol ꝛæð betonican leaſ ꝛrene
acrimonian nýððeapnde ꝛnið to ðuſte ꝛeꝛ mið ꝛe-
ꝛpettan ealað ꝛeplece ꝛýle haſ ðrincan in ſtalle ſtonðe
ꝛode hpile.

fol. 157 b.

Ðið þeore ꝛenim cꝛicꝛinde ꝛ æꝛcꝛinde ꝛ beꝛe halm
ꝛel in ꝛætere ꝛenim alomalt mið ðý ꝛætere ꝛebꝛeop
mið ꝛꝛýt cumb ꝛulne ealað mið ðý ꝛætere ꝛeclænꝛa
ðonne læt ſtandan ane niht ꝛeꝛpeted mið huniꝛe ðrince
nýꝛon moꝛꝛenaꝛ ꝛ ete ꝛecꝛleac ꝛ cꝛopleac ꝛ cýmen
toꝛomne ꝛ næniꝛne oþeꝛne ꝛætan ne ðiꝛe.

fol. 158 a.

Liꝛ ðeop ꝛý in men pýrce ðꝛænc nim þaꝛ pýrte
nýððeapnde finul ꝛ biſceoppýrt æꝛcðꝛote ealꝛa eꝛen
micel þýꝛꝛa tꝛiꝛa mæſt uꝛonꝛeapnde ꝛudan ꝛ betonican
oꝛꝛeot mið .III. mæðꝛum ealoð ꝛ ꝛeꝛinꝛe .III. mæꝛꝛan
oꝛeꝛ ðrince ýmbe tꝛa niht þæꝛ ðe hý oꝛꝛoten ꝛie
ꝛýle ðrincan æꝛ hiꝛ mete ꝛ æꝛteꝛ.

Ðꝛænc ꝛið ðeore nim ðaꝛ pýrte neoððeapnde ceaſteꝛ
æꝛc ontꝛe neoððeapnd ðaꝛ uꝛonꝛeapnde betonican ꝛude
ꝛeꝛmod acꝛemonia ꝛel teꝛꝛe ꝛudu þiſtel ꝛeꝛeꝛꝛuꝛe
aþelꝛeꝛðinꝛpýrt oꝛꝛeot mið ealað læt ſtandan ane
niht ðrince .VIII. moꝛꝛenaꝛ lýtle bollan ꝛulle ꝛꝛiðe
æꝛ ꝛ ete ꝛealtne mete ꝛ no ꝛiht ꝛeꝛꝛeꝛ.

fol. 158 b.

Pýrce ðeop ðꝛænc ꝛodne ꝛenim ꝛeꝛmod ꝛ boðen acꝛi-
monian polleꝛan ða ꝛmalan penpýrt ꝛel teꝛe æꝛpýrt
ðýoꝛꝛꝛýrt ceaſteꝛ axꝛan¹ tꝛa ꝛnaða eoꝛolan.² þꝛeo
ꝛnaða cammuceꝛ .III. ꝛuduꝛeaxan . ꝛodne ðæl ꝛ cur-
meallan . ꝛeꝛceapꝛa ða pýꝛta in ꝛod hluttoꝛ eala ꝛ in

¹ Read æscas.| ² Read, I presume, coloman.

35. For a sudden illness ; the cloved wenwort, clote, bishopwort, fennel, radish, boil them in ale, give *the man* to drink.

36. For loin wark, reduce to dust fennel seed, betony leaves, green, the netherward part of agrimony, wash with sweetened ale, make it warm, give it hot to drink to him in his place ; let the man stand a good while.

37. For the “dry” rot disease, take quickbeam rind and ash rind and barley halm, boil in water, take malt for ale along with the water, brew with the grout and water a cup full of ale, cleanse it, then let it stand one night, sweeten with honey, let *the man* drink for nine mornings, and eat sedgeleek and cropleek and cummin together, and touch no other liquid.

38. If the “dry” rot disease be in a man, make *him* a draught ; take these worts, the nether part of them, fennel and bishopwort, ashthroat, of all equally much, and most of these two, the upward part of rue and betony, souse them with three measures of ale, and let one sing three masses over them, let *the sick* drink them about two days after they were immersed ; give them *to him* to drink before his meat and after.

39. A drink against the “dry” disease ; take these worts, the netherward part of green hellebore, the nether part of ontrel, *also* the upper part of these, betony, rue, wormwood, agrimony, earthgall, wood thistle, feverfue, birds tongue, cover them with ale, let them stand one night ; let the man drink for nine mornings a little bowl full, very early, and eat salt meat and naught fresh.

40. Work a good draught for the “dry” disease *thus* ; take wormwood and rosemary, agrimony, pennyroyal, the small wenwort, earthgall, eggwort, drywort, of green hellebore two pieces, of helenium three pieces, of cammock four, of woodwaxen a good deal, and some centaury, scrape the worts into good clear ale, or good

Ʒoð . Ƴŷlyŷc eala læt ŷtanðan .III. niht beƳƳoƷen Ʒýle ðŷincan Ʒcænc Ʒulne tide æŷ oþŷum mete.

Ƴið þeone Ʒ Ƴið Ʒcœotendum Ƴenne Ʒenim boðen Ʒ Ʒearpan Ʒ ƳeoduƳeaxon Ʒ hŷæŷneŷ Ʒot ðo in Ʒoð eala Ʒýle ðŷincan . on ðæƷe .III. ðŷænceaŷ :—

fol. 159 a.

Ʒiŷ ðeop Ʒý ƷeƳunað in anŷe ŷtoppe Ƴýŷc Ʒoðe beð-
ingce Ʒenim iŷiƷ ðe on ŷtane Ƴýxð on eoŷþan Ʒ
Ʒearpan Ʒ Ƴuðubinðan leaŷ Ʒ cuŷlyppan Ʒ oxŷanŷlýppan
Ʒecnuca hý ealle Ʒŷiðe Ƴel leƷe on haŷne ŷtan in tŷoƷe
ðo hŷon Ƴæteŷeŷ in læt Ƴeocan on þ̅ lic Ʒŷa him
ðeaŷŷ Ʒý oððæt col Ʒý ðo oþeŷne haŷne ŷtan in . beþe
Ʒelome Ʒona him bið Ʒel:.

Ƴið ðeone ealhtŷe Ƴælŷýŷt ƳeoduƳeaxe æŷcŷinð in
eoŷþan cneopholen Ƴeŷmoð Ʒe haŷa Ƴæðic ceaŷteŷ æŷc
lýtel Ʒauinan.

fol. 159 b.

Ʒiŷ Ʒe uíc Ƴeopðe on manneŷ Ʒetle Ʒeŷeten þonne
nim ðu clatan moŷan þa Ʒŷeatan .III. oððe .III. Ʒ
beŷec hý on haŷe æmeŷƷean Ʒ ateoh þonne ða ane of
ðan heopðe . Ʒ cnuca Ʒ Ƴýŷc Ʒŷýlc æn lýtel cicel¹ Ʒ
leƷe to þæm Ʒetle Ʒŷa ðu haŷoŷt Ʒoŷbeŷan mæƷe þonne
Ʒe cicel colize þonne Ƴýŷc þu ma Ʒ leƷe to Ʒ beo on
ŷtlnesŷe . ðæƷ oððe tŷeƷen þonne þu þiŷ ðo hit iŷ
aŷandað læcecŷæŷt ne ðelŷe hý nan man þa moŷan mið
iŷene . Ʒ mið Ƴæteŷe ne þŷea ac ŷtŷice hý mið claðe
clæne ðo Ʒŷiðe þýnne clað beŷŷeonan þ̅ Ʒetl Ʒ ðone
cicel.

fol. 160 a.

Ʒemýne ðu mucŷŷýŷt
hŷæt þu amelðodeŷt
hŷæt þu Ƴenadeŷt
æt ƳeƷen melðe
una þu haŷteŷt
ýlðoŷt Ƴýŷta
ðu miht Ƴið .III.
Ʒ Ƴið XXX.

¹ Cicel is glossed curtel, MS.

foreign ale ; let them stand for three nights, wrapped up ; give the man a cup full to drink an hour before other meat.

41. Against "dry" rot, and against a shooting wen, take rosemary and yarrow, and woodwaxen and ravens foot, put into good ale, administer three draughts a day.

42. If the dry rot be lodged in one place, work *thus* a good fomentation ; take ivy which waxeth on a stone on the earth, yarrow, and leaves of woodbine, and cowslip and oxlip, pound them all very well together, lay on a hot stone in a trough, put a little water in, make them reek upon the body as need may be, till *the water* is cool, put another hot stone in, beathe frequently, soon it will be all right with *the man*.

43. Against the "dry" disease ; lupins, wallwort, woodwaxen, ash rind in the earth, butchersbroom, the hoary wormwood, radish, green hellebore, a little savine.

44. If the "fig" swelling become lodged on a mans rump, then take thou three or four of the great roots of clote, and smoke them on the hot embers, and then draw the one from the hearth and pound it, and work it up like a little cake, and lay it to the rump as hot as thou may endure it ; when the cake cools, then work more, and apply, and be in quiet for a day or two ; when thou doest this (it is a proved leechcraft), let no man delve up the roots with iron, and wash not with water, but wipe them clean with a cloth ; put a very thin cloth between the rump and the cake.

45. (i.) Have a mind, mugwort,
 What thou mentionedst
 What thou preparedst
 At the prime telling.
 Una thou hightest
 Eldest of worts :
 Thou hast might for three
 And against thirty ;

þu miht riþ attre
 ʒ rið onflýge
 þu miht riþ þa laþan
 ðe ʒeonð lond færð.

Onð þu ʒeʒbrade
 ʒýrta modor
 eaftan opone
 innan mihtigu
 ofeʒ ðý cʒæte curpan
 ofeʒ ðý cʒene ʒeodan
 ofeʒ ðý bʒýðe bʒyodeðon
 ofeʒ þy ʒeapnaʒ ʒnæpdon
 eallum þu þon riðftode
 ʒ riðftunedeft
 ʒpa ðu riðftonde
 attre ʒ onflýge
 ʒ þæm laðan þe
 ʒeonð lond ʒepeð .
 ftime¹ hætte þeoʒ ʒýrta
 heo on ftane ʒepeox .
 ftonð heo rið attre
 ftunað heo ʒæpce
 ftide heo hætte
 riðftunað heo attre
 ʒpeceð heo ʒpaðan
 ʒeoʒpeð ut attor
 † þiʒ iʒ ʒeo ʒýrta
 ʒeo riþ ʒýrta ʒeʒeahc
 þeoʒ mæʒ rið attre
 heo mæʒ rið onflýge
 heo mæʒ rið ða laþan
 ðe ʒeonð lond ʒepeþ .

fol. 160 b.

fol. 161 b.

¹ This word may also be read ftune.

- For venom availest,
 For flying vile things ;^a
 Mighty gainst loathed ones
 That through the land rove.
- (ii.) And thou, waybroad,
 Mother of worts,
 Open from eastward,
 Mighty within ;
 Over thee carts creaked,^b
 Over thee queens rode,
 Over thee brides bridalled,
 Over thee bulls breathed,
 All these thou withstoodst,
 And with stound^c stayedst
 As thou withstoodest
 Venom and vile things
 And all the loathly ones,
 That through the land rove.
- (iii.) Steem^d hight this wort,
 On stone she grew,
 Standeth she gainst venom,
 Stoundeth she head wark ;
 Stiff hight she also,
 Stoundeth she venom,
 Wreaketh on the wrath one,
 Whirleth out poison.
- (iv.) This^e is the wort which
 Fought against worm,
 This avails for venom,
 For flying vile things.
 'Tis good gainst the loathly ones
 That through the land rove.

^a Epidemic disorders.

^b The waybroad takes half its name from growing by waysides.

^c stound, (*a stunning noise* ; *gerun*,) is used by Drayton.

^d Water cress ; the fiery pungency of its flavour is, perhaps, the origin of the name ; for Stiem is *conflagration*.

^e Attorlothe.

fleoh þu nu attonlaðe .
 geo lærre ða maran .
 geo mare þa lærran
 oððæt him beigna bot gý.
 gemýne þu mægðe .
 hræt þu ameldodeft
 hræt ðu geændadeft .
 æt alorforða.
 þ̅ næfre for gefloge
 feorh ne gerealde
 gýþðan him mon mægðan
 to mete gezýrede.
 þ̅is is geo pýrt ðe
 pergulu hætte .
 ðar onrænðe reolh ¹
 ofer rær hrýge
 onðan attres
 orres to bote.
 ðar .VIII. ongan .
 rið nýgon attum
 † pýrm com gnican
 to glæt he nan .²
 ða genam roden .
 VIII. pulðor tanar
 gløh ða þa næddran
 þ̅ heo on VIII. topleah
 þær geændade æppel
 ȝ attor þ̅ heo næfre
 ne polde on hur bugan
 † felle ȝ finule ³
 fela mihtigu tra
 þa pýrte gerceop
 ritig drihten

fol. 161 b.

¹ Obscure.
² Read man.

³ So MS.

- (v.) Flee now, attorlothe,
The less from the greater,^a
The greater the less,
Till boot from them both be.
- (vi.) Have in mind, thou maythen,
What thou mentionedst,
What thou accomplishedst
At Alderford,^b
That never for flying ill
Fatally fell man,
Since we to him maythen
For medicine mixed up.
- (vii.) This is the wort which
Wergule^c hight;
This sent the seal
Over seas ridge
Of other mischief
The malice to mend.
These nine can march on
Gainst nine ugly poisons.
A worm sneaking came
To slay and to slaughter;
Then took up Woden
Nine wondrous twigs,
He smote then the nadder
Till it flew in nine bits.
There ended it the crab apple
And its venom, that never it
Should more in house come.
- (viii, ix.) Chervil and fennel
Two fair and mighty ones,
These worts the Lord formed,
Wise he and witty is,

^a The blind nettle.

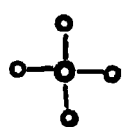
^b This allusion is dark. There is a place of the name in Norfolk.

^c The crab apple.

fol. 162 a.

halig on heoronum
 þa he hongode fetre
 ⁊ rænde on VII. worulde
 earmum ⁊ eadigum
 eallum to bote
 ftonð heo rið pærce
 ftunað heo rið attre .
 feo mæg rið .III.
 ⁊ rið XXX.
 rið feonder honð
 ⁊ rið þær honð ¹
 rið frea bezde
 rið malrcrunge
 minra rihta.

fol. 162 b.



fol. 163 a.

† nu mazon þar .VIII. pýrta rið nýgon puldon ge-
 flozenum rið .VIII. attum ⁊ rið nýgon cnflýgnum. rið
 ðý readan attre rið ða ² runlan attre. rið ðý hritan
 attre rið ðý pedenan attre rið ðý geolpan attre. rið
 ðý gnenan attre. rið ðý ponnan attre rið ðý pedenan
 attre rið ðý brunan attre. rið ðý barepan attre.
 rið pýrm geblæð rið pæter geblæð rið þorn geblæð
 rið þýrtel ³ geblæð. rið ýr ⁴ geblæð rið attor geblæð gif
 ænig attor cume ⁵ eaftan fleozan oððe ænig norðan ⁶
 cume oððe ænig peftan ofer perðeode crift ftoð ofer
 albe ⁷ ænzancunder. ic ana pat earinnende ⁊ þa nýgon
 næðran behealdað motan ealle peoda nu pýrtum
 arppungan gær torlupan eal realt pæter ðonne ic þif
 attor of ðe geblape. muze pýrt pegbræde þe eaftan
 open if. lombes cýrre attorlaðan mazedan netelan
 pudurur æppel fille ⁊ finul ealde rapan gepýnc ða pýrta
 to ðufte mænzc rið þa rapan ⁊ rið þær æpples gor.

¹ ⁊ rið þær honð should, it seems, be erased.

² Read ðý, probably.

³ þýr, MS.

⁴ ýr had been þýr in MS., but corrected by erasure.

⁵ cume is interlined before eaftan, it is better, for the rhythm, omitted.

⁶ The omission of the South is probably an error of the transcriber.

⁷ Perhaps we should correct able.

Holy in heaven,
 Them he suspended
 And sent to the seven^a worlds,
 For the poor and the rich,
 Panacea for all.
 It standeth against pain
 It stoundeth at venom,
 Strong it is gainst three
 And against thirty;
 Gainst the hand of the fiend,
 (To the Lord low it louted)
 Gainst foul fascination
 Of farm stock of mine.

Now these nine worts avail Gainst nine exiles from glory,^b Gainst nine venoms, and nine flying vile things, Gainst the red venom, Gainst the stinking venom, Gainst the white venom, Gainst the watchet venom, Gainst the yellow venom, Gainst the green venom, Gainst wan livid venom, Gainst watchet venom, Gainst the brown venom, Gainst the purple venom, Gainst worm blister, Gainst water blister, Gainst thorn blister, Gainst thistle blister, Gainst ice blister, Gainst poison blister, if any ill come flying from east, or any come from north, Or any from west, Over the human race Christ stood over men opposingly. I alone know *Him* beaming and the nine adders behold *Him*. All weeds now may Give way to worts. Seas may dissolve, All salt water, when I this venom from thee blow.

46. Mugwort, waybroad which spreadeth open towards the east, lambscress, attorlothe, maythen, nettle, crab apple, chervil, fennel, and old soap; work the worts to a dust, mingle with the soap and with the verjuice of the

^a The seven spheres in which the seven planets revolve, the earth being the centre of observation.

^b Glory banished ones; devils. The alliterative measure continues, with some error at North.

fol. 163 b.

ƿýrc ƿlýpan of ƿætere ⁊ of axran zenim ƿinol ƿýl
on þære ƿlýppan ⁊ beþe mið aazemoz¹ þonne he þa
ƿealfe on ðe² ze ær ze æfter. Sing þ̅ ƿalbor on
ælcre þara ƿýrta: III. ær he ƿýrce ⁊ on þone æppel
eal ƿpa. onð ƿinze þon men in þone muð ⁊ in þa
earan buta ⁊ on ða ƿunðe þ̅ ilce zealbor ær he þa
ƿealfe onðe³:—

fol. 164 a.

ƿiſ ƿe ƿýrm ƿý nýþer zepend oððe ƿe bleðenda ƿic
bedelf ænne ƿrið cileþenigan moran ⁊ nim mið þinum
tram handum uppeapbor³ ⁊ ƿinz þær ofer VIII.
ƿater noſtra æt þam niðeðan æt libera noſ a malo
bneð hý þonne up ⁊ nim of þam ciðe ⁊ of oþrum þ̅
þær ƿý an lýtel cuppe ful ⁊ ðrinc hý þonne ⁊ beðige
hine mon to ƿearman ƿýre him bið ƿona ƿel.

fol. 164 b.

ƿiſ ƿið þon ýlcan læt nīman ænne zƿeatne cƿurn-
ſtan ⁊ hætan hine ⁊ lecƿan hine under þone man
⁊ nīman ƿælƿýrt ⁊ leomucan ⁊ muƿerýrt ⁊ lecƿan
uppan þone ſtan ⁊ on under ⁊ ðo þærto cealð ƿæter
⁊ læt ƿeocan þone bneð upon þone man ƿpa hat ƿpa
he hatuſt ƿorþeran mæge;

ƿiſ ƿot oððe cneop oððe ƿcancan ƿpellan nim neoðe-
ƿearðe betonīcan oððe elehtƿan cnuca hý ƿriþe mænzc
ƿiþ ƿmale hƿætenan meolupe clæme on þ̅ zeƿel.

ƿið micclum lice⁴ ⁊ bſinzc able ƿýrce ƿealfe ƿýll
in buteran þaſ ƿýrta elenan moran ⁊ heƿerfan ufe-
ƿearðe ⁊ ƿauīnan ⁊ cƿurmeallan ⁊ ƿeƿerƿuzean ⁊ ðolh-
ƿunan ⁊ bſunƿýrt appinzc ðurh clað haſa þonne
zeƿniden ⁊ zebærneð ƿealt ⁊ an ƿeniz ƿeorð ƿeƿer.⁵

fol. 165 a.

ƿriſ ðiſ onðlanz ða earmaſ ƿiþ ðƿeoph + t + w
x ⁊ ƿrið cýleðenizean on ealað. s macutuſ scē uic-

¹ For æggemancg, I presume.² For ðo.³ Read uppeapbor.⁴ In margin, Contra Leporam.
See Glossary, vol. II.⁵ Glossed brēftō, brimstone.

apple; form a slop of water and of ashes, take fennel, boil it in the slop, and foment with egg mixture, when the man puts on the salve, either before or after. Sing the charm upon each of the worts; thrice before "he" works them up, and over the apple in like manner; and sing into the mans mouth and into both his ears the same magic song, and into the wound, before he applies the salve.

47. If the worm or the bleeding "fig" turn downwards,* delve round a plant of celandine root and take it with thy two hands turned upwards, and sing over it nine Paternosters; and at the ninth, at "Deliver us from evil," snap it up and take from that plant and from others that may be there a little cup full, and then *let the man* drink it; and let one beathe him at a warm fire; it will soon be well with him.

48. Again, for the same; have a great quern stone taken and heated and laid under the man, and have walwort and brooklime and mugwort gathered, and laid upon the stone, and under it, and apply cold water, and make the steam reek upon the man, as hot as he can endure it.

49. If foot or knee or shanks swell, take the netherward part of betony or lupins, pound them thoroughly mingle with small wheaten meal; clap it on the swelling.

50. For elephantiasis and epilepsy, work a salve thus; boil in butter these worts, roots of helenium and the upper part of heyriffe and savine and centaury and feverfue and pellitory and brownwort; wring through a cloth, then have some powdered burnt salt and a pennyworth of brimstone.

51. Write this along the arms *for convulsions* or against a dwarf, *three crosses, T for the Trinity* and

* Expressions of this sort are frequent in the medical treatises of | the age; even the viscera move up and down in the cavities of the body.

torici. Ðrit þiſ onðlanſ ða earmaſ rið ðreorh + t +
p + t + N + ω + t + m + ω + ω X y ƿnið cýle-
þeniſean on ealað sc̅ macutuſ . sc̅ uictorici.¹

fol. 165 b.

Þið pennar æt manneſ heortan nim hƿerpettan y
rædic y ƿmælcneam² næp y ƿarleac y ƿuþerne ƿuða y
ƿiſleapan y ƿiƿor on unrodenan huniſe y ƿriſſið ðurh
clað y ƿiþeſa þonne y ƿýlle þonne ƿriðe.

fol. 166 a.

Þiſ gebed man ƿceal ƿinſan on ða blacan blezene³
.IX. ƿiðum . tiſað. Þýrc þonne ƿoðne clíðan ƿenim
aner ægeſ ƿeƿýrðe ƿreateſ ƿealteſ y bærn on anan
claðe þ hit ƿi þurh burſnen ƿeƿnið hit þonne to ðuſte
y nim þonne þreora æſra ƿeolcan y ƿemænſe to þam
ðuſte þ hit ƿý ƿra ſcið þ hit ƿille ƿel clýſian y ƿe-
openiſe mon þonne þone ðott y binde þone clíðan to
þan ƿýlle þe ðe þearf ƿý. Þýrc him þonne ƿealſe ðæt
hit halige ƿenim æðelſeƿðinſeƿýrt y elehtſan y ƿeaðe
ƿillan y meſce ƿecnuca ealle toſomne y ƿýll on
ſeſſeſe buteſan.

fol. 166 b.

Liſ men eſlað ƿeo blace blezen⁴ þonne nime man
ƿreat ƿealt bærne on línenum claðe ƿra micel ƿra án
æſ ƿrinde þonne þ ƿealt ƿriþe ƿmæl nime þonne
þreora æſra ƿeolcan ƿrinſe hit ƿriðe toſæðeſe y leſe
hit .VI. niht þærto nim þonne eorð naſelan y ƿrinde
ƿpylian y capel leaſ y ealð ƿmeſa cnuca þ eal to
ſomne y leſe hit þreo niht þærto nim þonne ƿearpan
y ƿrindeſpylian y bſæmbelleaſ y clæne ƿpic cnuca to
ſæðeſe y leſe þærto him bið ſona ƿel oððæt hit hal
ƿý y ne cume þær æt nan ƿæta butan of þan ƿýrtan
ƿýlſan.

¹ This repetition, with variety, is
from MS.

² Read ƿmælcne.

³ Glossed Ad Carbunculum.

⁴ Glossed Ad carbunculum.

Alpha and Omega, and rub down celandine into ale. St. Machutus, St. Victricius. Write this along the arms *as protection* against a dwarf, *some crosses and letters*, and powder celandine into ale.

52. For wens at a mans heart, take cucumber and radish and the small rape and garlic and southernwood and cinquefoil and pepper in honey unsodden; wring through a cloth and then pepper it, and then boil strong.

53. This prayer shall a man sing upon the black blain or carbuncles, Tigað, and so forth,^a nine times. Then work a good poultice *thus*, take the content of one egg of rock salt, and burn it on a cloth so that it may be burnt through, then rub it to dust, and take then the yolks of three eggs and mingle with the dust, so that it may be so stiff that it will stick well, and let the head of the boil be then opened and the poultice be bound to the swelling as thou needest; then make *the man* a salve so that it may heal, take stichwort and lupins and red chervil and marche, pound them all together, and boil in fresh butter.

54. If the black blain annoy a man, then let one take a lump of salt, burn in a linen cloth as much of it as is as big as an egg, then grind the salt very small, then take the yolks of three eggs, whip it well up together, and lay it for six nights to the blain, then take asparagus and groundsel and leaves of colewort and old grease, pound all that together, and lay it for three nights to the blain, then take yarrow and groundsel and bramble leaves and clean lard, pound together and apply to the blain, (it will soon be well with the man) till it be healed, and let no liquid come near, except that of the worts themselves.

^a As in page 10.

Ʒif þin heorte ace¹ nim subban Ʒ þyl on meolce
ðrinc nýgon morzenar þe bið Ʒona Ʒel. 7

fol. 167 a.

Ʒið peorh man Ʒceal niman .vii. lytle oflætan
Ʒpýlce man mið ofpað Ʒ Ʒrittan þar naman on ælcpe
oflætan maximianus malchur. iohanner. Martinianur.
dionisur. constantinur. Serapion. þænne eft þ Ʒalðor
þ her æfter cpeð man Ʒceal Ʒingán. ærest. on þ
pýnstpe eape. þænne on þæt Ʒriðpe eape þænne ufan²
þæs mannes molban. Ʒ Ʒa þænne an mæden man to

fol. 167 b.

Ʒ ho hit on hir Ʒpeoran Ʒ ðo man Ʒpa þry ðazar.
him bið Ʒona Ʒel her com in Ʒangan. in Ʒriðer piht
hæfðe him hir haman on handa cpeð þ þu hir hænc-
Ʒest pæpe lege þe hir teazean Ʒpeoran ongunnan him
of þæm lande liþan. Ʒona Ʒpa hy of þæm lande coman
þa ongunnan him þa³ colian þa com in Ʒangan ðeoner
Ʒpeoftar þa Ʒeændaðe heo. Ʒ aðar Ʒpor ðæt næfre þir
ðæm⁴ aðlegan ðerian ne mošte ne þæm þe þir Ʒalðor
beƷýtan mihte. oððe þe þir Ʒalðor onƷalan cuþe. amen
Ʒiað. ¶. Ðer Ʒýndon læcedomas Ʒið ælcpe cýnneƷ
omum Ʒ onfeallum bancorþum. eahta Ʒ tƷentize.

fol. 168 a.

Ʒrener merceƷ leaƷ Ʒecnucude mið æƷer þ hƷite Ʒ
eceeðer ðræftan Ʒmýpe on þa ftope þær þ Ʒar Ʒý.
¶. Ʒið omum Ʒ blegnu[m]. cƷristur natur ááuir⁵ sc̅s
a xƷr ƷaƷƷur ááuir⁵. a xƷr ƷeƷurpexit a mortuƷr
ááuir⁵ sc̅s áá Ʒurtape poteriƷ. ¶ Ʒið omum Ʒ aþleg-
nedum Ʒur meolc pýpce cealpe Ʒ beþe mið cealpe eft.
Ʒenim beor ðræftan Ʒ Ʒapan. Ʒ æƷer þ hƷite Ʒ ealde
Ʒrut lege on Ʒið omena Ʒerpelle. ¶ Eft Ʒið omena
Ʒeberfte Ʒitte on cealdum pætepe oððæt hit aðeaðað
Ʒý teoh þonne up Ʒleah þonne Ʒeoper ƷceapƷan ymb þa

fol. 168 b.

¹ Glossed Ad cardiacos.² hufan, MS.³ Interlined ðah.⁴ ðæ is interlined.⁵ Here ááuir represents αγιος.

55. If thy heart ache, take ribwort and boil it in milk, drink it for nine mornings, it will soon be well with thee.

56. Against a warty eruption, one must take seven little wafers, such as a man offereth with, and write these names on each wafer, Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serafion; then again one must sing the charm which is hereinafter mentioned, first into the left ear, then into the right ear, then above the mans poll, then let one who is a maiden go to him and hang it upon his neck, do so for three days, it will soon be well with him.

The incantation. "Here came entering:^a a spider
 " wight: he had his hands upon his hams: he quoth
 " that thou his hackney wert: lay thee against his
 " neck: they began to sail off the land: as soon as
 " they off the land came, then began they to cool: then
 " came in a wild beasts sister: then she ended: and
 " oaths she swore, that never this could harm the sick,
 " nor him who could get at this charm, or him who
 " had skill to sing this charm; amen, fiat." Here
 are leechdoms against erysipelata of every sort and
 fellons *and* leg disorders, eight and twenty.

57. Smear on the place where the sore is, leaves of green marche pounded with the white of an egg and lees of oil. Against erysipelata and blains; *a christian charm.* For erysipelata and blained body, work sour milk into jelly and foment with the jelly. Take beer dregs and soap and the white of an egg and old groats, lay on for erysipelalous swelling. Again, for erysipelalous eruption; let *the man* sit in cold water till *the part* be deadened, then draw him up, then strike four scarifying scores about the pocks on the outside, and

^a The colons mark where the lines of this rough music end.

roccar utan ȝ læt ȝrnan þa hrile þe he wille ȝ ȝȝre
þa ȝealfe brunerȝȝt merȝcmerȝȝllan ȝ ȝeade netlan.
pel on buteran ȝmȝre mid ȝ beþe mid þam ȝȝȝtum
eȝt anȝelȝræccan ȝeȝnib ȝȝiþe ðo eced to. ȝ onbinð
ȝ ȝmȝre mid. ¶ Eȝt ȝaȝinan ȝeȝnib to ðuſte. ȝ
mænȝc¹ ȝiþ huniȝe ȝ ȝmȝre mid.

fol. 169 a.

¶ Eȝt ȝið þon² ȝlcan ȝenim ȝebræððe æȝru menȝ
ȝið ele leȝe on. ȝ beȝeþe mid betan leaȝum. ¶ Eȝt
cealȝeȝ ȝceapn oððe ealðeȝ hrȝþeȝeȝ ȝearm ȝ leȝe on.
¶ Eȝt heoreȝeȝ ȝceapeþan of ȝelle aȝcaȝen mid ȝumice
ȝ ȝeȝe mid ecede ȝ ſmȝre mid. ¶ Eȝt ȝenim eoȝoreȝ
ȝeallān. oððe oþeȝeȝ ȝȝȝneȝ ȝ ȝmȝre mid þæȝ hit ȝaȝ
ȝi. ¶ ȝið þon ȝlcan ȝenim ȝȝolȝan neȝt ȝ ȝebræc mid
ealle ȝ ȝebæȝne mid ȝceapne mid ealle ȝ ȝeȝnib to
ðuſte ȝ mænȝ ȝiþ eced ȝ ſmȝre mid;

fol. 169 b.

¶ Eȝt ȝehæt cealð ȝæteȝ mid iȝene ȝ beþe mid
ȝelome. ¶ ȝið hȝoȝtan ȝ neorunȝre ȝȝl ȝealwan ȝ
ȝinol on ȝeȝȝettum ealoð ȝ ȝuȝ hat ðo ȝȝa ȝȝa ofȝ
ȝȝa þe þeapȝ ȝiȝe; ¶ ȝið moȝȝen ȝlætunȝa ȝȝl on
ȝæteȝe eoȝȝeallan ȝȝet mid huniȝe ȝele him ȝoðne
bollan ȝulne on moȝȝenne. ¶ ȝið þon þe mon bloðe
ȝealle þuȝh hiȝ muð ȝenim betonican þȝeoȝa ȝȝȝmeȝȝa³
ȝeȝæȝe ȝ cole ȝate meoloc þȝeo cuppan ȝulle ȝ ðȝince
þonne bið he ȝona hal. ¶ ȝið ælceȝ monneȝ ȝȝðeȝ-
neȝȝe inneȝeapȝðe ȝenime ȝeȝbræððan ðo on ȝin ȝuȝ þ
ȝoȝ ȝ ete þa ȝȝȝta þonne ðeah hit ȝið æȝhȝȝleȝe
innancunðȝe unhælo. ¶ ȝiȝ man ȝceopȝe on þone innað
ȝalluc hatte . . . ðeȝȝ ȝið
eaȝena teapȝa heoȝteȝ hoȝneȝ axan ðo on ȝeȝȝet ȝin
þa moȝan ðo to ðuſte ðo ȝoðne cucelere ȝulne æȝȝcȝlle
ȝulle ȝineȝ oððe ȝoðeȝ ealað ȝ huniȝ ȝȝle ðȝican⁴ æȝ

fol. 170 a.

¹ mæȝc, MS.² þon, MS.³ ȝȝȝmeȝȝ, MS.⁴ A frequent form.

let them run as long as he will, and make the salve *thus*, boil in butter brownwort, marsh maregall, and red nettle, smear therewith and foment with the worts; again rub thoroughly up an earthworm, add vinegar, and bind *this* on, and smear with it. Again, rub savine to dust, and mingle with honey, and smear therewith.

58. Again, for that ilk; take roasted eggs, mingle with oil, and apply, and swathe up with leaves of beet. Again, warm and apply the sharn *or dung* of a calf or of an old ox. Again, *take* shavings from the fell of a hart, shiven off with pumice stone, and soak in vinegar, and smear therewith. Again, take gall of a boar or other swine, and smear therewith where it is sore. For that ilk, take a swallows nest and break all up together, and burn it with sharn all together, and rub to dust and mingle with vinegar, and smear therewith.

59. Again, heat cold water with iron and bathe therewith frequently. Against cough and asthma, boil sage and fennel in sweetened ale, and sup it up hot, do so as often as need be. For morning qualms, boil in water earthgall, sweeten with honey, give the man a good bowl full of a morning. In case blood gush through a mans mouth, take three tremisses^a weight of betony and cold goats milk, three cups full of it, and let *the man* drink, then he soon will be hale. For any mans inward tenderness, let him take waybread, let him put it into wine and sip the ooze, and eat the worts: it is valid for every inward disease. If a man have irritation in the inwards, there is a wort called galluc, *comfrey*, delve For tears of eyes; put ashes of hartshorn into sweetened wine, reduce "the roots" to dust, put *in* a good spoon full, an eggshell full of wine or of good ale and some honey, give it *the man* to drink early in the morn-

^a A tremissis in the lower empire was a third part of a solidus, and its weight was twenty two grains.

fol. 170 b.

on morȝen. ¶ rið earon æþele ðrænc genim hrædic
 nýþerearðne ȝ elenan . þa bradan biſcopprýrt ȝ carſſíc
 leaſ riðan ȝ riðan ſaſenan . ſeſerſuȝan ȝebeaſ ealle
 toſomne orȝeaſ mid ænne ſerſer ſulne ealoð ær þu
 mete þioȝe. ¶ rið lunȝen aðle breoſt præce genim
 merceſ ſæð ȝ ðileſ . ſæð ȝnið pyl ȝ ȝemænz rið hunȝer
 teape . ðo ſumne ðæl piſopes ȝ ðo him ete¹ þreo
 ſnæða² on niht nyſtiȝ; ¶ rið heaſ omena ſmyra hȝ
 ſona mid hrýþereſ ȝeallan ȝ riðoſt mid oxan . him
 bið ſona ſel. ¶ Rið lænden ece genim betonican . x.
 prænega ȝepæȝe ðo þær ȝerpetteſ riſer to tpeȝen bolan
 ſulle mænz rið haſ pæteſ ſȝle hit niſtiȝum ðruncan.
 ¶ Rið utrihte genim³ lemocan pyl hȝ on ȝemetlice⁴
 mid ſmale hrætenan melope ðo hrýþereſ ſmeſa to .
 oððe ſceapeſ ſȝle him etan pearm.

fol. 171 a.

Liſ horȝ ȝercoten ſȝ oððe oþer neat . nim ompran
 ſæð⁵ ȝ ſcýttarſ rex ȝerĩȝe mæſſepreofſt . xii. mæſ-
 ran oþer ȝ ðo halȝ pæteſ ón . ȝ ðo þonne on þ
 horȝ oððe on ſpa hrýlc neat ſpa hit ſie . haſa þe þa
 prýrta ſȝmle mid.

Liſ men ſȝnð prænnaſ ȝerunod on þ heaſod ſoran
 oððe on ða eaȝan . prunȝ neþerearðe ouſlȝppan ȝ
 holleac in ða næſþȝrlo læt licȝan uppearð ȝoðe hrile
 þiſ iſ ȝerȝ læcedom.

fol. 171 b.

To monneſ ſtæmne nim cȝrſſillan ȝ riðucȝrſſillan
 biſcopprýrt . ontan ȝrundeſſȝlȝean . prȝc to ðrænne
 on hluttrum ealað: Nim þreo ſnæða buteran ȝemænzce
 rið hræten meola ȝ ȝerȝlce þȝȝe mid ðȝ ðrænne . ðo
 ſpa neozan morȝnaſ ma ȝȝ⁶ þe þearſ ſȝ.

¹ ete is interlined, and in a later
 hand; read etan. Infinitives rarely
 drop n in English of so early a date.

² ſnæða is glossed puleſ. In the
 margin is, admodum mitis.

³ ſni, MS.

⁴ metlice, with ſ over line, MS.

⁵ Gloss. ðocke . f . rebe, MS.

⁶ ȝȝ ſȝ, MS.

ing. For the ears a noble drink, take the netherward part of radish and elecampane, the broad bishopwort and hassuck leaves, rue and rose, savine, feverfue; beat all together, pour over them a sextarius full of ale, ere thou touch meat. For lung disease, and pain in breast, take seed of marche and dill, rub down, boil and mingle with virgin honey, add some part of pepper, and make the man eat three morsels at night fasting. For erysipelatous eruptions in the neck, smear them at an early stage with gall of neat cattle, and especially of ox; it will soon be well with *the man*. For loin ache, take ten pennyweight of betony, add two bowls full of sweetened wine, mingle with hot water, give to *the man* fasting to drink. For diarrhoea, take brooklime, boil it in (water?) moderately with small wheaten meal, add grease of bullock or of sheep, give it to *the man* to eat warm.

60. If horse or other beast be shot, take seed of dock and Scotch wax, let a mass priest sing twelve masses over them, and add holy water, and put that on the horse or on what cattle soever it may be. Have the worts always with thee.

61. If wens be constantly on the front of a mans head or the eyes, wring the netherward part of cowslip and hollow fumitory into the nostrils, make the man lie on his back for a good while; this is a sure leechdom.

62. For a mans voice, take chervil and wood chervil, bishopwort, ontrel, groundsel, make them into a drink in clear ale; take three slices of butter, mingle with wheaten meal, and salt, this eat with the drink; do so for nine mornings, more if need be.

ƿið anȝcbreofste ƿýll holen ȝinde on ȝate meolce .
 ȝ ȝup ƿearme¹ nýhftiȝ.

fol. 172 a.

ƿið ðone ȝriman ním ȝudan ȝ ȝalfian ȝ ȝinul ȝ
 eorð iſiȝ bettonican ȝ hlian cnuca ealle þaȝ ƿýrta
 toȝomne ðo on ænne ƿohchan ofȝeot mid ƿætere ȝnið
 ȝƿýðe læt ȝiȝan ut on ȝum ƿæt nim þone ƿætan ȝ
 ƿýrm ȝ laȝa þin heafod mid ðo ȝra oft ȝra þe þearf
 ȝý.

fol. 172 b.

ƿýrc ȝodne ðrenc ƿið ȝidece ƿýl bettonican ȝ polle-
 ȝan² in album ȝine ðo in xxvii. ƿiƿor copn³ ȝeȝrun-
 denra ȝýle him on niht nýhftiȝ ȝodne ȝcenc ȝulne
 ƿearmer ȝ ȝereſte ȝode hƿile æfter ðæm ðrence . on
 ða ȝaran ȝidan. ƿið ðon ýlcan ƿýll in ealaþ þa haran
 hunan ȝ ȝudan ȝerpet mid huniȝe ȝýle ðrincan on
 merȝene on niht nihtſiȝ ȝodne bollan ȝulne ȝ oðerne
 þonne he neſtan ƿille ȝ ȝymle neſte æreſt on ða
 ȝaran ȝidan oððæt he hal ȝý.

Eft ƿið ȝidece ȝenim hoclæf ȝrene cnuca ȝƿiðe
 mænȝc ƿið ele þ hit ȝý ȝƿýlce clam clæm ðonne on
 ða ȝidan þær ȝe ȝý . mæſt ȝ ƿƿið mid claðe læt ȝra
 ȝerƿiðen þreo niht þonne bið ȝe man hal :/

fol. 173 a.

ƿið ƿot adle ȝenim bettonican ƿýl in ƿætere beƿýll
 þriððan ðæl sýle þonne ðrincan ða ƿýrt ȝecnuca lege
 on ƿundorlice hƿaðe . þ ȝar ȝelyhteð þær ðe ȝelæneðe
 læcear ȝecȝeað :—

ƿið ðære miclan ȝriendan ƿot adle þære ðe læcear
 hatað ƿodaȝre ȝeo adl bið aȝpollen ȝ heo ȝiðð ƿurȝme
 ȝ ȝilſtne⁴ ȝ ȝeonupa ƿortogene ȝ ða tan ȝcƿinceð úp
 ȝenim ȝrunðerƿýlȝean ða ðe on ærenu ƿexeð ȝ þa

¹ ƿeƿam, MS.² Read pollegian.³ Understand as copna.⁴ ȝilſtne is glossed quicure.

63. For oppression in the breast, boil holly rind in goats milk, and sip it warm, fasting.

64. For swimming or giddiness in the head, take rue and sage and fennel and earth ivy, betony and lily, pound all these worts together, put them into a pouch, pour water over them, rub them thoroughly, make them drain out into a vessel, take the liquid and warm it, and lave thy head therewith, do so as oft as need be to thee.

65. Work a good drink against side ache *thus*; boil betony and pennyroyal in old wine, put twenty seven peppercorns in, ground, give *the man* at night fasting a good cup full of it warm, and let him rest a good while after the drink upon his sore side. For that ilk; boil in ale the horehound and rue, sweeten with honey, give *the man* to drink of a morning after his nights fasting, a good bowl full, and another when he is going to bed, and let him always rest upon the sore side till he be hale.

66. Again for side ache, take green mallow leaves, pound them thoroughly, mingle with oil, so that it may be like a paste, then dab it on the side, where the ache is most, and wrap it round with a cloth, leave it so wrapped up for three nights; then will the man be hale.

67. For foot ailment, take betony, boil it in water, boil away a third part, then give it for a drink; pound *also* the wort, lay it on; wonderfully soon the sore will be relieved, according to what learned leeches say.

68. For the great discharging foot ailment, which leeches hight *ποδάγρα*, or gout; the disease is accompanied by swelling, and it dischargeth ratten and mucus, and the sinews are distorted and the toes shrink up; take groundsel, that which waxeth on houses, and the

fol. 173 b.

ƿeaðan ƿuðu ƿillan¹ beza efenſela cnuca ƿið . ealdum
ƿƿiner ƿýrle ƿýrc to clame ðo on ða ƿet ƿƿið mið
claðe on niht ƿ ðpeah eft on morſen ƿ ðrýg mið
claðe ƿmýre mið henne ægef þe hƿitan ðo eft nýorne
clam ðo ƿpa .VII. niht þonne bið ða ƿeonupa ƿihte ƿ
ƿet² hale:—

fol. 174 a.

ƿýrc ðrænc ƿiþ þon ýlcan zenim ða ýlcan ƿrunðe-
ƿƿýlizean³ . ƿ hindheoloðan⁴ ƿ ða ƿmalan cliðƿýrt⁵ ƿ
ƿuðuhƿoſan⁶ ƿ pollegian ealra efenſela ðo in ƿin oððe
on ƿýlirc eala ƿýle ðƿincan⁷ ƿoðne ƿcænc ƿulne on
niht . nihtig þer ðrænc iſ ƿoð ƿið enðpepce⁸ ƿ ƿið
þeon pepce ƿ ƿið ƿot ƿƿilum:—

ƿið ƿiccenðre pombe ƿýll pollegian on ƿætere sýle
supan ƿpa he hatofc mæge aƿæſnan ðam men bið
ƿona se ƿicða læſſa:.

ƿýrc ƿealfe ƿið luſum ƿýll in buteran nýoðeƿearðne
hýmlic ƿ ƿýrmod oððe boðen smýre mið þ heafod ƿeo
ƿealf geðeð þ þær bið þara luſa læſ:—

fol. 174 b.

ƿýrc ƿoðne ðrænc ƿið luſum zenim luſeflice ƿ
ƿýrmod ƿ hýmlic ðoo in eala sýle ðƿincan on niht
nihtig ƿoðne bollan ƿulne:—

ƿið innoðer heſigneſſe⁹ ƿýle etan ƿædic mið ƿealte
ƿ eced ƿupan ƿona bið þ mod leohtre:—

¹ Understand ceƿillan ; a gloss.
gives here *sparagia agrestis*.

² By later interlineation, ða ƿet.

³ Glossed *seneceþ*. It is now
Senecio vulgaris, *Bot.*

⁴ Glossed *ambrosia*.

⁵ Glossed *rubea minor*.

⁶ Glossed *astula regia*.

⁷ Understand ðƿincan.

⁸ ƿið enðpepce is glossed *contra*
pu[n]cturas, *pepce dolorem*, *ƿilum*
inflationem. Read, perhaps, þeoh-
pepce.

⁹ heſigneſſe, MS. ; innoðer is not
reconcilable with the close of the
sentence, and the neuter article
argues that there is no slip in þ
mod ; read, therefore, *moder*.

red wood chervil, of both equal quantities, pound with old swines grease, work into a paste, put it upon the feet, wrap up with a cloth at night, and wash again in the morning, dry with a cloth, smear with the white of a hens egg, make again a new paste, do so for seven days ; then will the sinews be right and the feet healthy.

69. Form a drink against that ilk ; take the same groundsel and hindheal and the small clivers and wood-roffe and pennyroyal, of all equal quantities, put into wine or into foreign ale, give *the man* a good cup full to drink at night fasting. This drink is good for pain in the buttocks, and for pain from the " dry " disease,^a and for foot swellings.

70. For an itching wamb, boil pennyroyal in water, give it to the man to sup as hot as he can endure it ; soon will the itching be less.

71. Work *thus* a salve against lice ; boil in butter the netherward part of hemlock and wormwood or bothen, smear the head therewith ; the salve effects that of the lice there be less.

72. Work *thus* a good drink against lice ; take lovage and wormwood and hemlock, put them in ale, give the man to drink at night fasting, a good bowl full.

73. For heaviness of the mind, give to eat radish with salt and vinegar ; soon the mood will be more gay.

^a If the correction *þeohþeþce* be accepted, the translation will be *pain in the thighs*.

fol. 175 a.

ƿið fleozendan attre aſleah .iiii. ſceappan on
 ſeoper healfra mið æcenan brande gebloðga ðone brand
 weorð on wez ſing ðiſ on .iii.¹ + matheuw me ðucað
 + marcuw me conſeruæð + lucas me liberat² + io-
 hanner me ađiuuat² ſemper . amen. Contine² deus
 omnem malum et nequitiam per uirtutem patrii
 et fili et ſpiritus ſcī ſanctifica me emanuhel ih̄w
 xp̄w libera me ab omnibz inſidiis inimici bene-
 dictio domini ſuper caput meum potenſ deus in omni
 tempore. AMEN.

ƿið færiſtice ſeferſuige 7 ſeo neade netele ðe þurh
 ærn inwýxð 7 wezbræde wýll in buteran.

fol. 175 b.

Wlode³ wæran hý la hlode
 ða hý ofer þone hlæp wíðan
 wæran anmode ða hý
 ofer land wíðan
 ſcýlð ðu ðe nu þu ðýrne nið zeneran mote
 ut lýtel ſpere gif heſ inne ſie
 ſtod under linde
 under leohtum ſcýlde
 þær ða inihtrigan wif
 hýra mæzen beſæddon
 7 hý gýllende gariſ wændan
 ic him oðerne eft wille wændan
 fleozende flane ſorane togeaner
 ut lýtel ſpere gif hit heſ inne ſý
 wæt smið ſloh ſeax
 lýtel ſerpa pund ſwiðe
 ut lýtel ſpere gif heſ inne ſý .
 sýx ſmíðas wætan /
 wælſpera worhtan /
 ut ſpere næſ in ſpere /

¹ ſiðum omitted ?² Read liberet, adiuvet, Contere.³ Some of these rude verses are
 divided in the MS. by faint lines,apparently of the same ink as the
 writing ; these lines are seen in
 our text.

74. For flying venom, make four strokes with an oaken brand towards the four quarters *of the heavens*, make the brand bloody, throw *the brand* away, and sing this three times, *etc.*



75. For a sudden stitch, feverfue and the red nettle which waxeth about a dwelling, and waybroad, boil *them* in butter.

76. ^a Loud were they, lo ! loud
 When over the lew ^b they rode :
 They were of stout mood
 When over the lew they rode.
 Shield thee now ; thou mayst ^c save this nithling
 Out little spear ; if herein it be.
 He (?) stood under the linden *broad*
 Under a light shield,
 Where the mighty *witch* wives
 Their main strength proved.
 And yelling they sent darts.
 I again will send them another
 Flying feathered bolt from the front against them.
 Out little spear ; if herein it be.
 Sat the smith ; he sledged a sword.
 Little iron, wound sharp.
 Out little spear ; if herein it be.
 Six smiths sat,
 Slaughter spears they wrought.
 Out spear ; not, in spear,

^a Section 76 is fragmentary ; it
 partly explains its own object.

^b Hill.

^c Possis.

fol. 176 a.

gif her inne gý iſener ðæl /
 hæzterran zereorc
 hit ſceall gemýltan
 gif ðu pære on fell ſcoten /
 oððe pære on flære ſcoten /
 oððe pære on blod ſcoten /
 oððe pære on lið ſcoten /
 næfre ne gý ðin liſ atæfed
 gif hit pære ega zercot
 oððe hit pære ylſa zercot
 oððe hit pære hæzterran zercot
 nu ic wille ðin helpan
 þiſ ðe to bote ega zercoteſ
 ðiſ ðe to bote ylſa zercoteſ
 ðiſ ðe to bote hæzterran zercoteſ
 ic ðin wille helpan
 ſled þor¹ on fýrgen hæfðe
 halpeſ tu
 helpe ðin drihten
 nim þonne þ ſeax aþo on pætan.

fol. 176 b.

Þið lufan ſealf commuc clofðung nædic permod
 ealra efen ſela zecnuca to duſte zecned wið ele gmyre
 mid ealne ðone lichoman nim eac melðon ða pýrt
 zepýrc to duſte gwiðe gmale ðo in hat pæter gýle
 ðrincan ſona ða lýſ 7 oðre lýtle pýrmar gpyltað nim
 eac permod 7 maruſian. 7 pýr² zelice micel ealra pýll
 in pine oððe on zerpettum pætere zedo þurpa on þone
 naſolan þonne gpyltað ða lýſ. 7 oðre lýtle pýrmar
 nim eac cýlenðran wið ðon pýll in eala gwiðe gmyre
 mid þ heafod.

Liſ hpyðera fteorpan ðo in halig pæter zrunðe-
 gpylizean 7 gpyrrozepýrt 7 attonlaðan neoðerearðe 7
 cliðpýrt zeot on ðone muð ſona hy baſizeað.

¹ þr, MS.| ² pyl, MS.

If herein there be, of iron a bit,
A witches work,
It shall melt.

If thou wert on fell shotten,
Or wert on flesh shotten,
Or wert on blood shotten,
Or wert on limb shotten,
Never let be thy life a teased;
If it were an Æsir^a shot,
Or if it were an elfin shot,
Or if it were a witches shot,
Now will I help thee.

Here's this to boot of Æsir shot
Here's this to boot of elfin shot
Here's this to boot of witches shot
I will help thee.

Fled Thor to the mountain.

Hallows he had two.

May the Lord help thee!

Then take the knife and put it into liquid.

77. Against lice, a salve; cammock, cloffing, radish, wormwood, of all equal quantities, pound them to dust, knead up with oil, smear therewith the whole body; take also the wort melde, work it to very small dust, put it into hot water, give it *to the victim* to drink, soon the lice and other little worms will die. Take also wormwood and marrubium and myrtle, alike much of all, boil in wine or in sweetened water; put it thrice on the navel, then the lice shall die, and so other little insects. Take also coriander for that disease, boil in ale thoroughly, anoint the head therewith.

78. If cattle are dying, put into holy water groundsel and springwort and the netherward part of attorlothe and clivers, pour it into the mouth, soon they will be better.

^a The Æsir were Woden, Thor, Freya, Tiw, and other gods.

fol. 177 a.

ƿiþ lungen aþle hriðerum þa ƿýrt on ƿorðigum heo
bið gelic hunder micgean ðære ƿýrte þær ƿexeð blaco
bergean eal gpa miccle gpa oðre ƿýr beana gecnuca
do in haliz ƿæter . do þonne on muð þæm hriðerum
genim þa ylcan ƿýrte do in glede ⁊ finol ⁊ carruc ⁊
godeƿeb ⁊ necelr bærn eal to romne on ða healfe ðe
ge ƿind gý læt neocan on ðone ceap ƿeorc criſte¹
mæl of carruce fiſo gete on feoƿer healfe þær ceapeſ
⁊ an to miðdeſ . Sing ýmb þone ceap . Benedicam
dominum in omni tempore urque in finem ⁊ bene-
dicite ⁊ letanias ⁊ ƿater noſter ſtreb on haliz ƿæter
bærn ýmb necelr ⁊ godeƿeb ⁊ geahtige mon ðone ceap
gýle þone teoþan ƿæniſ for gode læt gýþðan beotigean
do ður þripa.

fol. 177 b.

Giſ geap gý abrocen ⁊ ƿið fær ſteorran . cæſter
ærc elehtre ƿulfeſ camb finol ſtancƿop ƿýrc to duſte
do in haliz ƿæter geot in þæt abrocýne . geap . ⁊
ſtreb on ða ofur² þripa.

fol. 178 a.

ƿið ƿocum ⁊ geapa hreoſlan . elehtre ⁊ eofo-
ſearn neoðerearð . gƿeƿerýrt uſanƿearðe agnundene .
greate beane cnuca ealle to romne . gƿiðe gmale in
huniz ⁊ in haliz ƿæter ⁊ gemenſe ƿell to romne do
in muð mið cucyleſ ane gnade þreo gýmle ýmb ane
niht niſon giðuin giſ micel þearf gý :—

ƿið gƿina fær ſteorran do a in heora mete geoð
gliðan gýle etan nim eac elehtſan biſceoppýrt ⁊ carruc
ðeſeþorn hegeriſan haran gƿicel giſ ofeſ feoƿer
mæſſan . driſ on ſalb hoh ða ƿýrte on feoƿer healfe
⁊ on þan ðore bærn do necelr to læt gýnan ofeſ
þone nec.

¹ Read criſter.| ² Understand as ofeſe.

79. For lung disorder in cattle, pound the wort (. . . . which waxeth) in highways, it is like the wort called hounds mie, on it grow black berries as mickle as other peas, put it in holy water; introduce it into the mouth of the cattle. Take the same wort, put it upon gledes, and fennel and hassuck and "cotton" and incense, burn all together, on the side on which the wind is, make it reek upon the cattle, make five crosses of hassuck grass, set them on four sides of the cattle and one in the middle; sing about the cattle Benedicam, etc., and the Benedicite and some Ps. xxxiv. litanies and the Paternoster, sprinkle holy water upon *them*, burn about them incense and "cotton," and let some one set a value on the cattle, let *the owner* give the tenth penny *to the church* for God, after that leave them to amend; do thus thrice.

80. If a sheep be diseased, and for sudden death of them, work to dust black hellebore, lupin, wolfscomb, fennel, stone crop; put into holy water, pour upon the diseased sheep and sprinkle on the others thrice.

81. For pocks and skin eruptions in sheep; lupin and everfern, the nether part of it, the upper part of spearwort, ground, great *or horse* beans, pound all together very small in honey and in holy water, and mingle all well together, put one dose into the *animals* mouth with a spoon, three doses a day always; for nine times if mickle need be.

82. For sudden death of swine, put *this*(?) always into their meat; seethe gladden, give it them to eat, take also lupin, bishopwort, and cassuck grass, tufty thorn, heyriffe, vipers bugloss; sing over them four masses, drive *the swine* to the fold, hang the worts upon the four sides and upon the door, *also* burn them, adding incense; make the reek stream over *the swine*.

fol. 178 b.

ƿið þeofentum luben luben nīga eƿið nīga eƿið ƿel
ceið ƿel ðelf ƿel cumer oƿeƿgaei ceuƿor ðarð ƿiuz
ƿariƿ ƿiðiz ðelou ðelupið.

ƿið honðpýrnumum ƿeƿteƿon . ƿeƿel . ƿiƿor . hƿit
ƿealt mænƿe toƿomne ƿmýre mið ¶ eƿt ƿex ƿeƿel ƿ
ƿealt mænƿe ƿmýre mið.

ƿiƿ næƿl of honða ƿeorðe nim hƿætene coƿn ƿecnuca
mænƿe ƿið huniz leƿe on ðone ƿinƿer . ƿýll ƿlahþorin
ƿinðe þƿeah mið ðý ðƿænƿe.

fol. 179 a.

ƿið hƿofƿan ƿýll cuƿmeallan ƿýrƿnuman ƿýre to
ðuƿte ƿýle him on ƿine ðrinƿan ƿona ƿe hƿofƿa bli-
neð.

ƿið maƿan ƿýre ƿ ƿiƿ he bið toblapen ƿe innoð
ƿrinƿe polleƿian in cealð ƿæteƿ oððe in ƿin ƿýle ðrinƿan
him bið ƿel :—

ƿið ðon ðe ƿiƿ ƿærunƿa aðumbize ƿenim polleƿian
ƿ ƿnið to ðuƿte in pulle beƿinð aleƿe unðer þæt ƿiƿ
hýre bið ƿona ƿel :—

fol. 179 b.

ƿið þeor . ƿore ƿ ƿuðe elene ƿ ƿeƿerƿuƿe . ƿæðic ƿ
biƿceoppýrƿ ƿaluie ƿ ƿauiue eƿerðnote ¶ eƿt oþer ƿanu
ƿ ƿeƿerƿuƿe ƿarleac ƿ ƿæðic . ellen ƿinð inneƿearð ƿ
cýrre . netele ƿiƿor . munte þe ƿýxð be þære ea . nim
mealt eala ofƿeot ða ƿýrƿta nýƿon niht ƿ sýle ðrinƿan
nýxtniƿ.¹ Giƿ þu ƿille ƿýrƿcean ƿoðne ðƿænƿ ƿið ælc
inýrel² ƿý hit on heafðe ƿý þær hit ƿý þonne ƿenim
þu ƿaluian leaƿ ƿ ƿuðan leaƿ ƿ heldan leaƿ ƿ ƿinoleƿ
ƿ ceƿƿillan leaƿ ƿ heƿeclƿan leaƿ ƿ ƿerƿoceƿ leaƿ ƿ
ƿeader ƿealeƿ leaƿ ealra eƿenƿela enoca hý toƿomne ƿ
leƿe on ƿine oððe on hlutƿan ealað ƿ ƿrinƿ þonne
of þa ƿýrƿta ƿ nim þonne huniz be ðæle ƿ ƿƿet þone
ðƿænƿ ðrinƿ hine þonne anƿe tibe ær þu þe ƿille
bloð lætan beþa þe þonne þa hƿile to hatum ƿýre ƿ

fol. 180 a.

¹ Read nýrƿiz.| ² Read ælc ýrel or ælcum ýrele.

83. Against thievings; *a charm.*

84. Against hand worms, mingle together ship tar, brimstone, pepper, white salt, smear therewith. Again, mix wax, brimstone, and salt, smear therewith.

85. If a nail come off a hand, take wheaten corns, pound them, mingle them with honey, lay on the finger; boil sloe thorn rind, "wash with the drink."

86. For cough, boil roots of churmel, work to a dust, give *this to the man* to drink in wine, soon the cough will cease.

87. For maw wark, and if the inwards be blown, wring pennyroyal in cold water or in wine, give to the man to drink, soon it will be well with him.

88. In case a woman suddenly turn dumb, take pennyroyal and rub to dust, wind it up in wool, lay under the woman, it will soon be well with her.

89. For "dry" disease; rose and rue, helenium and feverfue, radish and bishopwort, sage and savine *and* everthroat. Again, another *remedy*; flower de luce and feverfue, garlic and radish, the inner rind of elder and cress, nettle, pepper, mint which waxeth by the running water;* take malt of ale, pour it for nine nights over the worts, and give it the man to drink fasting. If thou wilt make a good drink against any inward evil, be it in the head, be it where it may, then take thou leaves of sage and leaves of rue, and leaves of helde, and of fennel, and of chervil, and of hedge-clivers, and of peach, and of red sallow, of all equal quantities, pound them together, and lay them in wine or in clear ale, and then wring the worts off, and then take honey by proportion and sweeten the drink, then drink it one hour before thou wilt let thyself blood; beathe thyself the while before a hot fire, and make

* All the mints haunt the water.

læt yrnnaþ þone ðrænc into ælcan hme zif þu him ænige hwile berýlgeft þu onzitef þ he is frýmful to bezanne.

Þið mete cpeorpan zenime eorðgeallan ðruz to duſte ſcað on eala oððe on ſpa hpæt ſpa þu ðruncan wille þe bið ſel. Þið þæt man ne mæge ſlapan zenim hænnebellan ſæb 7 tunmintan ſear hner togzæðere 7 ſmýne þ heafod mid him bið ſel;

fol. 180 b.

þonne þe mon æreft ſecge þ þin ceap ſý logob þonne cpeð þu æreft ær þu eller hpæt cpeþe

bæðleem hatte ſeo bupuh

þe criſt on acænned pær

ſeo is gemæpſað¹ zeonð ealne midðangeapb ſpa þyof dæb ſor monnum mæne gepurþe

fol. 181 a.

þurh þa halgan criſteſe node amen. gebide þe þonne þrþa eaſt 7 cpeþ þonne þrþa crix xpī ab oriente neducað gebide þe þonne þrþa peſt 7 cpeð þonne þrþa crix xpī ab occidente neducat; gebide þe þonne þrþa ſuð 7 cpeð þrþa crix xpī ab auſtro neducat. gebide þonne þrþa norð 7 cpeð þrþa crix xpī ab aquilone neducað. crix xpī abſcondita eſt et inuenta eſt. iudeaſ criſt ahengon dýdon dæba þa pýpneſtan hælon þ hý ſorhelan ne mihtan ſpa þeoj dæb nænige þinga ſorholen ne purþe þurh þa halgan² criſteſe node. amen.

contra oculorum dolorem.

DNE ꝛē pater omnipotenſ eterne deus ꝛana oculor hominꝝ iſciur. N. ꝛicut ꝛanaſti. oculor pili tobi et multorum cecorum quos domine tu es oculor³ cecorum

¹ A later hand interlines o to make gemæpſað. Morosi grammatici!

² Interlined i to make halgan.

³ Read oculus.

the drink run into every limb ; if thou followest up *this drink* any while, thou shalt understand that it is advantageous to make use of.

90. In case meat of *milk diet* turn sour, take earth-gall, dry it to dust, shed it into ale or into whatever thou wilt drink, it shall be well with thee. In case a man is not able to sleep, take henbane seed and juice of garden mint, shake them up together, and smear the head therewith ; it will be all right with it.

91. When first thou art told that thy cattle are lost, then say thou before thou say anything else,

Bethlehem hight the borough
On which kindled was Christ
It is far faméd
Throughout all the earth
So may this deed among men
Become patent and public

Through the holy rood of Christ. Amen. Then say thy prayers thrice to the east, and say thrice " May the cross of Christ bring *me back my beasts* from the east ; " then pray thrice to the west, and say thrice " May the cross of Christ bring *me back my beasts* from the west ; " then pray thrice to the south, and say thrice " May the cross of Christ bring *me back my beasts* from the south ; " then pray thrice to the north, and say thrice " May the cross of Christ bring *me back my beasts* from the north. It was lost and By St. Helena.
" is found. The Jews hung up Christ, they did of
" deeds the worst, they hid that they could not hide ;
" so may this deed be no wise hidden, through the
" holy rood of Christ. Amen."

92. For pain of eyes.

A prayer in Latin. Under the title pið EGNA SARE SINC ðIS, " for sore of eyes sing this," we find in the Durham Ritual, as printed p. 115, a similar prayer.

fol. 181 b.

manur arīborum pes claudorum sanītar egrorum per-
surpēctio mortuorum felicitar martȳrum et omnium
sanctorum . oro domine ut epegar et illuminar oculos
famuli tui . N. in quacumque ualitudine constitutum
medelȳ celestibȳ sanare dignerȳ tribuere famulo
tuo . N. ut armȳ iustitię munitȳ diabolo peristat et
pēgnū consequatur ēternū . per.¹

Domum tuam quæso domine clementer ingreberē
et in tuorum tibi cordibȳ fidelium perpetuam con-
stitutam mansionem² ut cuiȳ edificatiōe subsistat
huiȳ fiat habitatio preclara ;

zif horȳ bið æppæht þonne scealt þu cpeþan þar
porð.

fol. 182 a.

Nabornēbe unde uenistȳ tribȳ uicibȳ cpeðibȳ prop-
ter tribȳ uicibȳ . Alpha et ō initium et finȳ crux
mihȳ uita est et tibi mor imimici ;³ pater noster ;

pið cȳrnel.

Neozone pæran noðbær ppeofter þa purdon þa nȳzone
to VIII. ȳ þa VIII. to VII. ȳ þa VII. to .VI. ȳ þa .VI. to
.V. ȳ þa V. to .IIII. ȳ þa IIII. to III. ȳ þa III. to .II. ȳ
þa II. to I. ȳ þa .I. to nanum . þȳ þe lib be cȳrnelȳ
ȳ ppeofeller⁴ ȳ peorner⁴ ȳ æghwylceȳ ȳreleȳ riȳg bene-
dicite nȳgon riþum .

. þȳ mæg horȳ pið þon þe him bið corn on þa fet.

fol. 182 b.

Geneon genetron genitūl catalon cape trift pābift
etmic forpune nalt ic forpune⁵ nequȳ annua marȳ
rēāna nequetando ;

¹ The formula of adjuration has
been erased. Perhaps also the
heading of the following para-
graph. Read illumines.

² Read constituas mansionem.

³ Read mors inimice ? inimico ?
See Lacn. 108.

⁴ ppeofeller, MS. ; read also
pȳrner.

⁵ That is, "I had nothing for a
"charm."

Thus, Sana, Domine, oculos hominis istius sicut sanasti oculos Tobiae sancti, et sicut aperuisti oculos duorum cecorum

93. *A prayer in Latin, and, as it seems, on consecration of a church.*

94. If a horse be sprained (?), then shalt thou say these words ; Naborredus^a unde venisti ; three times : credidi propter ; three times : A and Ω : beginning and end : *and so on.*

95. For churnel.

Nine were Noðdes sisters, then the nine came to be eight, and the eight seven, and the seven six, and the six five, and the five four, and the four three, and the three two, and the two one, and the one none. This may be medicine for thee from churnel and from scrofula and from worm, and from every mischief. Sing *also* the Benedicite nine times.

96. This is valid for a horse which hath corns on his feet.

Some words, partly Latin.

^a This seems to be the Nabon- | Babylon was taken by Cyrus. Be-
nedus of Berosus, in whose reign | rosus is quoted by Iosephus.

γῆς ὁπῶς βίθ' ἑρσεοῦτεν.

Sanentur animalia in orbe terre et ualitudine uexantur in nomine dei patris et filii et spiritus sc̃i extinguunt¹ diabolus per inpositionem manum¹ nostrarum quas nos reparauimus² a capitate xp̃i per inuocationem omnium sanctorum tuorum per eum qui uiuit et regnat in secula seculorum; amen. Dñe quid multiplicati sunt .III.

fol. 183 a.

γῆς πῖς ne mæge bearn beran.³

Solue iube deus ter catenis. Ad⁴ articulum dolorum constantium malignantium diabolus ligauit⁵ angelus curauit dominus saluauit in nomine medicina. amen.⁶

contra dolorum dentium;⁷

Xp̃s super marmoreum sedebat petrus tristic ante eum stabat manum ad maxillum tenebat et interponebat eum dñs dicens. quare tristic es petre? Respondit petrus et dixit. domine dentes mei dolent. et dominus dixit. adiuro te mizganea⁸ uel gutta maligna per patrem et filium et sp̃m sc̃m et per celum et terram. et per xx. ordines angelorum. et per lx. prophetas et per xii. apostolos et per iiii. oꝝ euangelistas et per omnes sc̃os qui deo placuerunt ab origine mundi. ut non possit diabolus nocere ei nec in dentes nec in aures nec in palato⁹ famulo dei. illi non oꝝa frangere¹⁰ nec carnem manducare ut non habeatis potestatem nocere illi non dormiendo nec uigilando nec tangatis eum usque lx. annos et unum diem pax pax nax in xp̃o filio. amen. pater noster.

fol. 184 a.

¹ Extinguatur: manuum.

² The text is correctly represented.

³ I print as I find.

⁴ Ab, MS.

⁵ ligauit, MS.

⁶ Leechbook III. xxiv.

⁷ In the MS. this title is transposed.

⁸ That is ἡμικρανία, megrim.

⁹ palpato, MS.

¹⁰ frangere, MS.

of. Leechb. i. 394
+ Leechb. i. 145.
v. 27. 308.

97. If a horse has been shot.

The Latin words bear a ritualistic character, and may be perhaps arranged nearly thus: Oratio. Sanentur animalia in orbe terræ, quot, etc. Oratio altera. Extinguatur diabolus, etc. Lectio. Rom. viii. 25. Quis nos separabit, etc. Psalmus iii.

98. If a woman is not able to bear a child.

*Hymnus? Solvi iube
Deus e catenis.*

99. For constant and malignant rheumatism.

*Diabolus ligauit,
Angelus curauit,
Dominus saluauit.*

100. For tooth ache.

See Vol. I. p. 394. An absurd story, not to be found in the Codices Apocryphi published by Thilo or Tischendorf.

Deus qui dixisti uenite ad me omnes qui laboratis
et honorati estis et ego percipiam uos hos famulos
uos laborum uosorum premio percipere sempiterno; per
dominum.

fol. 184 b.

ƿið utrihte ƿyrne ƿistol ge ængel brohte to rome
þa hý ƿæran mid utrihte micclum gefræncte . ƿrit
þis on swa langum bocelle þ hit mæge befon utan þ
heafod 7 hoh on þæs mannes sƿeoran þe him þearf is
him bið swa sel; Rannigan adonai . eltheor . mur .
O ineffabile . Omigan . midanmian . migan . dimar .
mode . midan . memaganem . Osta min . rizmone . be-
ronice . irutar . uenar quari dulaf . feruor . frux-
antir . sangwinir . riccatir . fla . swacta . frigula .
mirgwi . etrihdon . rezulta . swautantir . in arno .
midoninir . abar uetho . isdone multo . raccula . pp
pppp sother sother . miferere mei ds ds mini ds mi .
λ 30(N y AIT. AIT.

fol. 185 a.

Se swerman ge hipe cilb asedan ne mæg gange to
sewtener mannes birgenne 7 stæppe þonne swira ofer
þa byrgenne 7 cefe þonne swira þas sorð þis me
to bote þære laþan læt byrde þis me to bote þære
swæran swæst byrde þis me to bote þære laðan lam-
byrde 7 þonne þ ƿis geo mid bearnne 7 heo to hýre
hlaforde on sefte ga þonne cefe heo

up ic gange
ofer þe stæppe
mid eƿican cilbe
nalær mid eƿellendum
mid fulbornum
nalær mid sægan

101. *As appears, Oratio pro ualeitudine laborantibus.*
Citatur Matth. xi. 28. This prayer is not read in the
Ordo ungendi infirmum secundum Romanam curiam,
nor in the Saxon rituals which I have seen.

102. For diarrhoea ; the angel brought this epistle to The plague at Rome in the time of Gregory the Great.
 Rome, when they were afflicted with a mickle diarrhoea.
 Write this on a bookfell *or parchment* so long that
 it may embrace the head on the outside, and hang it
 on the neck of the man who needs it ; it will soon
 be well with him. *The charm contains the words :*
 בן קנני אֱלֹהֵי אֵל shout, the Lord God is my shield.
 θεός μου. O ! ineffable ! O ! the ineffable name ! . .

.
 Veronica ! Irritas venas quasi *הֵלֵךְ a burning fever,*
 Fervor frixantis sanguinis siccatur
 . . . Sindone multa. Sacculo
 Σωτήρ, σωτήρ. Miserere mei, deus, domine, deus mi.
 AM[E]N. Alleluiah ! Alleluiah !

103. Let the woman who cannot bring her child to
 maturity go to the barrow of a deceased man, and step
 thrice over the barrow, and then thrice say these
 words :

May this be my boot
 Of the loathsome late birth.
 May this be my boot
 Of the heavy swart birth.
 May this be my boot
 Of the loathsome lame birth.

And when the woman is with child and she goeth to
 her lord to bed, then let her say :

Up I go,
 Over thee I step,
 With quick child,
 Not with a dying one,
 With one to be full born,
 Not with a fay one.

ƿ þonne ƿeo moðor ƿefele ꝥ ꝥ bearn ƿi cƿic ƿa
þonne to cýrcan ƿ þonne heo toforan þan ƿeofode
cume cƿeþe þonne cƿiſte ic ƿæðe þiƿ ƿecýþeð. Se ƿiſ-
mon ƿe hýne bearn aƿedan ne mæge ƿenime heo ƿylf
hýne aƿener cildeſ ƿebyrgenne ðæl ƿiſ æfter þonne
on hlac pulle ƿ bebiçge to cƿepmannum ƿ cƿeþe
þonne

fol. 185 b.

ic hit bebiçge
ge hit bebiçgan
þaƿ ƿƿeaƿtan pulle
ƿ þýrre ƿorðe coru.

Se man ƿe þe mæge bearn aƿedan nime þonne aner
bleoƿ cu meoluc on hýne handæ. ƿ ƿeƿe þonne mið
hýne muþe ƿ ƿange þonne to ýrnenðum ƿætere ƿ ƿƿipe
þær in þa meolc ƿ hlade þonne mið þære ýlcan hand.
þær ƿætereſ muð fulne ƿ ƿorſƿelge. cƿeþe þonne þaƿ
ƿorð. ƿehƿer ƿerðe ic me þone mæran maƿa þihtan
mið þýrre mæran mete þihtan þonne ic me ƿille hab-
ban ƿ ham ƿan þonne heo to þan bƿoce ƿa þonne ne
beƿeo heo no ne eft þonne heo þanan ƿa ƿ þonne ƿa
heo in oþer huƿ oþer heo ut oƿeode ƿ þær ƿehýrðe
meteſ.

Heading is omitted.

fol. 186 a.

Ece dolgula meðit ðuðum beðegunða bƿeðegunða
elecunða eleuachia mottem mee penum oþra ƿueþa
letaueſ noeueſ teƿne ðolge ðrope uhic. alleluia. ƿinðe
man þiƿ ƿeðeð on ꝥ ƿe man ðƿincan ƿille nýðan ƿiþan.
ƿ ƿateſ noſteſ niðan ſiþan.

ƿið cýrcula.

Arcuſ ƿeðeð aƿreðit uirgo cana bið lux et uirgo cana
bið. ƿinð ðiƿ niðon ƿiþan ƿ ƿateſ noſteſ .VIII. on
anum bepenan hlac ƿ ƿýle þan hoſſe etan.

And when the mother feeleth that the bairn is quick within her, then let her go to church, and when she cometh before the altar, then let her say, to Christ I have said, this is declared. Let the woman who cannot bring up her bairn to maturity, let her, herself, take part of her own child's barrow, then afterwards wrap it up in black wool, and sell it to chapmen, and then say :

I it sell,
Or it have sold,
This swarthy wool
And grains of this sorrow.

104. Let the woman who cannot rear her child, then take milk of a cow of one colour in her hand, and then sup it up with her mouth, and then go to running water, and spew out the milk therein, and then ladle up with the same hand a mouth full of the water, and swallow it down ; then let her say these words : " Everywhere I carried for me the famous Gibberish. " kindred doughty one with this famous meat doughty " one ; so I will have it for me and go home."* When she goeth to the brook, then let her not look about, nor again when she goeth thence ; and then let her go into another house than that from which she went out, and there taste of meat.

105. *Words of a charm.* Let one sing this prayer over that which a man is about to drink, nine times, and the Paternoster nine times.

106. Against churnels.

This title probably belonged to the previous article.

Some words of a charm. Sing this nine times, and the Paternoster nine times over a barley loaf, and give it to the horse to eat.

* Jingling nonsense loses by translation.

pýrc lungen reafre nim coft y ruðerne puda hyl-
pýrc . garclife . bete þe bið anfteallet.

Þið gebrif nim rnægl y afeorma hine y nim þ clæne
fam menze pið pifer meole rýle þicgan him bið rel.

fol. 186 b. Þið horf oman y mannes ring þif þripa nýgan riðan
on æfen y on morzen on þær mannes heafod ufan y
horfe on þ pýnftre eape on ýrnenbum pætere y penð
þ heafod onzean ftream. In domo mamorin inchorna
meoti . otimimeoti quoddealde otuotiuua et mapethin.
Crux mihi uita et tibi morf inimici alfa et o initium
et finif dicte dominuf.

Þið oman zenim ane znene zýrðe y læt rattan þone
man on midban hufes flone y beftuc hine ýmbutan y
creð o parf et o pillia parf et parf inioria . est alfa
et o initium;

fol. 187 a. Aneftolobiuf pær haten an cing he pær pif y læce-
cræftiz he þa zerette forþon zobne morzen ðrænc
pið eallum untumneffum þe mannes lichoman ionð
ftýrmað innan oððe utan fe ðrænc if zob pið heafod
ece¹ y pið brægeneff hpyrnerffe y peallunze pið reonðre
exe² pið lungenable y liferperce . pið reonðum zeallan
y þæne zeolpan able pið eazena ðimnerfa pið eapena
jrimrunge y ungehýrnerffe y pið breofa heffnerffe y
hriper afundennerffe pið miltan pærce y rmael þearma
y pið ornum utganze y pið þon þe mon³ zemigan ne
mæge pið þeon ece⁴ y rina zetoge pið cneoppærce y
for zerpelle pið ðam micclan lice y pið ornum ziccen-
dum blece y þeongeride y æghpýlcum attre pið ælcne
untumnerffe y ælcne feonðer coftunze . zerýrce þe duft

¹ ecce, MS.

² Read exle, for exle.

³ mon ne mon, MS.

⁴ beoh ece, *thigh ache*, is a probable correction.

107. Work a lung salve *thus*; take costmary and southernwood, hillwort, garcliff, beet, which is one stalked.

108. Against fever, take a snail, and purify him, and take the clean foam, mingle it with womans milk, give it *the man* to eat; it will be well with him.

109. For erysipelas on man and horse, sing this thrice nine times, at even and of a morning, upon the mans head, and in the horses left ear, in running water, and turn his head against the stream. *The words as in the text.*

110. For erysipelas, take a green yard *or stick* and make the man sit in the middle of the floor of the house, and make a stroke round about him, and say; *the words as in the text.*

111. A king was hight Arestolobius, he was wise and good at leechcraft, he arranged also a good morning drink against all infirmities, which stir throughout mans body, within or without; the drink is good for head ache and for giddiness and fever of the brain, for a flowing armpit, for lung disease and liver wark, for flowing gall and the yellow disease, for dimness of eyes, for singing in the ears, and defective hearing, and for heaviness of the breast and puffing of the visceral cavity, for pain of milt and of small guts, for unhealthy faecal discharge, and in case a man is not able to pass water, against the ache of the "dry" disease and spasm of sinews, against knee wark, and foot swelling, for elephantiasis, and for other itching blotches, and spasms of the "dry" disease, and every poison, for every infirmity and every temptation of the fiend. Work thyself dust enough in harvest and

fol. 187 b.

genoh on hæppesfe y nýtta þonne þe þearf rý pýnc
þonne ðrænc of þýrgum pýrtum num merces fæð ðriȝe
y fínolef fæð y petenrýlian fæð y felðmoran fæð y
felcerpan fæð. þ̅ iȝ eorðgeallan ðiler fæð y rudaþan fæð
capel fæð y cýllelenþnan¹ fæð. y ferenfuiȝan fæð y
tƿa mintan þ̅ iȝ tun minte y horȝ minte y betonican
fæð y luuefticef fæð y alexanþrian fæð y řaluian fæð
y řlanian fæð y řermoder fæð y řæþerian fæð y biȝeor-
pýrte fæð. y horȝ elenan fæð y beolonan fæð þ̅ iȝ
hæneþelle acrimonian fæð. þ̅ iȝ řaneliue y řtancropper
fæð. marubian fæð þ̅ iȝ hareþune y neptan fæð y
ruðuhropan fæð y ruðu merces fæð. eorþþrotan fæð.
ðo ealra þýrga pýrta efenřela num þonne þýrga pýrta
ælcne anre řpa micel řpa řapa oþra tƿa þ̅ iȝ cýmen y
cořt y řiper y řingirřa y hƿit cuðu pýnc řaȝ pýrta
ealle to řriřan² řmalan ðuřte y ðo řæȝ ðuřter řoðne
cucelere řulne on ane řcænce cuppan řulle cealder³
řiner y řýle ðrincan on niht nýhřtiȝ⁴ nýtta þýȝ⁵
ðrænces þonne þe þearf rý. ¶ ġif man řcýle muȝerýrte
to læceþome habban þonne nime man řa řeaðan řærneð
men y řa řnenan řiřmen. to læceþæfte. ¶ řiȝ ðeah
rið řot ece řenim elenan moran y eferþrotan moran
y ðoccan moran pýll řriðe řell on buteran ðreahna ut
þurh pýllene clað læt colian æfter řmýre řýþþan þ̅
řeppel hum bið řona řel.

fol. 188 b.

Řið hƿořtan⁶ hu he mýřenlice on man becýmð y
hu hiȝ man řilian řceal. Se hƿořta hæfð mænirřealþne
to cýme řpa ða řpa⁷ beoð mýřenlicu hƿilum he cýmð
of unġemæťřæřte hæto. hƿilum of unġemæťřæřtum
cýle hƿilum of unġemethlice řætan⁸ hƿilum of⁹ unġe-

¹ At the turning of the leaf the writer wavered between celenþnan and cýleþenan.

² Read řriþe.

³ ealder?

⁴ For nystiȝum.

⁵ For þýȝer.

⁶ Leechbook I. xv.

⁷ řpařlu, *spittles*, Lb.

⁸ Omitted in the text of Lb.

⁹ of of, MS.

use when need be. Work moreover, a drink of these worts, take seed of marche, dry, and seed of fennel, of parsley, of fieldmore and earthgall, of dill and rue, of colewort and celandine and feverfue, and two mints, that is garden mint and horse mint, and seed of betony, of lovage and alexanders and sage and sclarea and wormwood and savory and bishopwort and elecampane and henbane and agrimony and stoncrop and horehound and nepeta and woodroffe and sanicle and carline thistle; put equal quantities of all these worts; then take of these worts, *that follow*, of each one as much as two of the others, that is to say, cummin and costmary and pepper and ginger and gum mastich; work all these worts to a very small dust; and put of the dust a good spoon full in a drinking cup full of cold wine, and give to drink at night, fasting; make use of this drink, when need be to thee. If a man must have mugwort for a leechdom, then let him take the red males and the green females for a leechcraft.* This is good for foot ache; take roots of helenium, carline thistle root, and dock root, boil very well in butter; drain out through a woollen cloth; let it cool; afterwards smear the swelling; it will soon be well with the man.

112. For cough, how variously it cometh on a man and how one must treat it. The cough hath a manifold access according as the sweats are various; at times it cometh of immoderate heat, at times of immoderate cold, at times of immoderate humour, at times of

*Dioskorides, III. 127, speaks of *Ἀρτεμισία*, and of *Ἀρτεμισία μονόκλων*, on *Ἀρτεμισία λεπτόφυλλος*. He says nothing about male and female.

mætligne ðrignerre. Þýrce ðrænc rið hpoftan zenim
marcþýrt reoð on cýrenenan cýtele y þýll oððæt heo
rý rriþe riuce y heo rý of hrætenum mealte geporht
zenim þonne eorþreapner mært biſcopþýrt hind-
hæleþan ðreorþe ðortlan . rinþnenan . ðo eall on fæt
rýle ðruncan miððelðazum y forza rur y realter
zehpæt.

Þið hpoftan eft zenim¹ hunan reoð on pætere rýle
rpa pearme ðrincan. Eft zenim clifþýrt rume men
hazað forer clife rume earþýrt y heo rý geporht ofer
miðne rumor reoð ða on pætere oððæt²

* * * * *

fol. 189 a.

geþigce. Giſ pænnaſ egliaſ mæn æt þære heortan
ganþe mæden man to rýlle . þe rihte eaſt ýrne y
zehlaðe ane cuppan fulle forð mið ðam ſtreame y rinþe
þæron cneðan y paternoſter y geote þonne on ofer
fæt y hlaðe eft oþre y rinþe eft cneðan y paternoſter
y ðo rpa þ þu hæbbe þreo ðo rpa nýgon ðazaſ rona
him bið rel. Þið heort pærcæ³ ruðan ſelm reoð on
ele y ðo alpan ane ýnran to rmyre mið þý þ ſcilð
þæm rapre.

fol. 189 b.

Þið heortce giſ him on innan hearð heortpærcæ rý
þonne him rýxft riſð on þære heortan y hine þeþeð
þurft y bið unmihtiglic rýrce him þonne ſtan bæð y on
þæm ete ruþerne næbic mið realte þý mæg reo ruſð
peran zehæleð. Þið heort ece eft zenim giðruſan reoð
on meolce rýle ðruncan rýx ðazaſ. Eft neorþearpð

¹ Lb., as above.² The sentence may be completed
from the Leechbook, as above.³ Leechbook I. xviii.

immoderate dryness. Work a drink for cough, take mashwort, seethe it in a copper kettle, and boil till it be very thick, and let it be wrought of wheaten malt; then take of everfern most, bishopwort, hindheal, pennyroyal, singreen, put all into a vessel, give to drink at middays, and forego what is sour and everything salt.

113. For cough again, take horehound, seethe in water, give it so warm *to the patient* to drink. Again, take burdock, some call it foxes cliff, some riverwort, and let it be wrought past midsummer, seethe it in water till^a

*	*	*	*	*	*
*	*	*	*	*	*

114. If wens at the heart pain a man, let a maiden go to a spring, which runs directly eastward, and ladle up a cup full, moving the cup with the stream, and let her or him sing over it the Creed and Paternoster, and then pour it into another vessel, and then ladle up some more, and again sing the Creed and the Paternoster, and so manage as to have three cups full; do so for nine days, soon it will be well with the man. For heart wark, seethe a handful of rue in oil, and add an ounce of aloes, smear with that, that shall tranquillize the pain.

115. For heart ache, if he have within a strong pain in the heart, then wind groweth in the heart, and thirst vexeth him, and he is without strength. Then work him a stone bath, and in it let him eat southern radish with salt; by that may the wound be healed. For heart ache again, take githrife, seethe in milk, give to drink for six days. Again, the lower part of

^a A folio is missing.

eofofnearn ƷiðriƷan ƷeƷbræðan Ʒýl toƷomne Ʒýle
ðrincaŋ ;

fol. 190 a.

Ʒið breofst nýrƷette þuƷ Ʒceal beon Ʒe læcecræft
ƷeƷorht ꝥ man nime ane cuppan ƷemeƷeðeƷ huniƷeƷ Ʒ
healfe cuppan clæneƷ ƷemylteƷ ƷƷiceƷ Ʒ mænƷe on Ʒe-
manƷ ꝥ huniƷ Ʒ ꝥ ƷƷic toƷæðeƷe Ʒ Ʒýlle hit oððæt
hit beo Ʒel þuƷ Ʒicce Ʒorþan hit Ʒile hluttƷuan Ʒor
þan ƷƷice Ʒ ðriƷe mon beana Ʒ Ʒrinðe hý Ʒýðþan Ʒ ðo
þæƷ to be þæƷ huniƷeƷ mæþe Ʒ Ʒirra hit Ʒýþþan ƷƷa
ƷƷa man Ʒille.

fol. 190 b.

þriƷ ðaƷaƷ Ʒýnðon on ƷeaƷe þe Ʒe eƷiƷtiaci hatað ꝥ
iƷ on uƷe ƷeƷeode Ʒlihtlice ðaƷaƷ on þam naƷoþeƷ-
hƷon Ʒori nanƷe neode ne manneƷ ne neateƷ bloð Ʒý
to Ʒanienne ꝥ iƷ þonne utƷanƷendum þam monþe þe
Ʒe aƷneliƷ hatað Ʒe nýhta monan ðæƷ án . þonne iƷ
oþeƷ inƷanƷendum þam monþe þe Ʒe aƷuŷtuƷ hatað Ʒe
æƷeŷta monan ðæƷ . þonne iƷ Ʒe þriðða Ʒe æƷeŷta
monan ðæƷ æƷteƷ utƷanƷe þæƷ monþeƷ ðecembriƷ.

Se þe on þƷƷum þriƷum ðaƷum hiƷ bloð ƷeƷanƷe Ʒý
hit man Ʒý hit nýten þæƷ þe Ʒe ƷeƷan Ʒehýrðan ꝥ
Ʒona on þam Ʒoruman ðæƷe oþþe þam Ʒeorþan ðæƷe hiƷ
liƷ Ʒeænðað oþþe ƷiƷ hiƷ liƷ lænƷe bið ꝥ he to þam
Ʒeorþan ðæƷe ne becyƷmð oððe ƷiƷ he hƷilene ðƷænc
ðrincoð þam þriƷum ðaƷum hiƷ liƷ he Ʒeænðað binnaŋ . xv.
ðaƷum . ƷiƷ hƷa on þiƷ ¹ ðaƷum acænneð bið ƷƷelum
ðeaðe he hiƷ liƷ Ʒeænðað Ʒ Ʒe þe on þýƷ Ʒlcum þriƷum
ðaƷum Ʒofe ƷlæƷeƷ onbýriƷeð binnaŋ ƷeoporƷiƷeƷ ðaƷa
ƷýƷfte he hiƷ liƷ Ʒeænðað.

¹ þiƷ, MS., and below, a frequent loss of termination.

polypody, cockle, plaintain; boil together; give it to be drunk.

116. For angina pectoris; thus must be the leechcraft wrought; so that one take a cup of marred honey and a half cup of clean melted lard, and mingle the lard and honey into a mess together, and boil it till it be as thick as pottage, insomuch as it will get clear by the lard, and let beans be dried and ground afterwards, and added thereto, according to the capability of the honey; and pepper it then, to pleasure.

117. There are three days in the year which we call *Ægyptiaci*,* that is, in our tongue, dangerous days; in which, by no means, for no occasion, neither mans nor beasts blood must be diminished; that is the last Monday in April, the first Monday in August, and the first Monday in January.

118. He who on these three days shall diminish the volume of his blood, be it man, be it beast, as we have heard, shall forthwith on the first day or on the fourth day end his life. Or if his life be longer, he will not reach unto the seventh day. Also if he drink any *medicinal* drink on those three days, he will end his life within fifteen days. If any one be born on these days, he will end his life by an evil death; and whosoever on these three days tastes flesh of goose, will end his life within forty days time.

* The Egyptians were reckoned | length of the year; but these Dies
by Beda good calculators of the | *Ægyptiaci* are a folly.

fol. 191 a.

¹ In nomine patris et filii et spiritus sancti. Amen.Prayer against
variola.

N. In adiutorium sit salvator. N°. deo celi regi regum nos debemus reddere gratiarum actionem adque se petere ut a nobis lues istius² pestis careat et in nobis quam donauit salus uera maneat iesu christe me. N°. defende de perpetua potentiam adque nobis nunc extende benignam clementiam qua solus ipse potest prestare auxilium te petentibus ex toto corde donare presidium summe digne patrem pium dignum uerum summum adque optimum ter rogamus audi preces famulorum famularumque tuarum domine iesu christe uite alta subueni auxilio et salutis tue pelta defende presidio summo et digne te obscuro intende ardiana mei cordis adque peto angelorum milia aut me. N°.

fol. 191 b.

saluent ac defendant doloris igniculo et potestate uarirole ac protegat mortis a periculo tuas iesu christe aures nobis inclina clementiam in salute ac uirtute intende potentie ne dimittas nos intrare in hanc pestilentiam sed saluare nos dignare potentiam tuam filii dei uiui iesu christe qui es uite dominator miserere adque nos huius mundi saluator deus libera illam domine de languoribus pessimis et de periculis huius anni quia tu es saluator omnium christe qui regnas in secula fiat sanitas domini supreme. N°. amen. brigitarum³ ancillarum tuarum malint uoarline dearnabda murde murunice domur brio rubebroht. Scē rehhoc. & fce ehpalbe. & fce caffiane. & fce germane. & fce figifmundi regif ȝercȳlbað me pið ða laþan poccar ȝ pið ealle ȳpelu. amen.

¹ This Latin is in the same old English characters as the rest of the MS., with contractions.

² istinius, with h interlined, making isti huius, MS.

³ Read Brigita. The corrupt Latin could not safely be amended. On the corrupt Irish, see St. Brigit, in Index of Proper Names.

BENEDICTIO HERBARVM.

fol. 192 a.

Omnipotens sempiterne deus qui ab initio mundi omnia instituisti et creasti tam arborum generibus quam herbarum seminibus quibus etiam benedictione tua benedicendo sanxisti eadem nunc benedictione olera aliosque fructus sanctificare ac benedicere digneris ut sumentibus ex eis sanitatem conferant mentis et corporis ac tutelam defensionis eternamque uitam per saluatorem animarum dominum nostrum iesum christum qui uiuit et regnat dominus in secula seculorum. AMEN.

ALIA.

Dominus qui hec holera que tua iussione et providentia crescere et germinare fecisti . etiam ea benedicere et sanctificare digneris et precamur ut quicumque ex eis gustauerint incolomes permaneant : per.

BENEDICTIO VNGVENTVM.¹

fol. 192 b.

Dominus² pater omnipotens et christe iesu fili³ dei rogo ut mittere digneris benedictionem tuam et medicinam celestem et diuinam protectionem super hoc unguentum ut perficiat ad salutem et ad perfectionem contra omnes egritudines corporum vel omnium membrorum intus vel foris omnibus istud unguentum sumentibus . A . A.

¹ Vnguenti. The Durham Ritual, p. 115, has something in common with the present text.

² Domine.

³ filii, MS.

[BENEDICTIO POTVS SIVE VNGVENTI.]¹

In nomine patris et filii et spiritus sancti et per
 uirtutem dominice passionis et resurrectionis a mor-
 tuis ut sanctificentur tuo uerbo sancto et benedican-
 tur² omnes fideles cum gustu³ huius unguenti aduersus
 omnes nequitias in mundorum spirituum et contra
 ualitudines et infirmitates que corpus affligunt . . .

¹ The Durham Ritual, p. 116, has
 nearly the same words. Another
 Saxon ritual (MS. Cott. Tiber. C.i.)
 has nothing similar.

² benedicentur, MS.

³ This should be, gustu huius
 potus vel tactu huius unguenti.

ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

ΠΕΡΙ ΔΙΑΔΞΕΩΝ.

MS. Harl. 6258.2. fol. 83 b. = 42 b.¹

Incipit liber qui dicitur peri didaxeon.

fol. 84 a.

[D]en on^ginþ feo boc peri didaxeon . þ̅ yf feo sp̅ytelung
 hu fela gera p̅ær behudeb se læcecræft . ⁊ be hif ge-
 p̅isneffe þa zelæredus læce gep̅isfice smeaddon . þ̅ paf ²
 5- fe ærufta apollo . ⁊ hif suna esculapf̅iuf ⁊ asclepiuf .
 ⁊ asclepiuf paf ypocrater yem . þeof. m̅or. gemetum
 ærest þa getymbrunga þare læcecrafta . after noef flode .
 ymb 66 þufund p̅intra .³ ⁊ fif hund p̅intra . on artaxif
 dæge . se paf perfa cingī h̅y alufte þa leoht þæra
 10 læce cræfte . G̅ip̅islica se apollon ærest he gemetta .
 meþob̅icam . þ̅ f̅ynðon fa ylene þa mann . mid cnifun
 hæle menn . ⁊ [e]sc̅olaf̅iuf : empiricam .⁴ þ̅ if ilæcnunga
 of læce crafta . ⁊ asclepiuf loicam . þ̅ yf feo g̅ehealbe-
 n̅yffe þære æ . ⁊ þæt lifæt . ⁊ ypocras theoricam . þ̅
 15 yf foref̅ceapunga . þara feocneffe . þannum plato ⁊ aris-
 tot̅ilef þa zelæredus þan app̅yt̅yna . ~~þaf æfter f̅yligdon .~~⁵
~~þaf foref̅cebenan . læcum . ⁊ hi gefæddun . þ̅ feoper~~
~~p̅ætun f̅ynðon on þan mannifcen lichama . for þam~~
~~b̅yð p̅ylyð . ealþa m̅ibban gearðes boza . þæt yf þa p̅æte :~~
 20 on þan hearðe . ⁊ þ̅ blod : on þara breofsta . ⁊ se
 rupa gealla : on þan innope . ⁊ se f̅p̅erta gealle innan
 ðare blæðran . And h̅yra angeh[p]ylce r̅ixap ðra
 monþaf . þ̅ yf fram .xviii.⁶ kl' . jañ . ufq ; in .viii.⁶
 kl' . apl' . þ̅ on ðan heafðe se p̅æte b̅yð p̅exende .

¹ So many variations from the true inflexions and true construction occur in this piece, that it would be unreasonable to take special note of them.

² par, MS.

³ circa m̅ annos, Margin.

⁴ empiricā, MS.

⁵ Secuti sunt, Margin.

⁶ Glossed octodecimo, and octo.

OF SCHOOLS OF MEDICINE.

Here beginneth the book *περὶ διδάξεων*,

that is, the setting forth for how many years leechcraft was hidden, and the learned leeches sagaciously investigated about the ascertaining of it. The earliest was Apollo, and his son Æsculapius or Ἀσκληπιός, and Asklepios was uncle of Hippokrates; these four invented earliest the building up of leechcrafts. About fifteen hundred years after the flood of Noah, in the days of Artaxerxes, who was king of the Persians, they lighted up the light of the leechcrafts. We know that Apollo first invented *μεθοδικήν*, that is, the irons, when one healeth men with knives, and Æsculapius *ἐμπειρικὴν*, that is, the leechening, or *sanative process* of leechcrafts, and Asklepios *λογικὴν*, that is, the observance of the law,^a and the cupping glass?, and Hippokrates *θεωρικὴν*, that is, viewing (diagnosis) of the sicknesses. Then Platon and Aristoteles, the very learned philosophers, followed after these, the aforesaid leeches, and they said, that in the human body there are four humours, inasmuch as the rainbow is also composed thus, that is the humours in the head, and the blood in the breast, and the raw bile in the inwards, and the swart bile within the *gall* bladder. And each one of them ruleth for three months, that is, from the fifteenth of December till the twenty-fifth of March, *they say*, that the humour in the head is waxing.

^a Probably in a purely technical sense, with reference to the *Nómos* among the works of Hippokrates.

But I do not endorse the Saxons story.

fol. 84 b.

And fram .xviii. kl'. ap'1' :¹ usq; in .viii. kl' : julii.
 þ 8 blob biþ pexinde on þan breosten. Ab .xviii.
 kl'. julii. usq; in octauam² kl'. octobris : þ sa rupa
 zealle byð pexenda . on þan innope . for þan fynd þa
 5 dægelf genemneðe . cīnotici . þ findan þa dægelf canicu-
 laref 7 þara byð fif 7 feopertig . dæga . 7 on þam
 dæge : 7 on þan dægen ne mæg nan læce pel don fultum
 ænigen feoce manne. And³ þe feorðan gefcornesse
 yf ab .xviii. kl'. octobris . usq; in .viii. kl'. Jan. þat
 10 fe blace 7 zealle . pīxt . on þara bladre . þif zescead yf .
 æfter⁴ þam feopor⁵ heorren . heofenes . 7 eorðan . 7
 þara lyfte . 7 þara ðupnesse . þa pæf eal swa drihte
 licebe . eal swa paf fe man zeset . þ þur þara sme-
 zunga . 7 þare⁶ endbirnesse. Vtan nu nymen⁷ æryft
 15 gepiflice þane fruman of þan heafðe.

Þið oman.

þuf man sceal pýrcen þa . sealfse pið oman . 7 þuf he
 sceal beon gehæled . 2 þim litargio tpentige scillinga ge-
 pýht . 7 nupel limes tpentiga scillinga gepiht . 7 anne
 20 healfne sester ecebeð . 7 feoper⁸ scillinga gepiht . de oleo
 mirtino . 7 meng togadere . 7 gnib . swiþe ætsomne .
 mid þan ecebe . 7 þanne nīma man oðer⁹ ele . 7
 meng þarto 7 smyre þ fare mid.

Ab scabiosof.

25 Þið¹⁰ þ heafob þe byð tospollen þ grecaf ulcerofuf
 hatað . þ if heafob far . þa bula þe betpýx felle 7
 flæsce arifað . 7 on mannes anplytan : ut berstep . swa
 grete swa beane . þuf he scel beon gehæled . nīm pin-

¹ There is no such day as xviii. kal. Aprilis. The other numbers do not come in due order.

² octava, MS.

³ And, MS., by attraction ?

⁴ hæfter, MS.

⁵ feopor, MS.

⁶ þarre, MS.

⁷ nymen, MS.

⁸ feorper, MS., as above.

⁹ oðer, MS.

¹⁰ þið, MS.

And from the . . . of March to the 25th of June that the blood is waxing in the breast: from the 15th^a of June to the twenty-fifth of September that the raw bile is waxing in the inwards: hence the days are named *κανάδες*, that is, the dies caniculares, so that of them there are five and forty days, and in those days no leech can properly give aid to any sick man. And the fourth division is from the fifteenth of September to the twenty-fifth of December, that *then* the black bile waxeth in the *gall* bladder. This is distinguished according to the four cardinal points of the heaven, and of the earth, and of the air, and of the deep. Then as pleased the Lord was man constituted. That wanteth investigation and method. Now let us first certainly take our commencement with the head.^b

2. For erysipelas.

Thus shall one work the salve for the erysipelas, and thus he shall be healed. Take twenty shillings weight of litharge, and twenty shillings weight of new lime, and half a sextarius of vinegar, and four shillings weight of oil of myrtle, and mingle together, and rub them up thoroughly together with the vinegar, and then let a man take some other oil and mingle therewith and smear the sore therewith.

3. For the scabby.

For a head which is swollen, which the "Greeks" call "ulcerosus," that is, head sore. The boils which arise betwixt fell and flesh, and on a man's forehead, break out as big as beans. Thus one *such* shall be

^a See Note 1, opposite.

^b The title *περί διδάξεων* may be appropriate to the first paragraph,

but it cannot be to the substance of the book. Of the rest, see the index.

gearðef sæt ⁊ gnið on pæte . ⁊ lege uppan þat far .
⁊ he býð sona hæł.

Ab Jðem.

Eft sona pið¹ þat ylca . Ʒƿim spearte beanen . ⁊
cnuca hý spiðe smale . ⁊ býð hý to þare punða ⁊ feleſt
heo hit Ʒehaleð.

Ab Jðem.

Eft sona ním míntan . ⁊ cnuca hý smale Ʒ lege
uppan þa punða . ⁊ ealle þa pæten ðe þarut gað of
þan fare . eall heo hit aþriȝh.² ⁊ Ʒehælð þ̅ fare.

fol. 85 a.

Eft sona pið³ Ʒif þeo ylca ađle cilde eȝelíc . on
Ʒeoȝeþe : Ʒƿim ȝarlucef heafuð ſƿa Ʒehæl . mið felle .
⁊ mið ealle ⁊ bærne hit to axan . ⁊ ním þanne þa
axan . ⁊ ele meng toȝaðere ⁊ ſmire þ̅ far mið . ⁊ þ̅
býð felyfþe pið þa ađle .

Pið⁴ punða þ̅ ſpellað.

And eft sona Ʒif þa punða toðindaþ̅ . Ʒƿim fýrf ⁊
cnuca híne . ⁊ lege uppa⁵ þat Ʒefpollene . ⁊ hýt ſceal
sona⁶ fettan.

Pið tobrocene hearoð.

Pið tobrocenum hearoð . oððe Ʒepunðedum . þe af
þan pætan býð acenneð . of þan heafode . Ʒƿim be-
toníca . ⁊ cnuca hi ⁊ lege to þare punða : ⁊ eal þat
far heo⁷ foȝſƿýhþ̅.

¹ pið, MS.

² For aþriȝð. Thus in Layamon.

³ þb pið, MS.

⁴ Ƴið and ſpellað, MS.

⁵ uppa ; n dropped, as is fre-
quently done at this time.

⁶ ſana, MS.

⁷ heo heo, MS.

healed: take grape seed and rub it *small* in *some* liquid, and lay it upon the sore, and it will soon be well.

4. For the same.

Eftsoons for that ilk. Take black beans, and beat them very small, and bind them on the wound, and very nicely they will heal it.

5. For the same.

Eftsoons take mint and beat it small, and lay it upon the wounds, and it will dry all the humours which go thereout, *namely*, out of the sore, and it will heal the sore.

6. Eftsoons, if the same disease be troublesome to a child or^a in youth. Take a head of garlic, entire with its skin and all, burn it to ashes, and then take the ashes and oil, mingle them together, and smear the sore therewith, and that is excellent against the disease.

7. For wounds that swell.

And again, if the wounds swell. Take furze and pound it, and lay it upon the swollen part, and it shall soon subside.

8. For a broken head.

For a broken or wounded head which is caused by the humours of the head. Take betony and pound it, and lay it to the wound; and it abateth all the sore.

^a I have inserted οὐδὲ, to make a suitable sentence.

ƿið heafob far . ðe cefalaponia.

Cefalaponia . ð yf heafob far : ⁊ þat far fylgþ lange þan heafobe . ⁊ ƿif fýnba¹ þa tacnu . þæf faref . þ if ærest þa ðunepenga clæppaþ ⁊ eal þat heafob býð
 5. hefi . ⁊ fpaƿoð þa earan.² ⁊ þa fínan on þan hnec-
 can : færgiað. ƿif fceal to botan þan fare . ðo þane
 mann innan to ana hufe . þe be no to leoht . [ah
 on] þuftre . ⁊ bezýte man hým ruban . fpa mýcel fpa
 he mæge mið hýf han[b] býfon . ⁊ eordfúf eal fpa
 10. micel . ⁊ laurtreopes leaf em mýcel . oððer³ þæra beríga
 nýfon . ⁊ feop hit eall to gabere on ƿætera . ⁊ ðo
 þarto ele . ⁊ finere þ heafob mýb . hýt býð fona hæl.

Ab vlcera capitul.

fol. 85 b.

To þan mann þ hýf heafob æcp . oððer⁴ purmaf
 an þan heafedon rixiað.⁵ ƿim fenep fæb . ⁊ næp fæb .
 ⁊ meng eceb . ⁊ cneb hýt mið þam ecebe þ hit fi fpa
 ƿicce fpa ðoh . ⁊ fimýre þ heafob foreƿearb . mið . ⁊
 ƿif if⁶ anreber⁷ læce cræft.

Ab ȝbem . ƿið þ ýlcan.⁸

Eft ním labfar þ teafur . ⁊ galpanf opref⁹ healfef
 panige phít . ⁊ gníð hýt to gabere mið placan ecebe .
 ⁊ ním þanne þa fealfe . ⁊ zeot on þæf feocýf mannef
 eare . ⁊ læt hýne ligger fpa lange fortþan eara hit
 habben eal ȝedrucan . ⁊ he býð punðelice hraþe hal.

¹ fýnba ; n dropped.

² earam, MS.

³ oððer, MS. oððe is in older
 books, but our ox is contracted from
 the form in the text.

⁴ oððer, MS.

⁵ rixiað, MS.

⁶ hif, MS.

⁷ The final s, probably, for st,
 superlative.

⁸ Thus MS.

⁹ oppref, MS.

9. For a head sore, κεφαλοπονία.

Κεφαλοπονία, that is, head sore, and this sore continueth long in the head; and these are the tokens of the sore; that is *to say*, first the temples have pulsation, and all the head is heavy, and the ears sound, and the sinews in the back of the neck are sore. This shall serve as boot for the sore; get the man inside a house, which is not too light, but in darkness, and let the man get himself some rue, as much as he can grasp with his hand, and just as much ground ivy, and as much laurel leaves or nine of the berries, and seethe it all together in water, and add thereto oil, and smear the head therewith; it will soon be well.

10. For ulcers of the head.

For the man whose head acheth; or if worms rule in the head: take mustard seed and rape seed, and mingle *with them* vinegar, and knead it with the vinegar, that it may be as thick as dough, and smear the forehead therewith, and this is a special leechcraft.

11. For the same.

Again, take laserpitium, the gum, and of galbanum the weight of a penny and a half, and rub it together with lukewarm vinegar, and then take the salve and pour it into the sick mans ear, and let him lie so long as that the ear may have drunk it all in: and the man will be woundily * soon hale.

* Faithfully representing the text: a corruption of wonderfully, that is, wonderfully.

Ad jdem.

Eft nīm ellenef pīpan . ⁊ ecebe . ⁊ pull eall to gabere . ⁊ geot þa fealfan in þat eare gif se pyrme yf þar innan : fona he sceal ut¹ gan . of þan earen gif he þar inna yf.²

Ad tornionem³ capituli.

þis yf se lacecraeft be þan manne þat hīm þing[þ] . þ hýt turnge abotan hýf heafob . ⁊ farþ furpendum brachenum . Lþim man ruban . ⁊ cereuillan . ⁊ enne leac . ⁊ cnuca þa purtan to gabere . Lþim þanne eale . ⁊ buteran ⁊ ecebe . ⁊ hunig . ⁊ meng to gabere þa sealfe : mid þare pulle þe ne com næfre apæxan : ⁊ do inna þa sealfen . ⁊ pæte þa sealfen inne ane þanne mid pulle ⁊ mīð ell . nīm þane þa pulle perme . ⁊ bepege⁴ þ heafob mīð . ⁊ hīm byð fona bet.

Ad jdem.

Eft fone nīm renpæter oððer⁵ pulle pæter þa uppærb pýllð.⁶ ⁊ clæne byð . do hýt in an fæt . nīm þanne anne linnenne clað . ⁊ do hīne eal pate on þan pætere . ⁊ byn⁷ hīne fýðþan tpyfeald . uppe þan heafode . of⁸ se clap drige beon .⁹ ⁊ hīm byð fone bet.

Jtem.

fol. 86 a.

Eft fona nīm balfmeðan ⁊ ele . ⁊ cnuca þane balfmeþan ⁊ menge fýððe¹⁰ pið hlutre ele ⁊ cnuca nīm þanne ane þanne ⁊ pyrme þa sealfe innan . nīm þanne þa sealfe sþa pearme . ⁊ bebīn¹¹ þ heafob mīð . ⁊ nīm

¹ huz, MS.

² hýf, MS.

³ Not very legible ; but not *vertiginem*.

⁴ beþete, MS.

⁵ oððer, MS.

⁶ pýllb, MS.

⁷ Read bynb.

⁸ of for of, MS., as often elsewhere.

⁹ Read beo.

¹⁰ fýððe, MS.

¹¹ Read bebīnb.

12. For the same.

Take elder pith and vinegar, and boil all together, and pour the salve into the ear; if the worm is there within, soon shall he outgo from the ear, if he is in it.

13. For giddiness of the head.

This is the leechcraft in case of the man to whom it seemeth that his head turneth about, and who fareth with turned brains. Let one take rue and chervil and onion, and pound the worts together; then take oil and butter and vinegar and honey, and mingle the salve together, with the wool which never got washed,* and put it into the salve, and liquefy the salve in a pan, with wool and with all the rest; then take the wool warm, and beathe the head therewith, and it soon will be well with the man.

14. For the same.

Eftsoons, take rain water or spring water which wellet up *from the ground* and is clean, put it in a vat, then take a linen cloth, and make it all wet in the water, and afterwards bind it double folded upon the head till the cloth be dry; and it will soon be well with *the man*.

15. Also

Again, take balsam and oil, and pound the balsam and mingle it thoroughly with clear oil, and pound it; then take a pan and warm the salve in it; then take the salve so warm, and bind the head with it, and

* Perhaps *apatan*, or *wet*, was to be read.

eft fona pla[n]tagine[m] ꝥ yf pebræðan . ⁊ cnuca þa
purt to gadere . ⁊ meng ecebe¹ þar to pyrce fyððan²
anne cliþan þar to.³ L̥im þanne þane clyðan ⁊ bynð
to þan fare . þanne ſcealt þu pyrceen ðuf þone dreng
þar to. L̥im ſauinan . ⁊ ambrotena . ⁊ cnuca hi . ⁊ .
do hi fyðþan on pīn . ⁊ meng pīper þar to . ⁊ ſum dæl
hunigeſ . ⁊ þize þar of anne cuppan fulle on ærne
morge . ⁊ oþerne an niht . þanne he gað⁴ to bedde.

De capitif purgatione.

Þið þæt⁵ þæf manneſ heafob clæppitað . ⁊ to ealre
þare clænſunge þaſ heafodeſ . ⁊ hit yf niðþearf . þið ælc
yfel ꝥ man æreſt hyf heafob clænſige . ꝥ yf æreſt tpezen
feſtref ſapan . ⁊ tpeze huniſe . ⁊ þre feſtref ecebeſ .
⁊ ſe feſter ſceal pezan tpa punð . be fylfyr gepyh̃t .
⁊ nīm hpytne ſtor ⁊ ſenep . ⁊ gingiber . æl þiſſa tpeſf
peniȝa gepihtē . ⁊ nīm ruban ane hand fulle . ⁊ organe
ane hand fulle . ⁊ ane ȝelare pīna hnutte .⁶ ⁊ do eal
þyf innan anne nīpne croccan . ⁊ amorgen þanne ſeoð
þu hýt ſpa ſpiðe . þæt ſe þriððan dæl beo beſodan .
nīm hīt þanne ⁊ do īn an glæffat . ⁊ man machiæ
ſtuſ bæþ . ⁊ baþeȝe hine þar on . ⁊ ſmȳrige þanne ꝥ
heafob mid þare ſealfe.

Ad aureſ.

Þiſ ſceal to þan earen þe pīnð oþþe⁷ pæter forclyft .
þuſ man hȳ læcnīan ſceal .⁸ ȝiſ þar ſy ſpeȝ oþþe⁷ ſar
innan þan heafoban : on fruman do þaſ ſealfe . L̥im
tpezen ſtyccan fulle godeſ⁹ eleſ . ⁊ grene dileſ tpa hand
fulle . ⁊ ruban eal ſpa micel . ⁊ pyl on an nīpen croccan
næf to ſpiðe . ðe læſſe þe ele hiſ mæȝn¹⁰ forleaofen .

fol. 86 b.

¹ hecebe, MS.² fyðan, MS.³ Read þar of.⁴ gab, MS.⁵ þæt þæ, MS.⁶ hnutte, MS.⁷ oþþ', MS.⁸ ſceab, MS.⁹ gebeſ, MS.¹⁰ mæng, MS.

eftsoons take plantain, that is, waybroad, and pound the wort "together," and mix vinegar thereto, afterwards work a poultice thereof; then take the poultice and bind it to the sore. Further, thou shalt thus work the drink for the case; take savine and abrotanon,^a and pound them, and next put them into wine, and mingle pepper therewith and some portion of honey, and take a cup full of it at early morning and another at night, when *the man* goeth to bed.

16. Of purging the head.

In case a mans head hath beatings in it, and for all the cleansing of the head, and for every ill, it is needful that a man should first cleanse his head:—that *is to say*, two sextarii of soap, and two of honey, and three sextarii of vinegar, and the sextarius shall weigh two pound, by silver weight; and take white frankincense and mustard and ginger, of each of these twelve pennyweight, and take of rue a hand full, and of organum a hand full, and an empty pine nut, and put all this into a new pot, and then on the morrow seethe thou it so strongly that the third part may be boiled away, then take it and put it into a glass vessel, and let a stove bath be made, and let *the patient* bathe himself therein, and then smear the head with the salve.

17. For the ears.

This shall serve for the ears which wind or weather forecloseth, thus a man shall cure them: if there be a sound or a sore within the head, in the first place apply this salve. Take two spoons full of good oil, and of green dill two hands full, and of rue as much; and boil in a new earthen pot, not too strongly, lest the

^a *Artemisia abrotanon.*

prýng¹ þanne þur linne² clæp. ⁊ ðo hýt on an glæf
fæt. pyrme þanne mann þ heafob. ⁊ smýre mid þare
fealfe ⁊ he binde þanne þ heafob mid ane clæpe ane
niht. pring þanne garlec inne þa eare³ alche ðæg
after þat he býð hæl.

Ab parotidaf.

Ab parotidaf. þ ýf to ðan fare þe abutan fa earan
pýcft. þ man nemneð on ure geðeode. healfgund. ⁊ þe
healfgund ýf tpera cunna. ⁊ he becumeþ oþer hpylum⁴
an man. þar þa apergeda able. ⁊ þam mannan fpýðeft.
fe on fara feocneffe cealbne pætan ðrincap. ⁊ þa
healfgunda fýndan tpa cunna. þe oþer byð⁵ eaðe
to halene. ⁊ þæge non ðolh ne pyrcef. ⁊ oþer fýndun
þe grecaf cacote hateð. þ fýnde apýrgebe ⁊ þæge fýn-
dan to azytenne eal fpa hit her beforen fezð. for þan
þe færunga hý atýpeþ. ⁊ færinga apez. gepiteþ. buta
ælce læcecrafte. ⁊ fpa þeah mícele frecnýffe zetacnæð.
for þan þe hi beoð acennebe of þan fperan pætan. ⁊
hý reade atýpp.

þuf hý man fceal hælen. 2þim pebrabe leaf ar funne
upgange. ným þanne hlaf ⁊ fealt. ⁊ fparam. ⁊ cnuca
hýt eal to gabere. ⁊ pyrce⁶ to clýðan ⁊ lege to þan
fare. þanne fceal híc berften⁷ ⁊ hælge fona⁸ after.

fol. 87 a.

Ab cecitatem oculorum.

þif fcal pýð þare eazene tyðberneffe eall⁹ fpa hypo-
craf¹⁰ þe læce hýt cybbe. þ ýf ærest þæt ðæt far
becýmþ on ða eazgen mid mýcelre hætan. hpilum hit

¹ pýng, MS.

² For linnenne.

³ earre, MS.

⁴ hylū, MS.

⁵ býð, MS.

⁶ pyrce, MS.

⁷ beften, MS.

⁸ þona, MS.

⁹ heall, MS.

¹⁰ hypocraf, MS.

oil should lose its virtue; then wring through a linen cloth, and put it into a glass vessel, then let the man warm his head and smear it with the salve, and then let him bind his head with a cloth for one night; then squeeze garlick into the ears every day: after that he will be hale.

18. For glandular swellings behind the ears.

For *παρωτίδες*, that is, for the sore which groweth about the ears, and which is named in our language halsgund, *neck ratten*; and the halsgund is of two kinds, and they come at whiles upon a man, do these cursed ailments, and on the man most strongly who in a sore sickness drinketh cold liquid. And the halsgunds are of two kinds: the one are easy to heal and they produce no scab, and the others are those which the Greeks call *κακωτιναί*, that is, cursed,^a and they are to be understood as was here before said, since they suddenly appear and suddenly depart away, without any leechcraft, and notwithstanding betoken much danger, since they are produced from the swart humour, and they appear red.

19. Thus shall a man heal them; take leaves of way-broad before the rising of the sun, then take bread and salt and fungus, and pound it all up together, and work it to a poultice, and lay it to the sore, then shall it burst, and soon after heal.

20. For blindness of the eyes.

This shall *avail* for tenderness of the eyes, as Hipokrates the leech made it known, that is *to say* first, that the sore cometh upon the eyes with much heat, at whiles it cometh on with moisture, so that they are

^a Malignant.

cýmð . on mib pæten . þ hī beoð to þunbene . ⁊ hþilum buton ælce fore . þæt hī ablinbiað . ⁊ hþilum of þan fleþfan þe of þan eagean ýrnaþ . þanne ſceal hý man þuf lacnían . gif ſeo unhælþe cýmþ of þare ðriȝan hætan þanne nīman man ane¹ clæþ . ⁊ paxen þa eazan mib þan claðe ðýppe hīne on pætere . ⁊ gnīde þa eagean mib . ⁊ gif hī beoþ tofpollene . oððer² blodef fulle : ðanne ſceal mann ſettan horn aþ þunþangan . ⁊ gif hý ablinbiaþ butan ælcon fare . fýlle hým ðrincan catarcum . ⁊ he byð gehaleb . ⁊ eft ſona . gif anī þiȝ innan þa eagen býfulþ . þanne ſceal man nīme mebe . oððer³ pýfef meolc . ⁊ ðo innan þa eagen . ⁊ hīm býð ſona bet.

Þið tofore egean.

þiſ ſceal to þan eagen ſe gefleȝen býð oððer tofezan . nīm berbene leaþ . ⁊ enuca hý fpýþe .⁴ pýrc anne cliðan . fpýlc an litel cicel . ⁊ leȝe uppan þ eazan anne ðæȝe . ⁊ ana niht . Eft ſona nīm attrumu . ⁊ huniȝ . ⁊ þ hþita of æȝe . meng to gabere laȝe to þan eagean hým býð ſona ſel.

Eft ſona þið þan ýlcan . nīm nipne cýfan . ⁊ ſcreba hýne on peallendan pætere . ⁊ nīm þanne cýfe . ⁊ maca ealſpa litlef ciclef .⁵ ⁊ býð⁶ to þan eagean ane niht.

fol. 87 b.

Contra Glaucomata . Þið eazena⁷ ðýmnýffe.

þiſ ſceal pýð eazena ðýmnýffe . þ ȝrecaf nemniað glaucomata . þ yf eazena ðýmneffe . þuf me hýne ſceal læcnīȝe . nīm piſef meolce þrý ſticcæf fulla . ⁊ cýleþena . ið eſt celidonía poſ anne ſticce fulne . ⁊ alepan . ⁊ croh : ſafran gallice . ⁊ meng æl þaſ to gabere . ⁊

¹ Read anne.

² oððer, MS.

³ oððer, MS.

⁴ fpýþe, MS.

⁵ ciclef, MS.

⁶ býð, MS.

⁷ eazen, MS.

swollen, and at whiles without soreness, so that they grow blind, and at whiles from the fluxes which run from the eyes. They must then be thus cured. If the disorder cometh from the dry heat, then let a man take a cloth and dip it in water, and wash the eyes with the cloth and rub the eyes with it; and if they be swollen up, or full of blood, then shall a man put a *cupping* horn upon the temples; and if they turn blind without any soreness, give him, *the patient*, satureia,^a *savory*, to drink, and he will be healed; and eftsoons if any thing fouleth the eyes within, then shall a man take mead or womans milk, and put it into the eyes, and it will soon be better with them.

21. For bleared eyes.

This shall be *the remedy* for the eyes, which have been struck or are bleared; take leaves of verbena and pound them thoroughly; work a poultice, like a little cake, and lay it for a day and a night upon the eye. Again, take olusatrum, and honey, and the white of an egg; mingle together, lay to the eyes, it will soon be well with them.

Eftsoons for that ilk. Take new cheese, and shred it into boiling water, and then take the cheese and make as it were little cakes and bind to the eyes for one night.

22. πρὸς γλαυκάματα. For dimness of eyes.

This shall be for dimness of eyes, which the Greeks name γλαυκάματα, that is, dimness of eyes. Thus one must heal it. Take three spoons full of womans milk, and celandine, that is χελιδονία juice, one spoon full, and aloes and crocus, saffron in French, and mingle

^a In these days c and s begin to be of like sound. Cadureum has senses, but inappropriate.

pring ðurh linnenne clap . ⁊ ðo þanne þa fealfan inna
þa eagen.

Item contra cecitatem.

þiſ ſceal pýð eagen tȳðbernýſſa . þe beoþ on þan
ægmoren fara . nīm mȳrta . ⁊ lege hȳ on hunige . ⁊
nȳm þanne ða mȳrta . ⁊ lege to ðan eagean . þ̅ þa
eagen to ðinden . ⁊ nīm þanne ruban . ⁊ cnuca hy . ⁊
menȳ axan to . ⁊ lege ſȳðþan¹ to þan eagen . þanne
æreſt byt heo . ſpȳle þa brepaſ . ⁊ after þan heo hȳt
ȳleplȳce ȳehælð.

*Item ad eof qui non poſſunt uidere a ſoliſ ortu
ad occaſum.*

Ad nectalopaſ . þ̅ ȳf on ure peoðum . þe man þe ne
mæge nengi ȳſeo after ſunna upgange . ær ſunna eft
on ſetl ga . þanne iſ þiſ . ðe læce cræft . þe þe þær to
ȳebyreþ . ȳ̅im buccan hpurſ þan . ⁊ bræde hit . ⁊ þanne
þeo bræde ȳelpate nīm þanne ðæt ſpot . ⁊ ſmȳre mīð .
þa eagen . ⁊ after þan ete þa ȳlcan braðen ⁊ nīm þanne
nīpe aſſan torð . ⁊ pȳnge hit . nīme ðanne þ̅ poſ . ⁊
ſmȳreȳe þa eagen mīð . ⁊ hȳm bȳð ſone bet.

Ad orbiolum.

þiſ ſceal pýð þat þe on eagen beoþ . þ̅ grecaſ hatað
orbiolum þ̅ ȳf þe læce cræft . ðe þær to ȳebyreð . ȳ̅im
bere mele ⁊ cneð hȳt mīð hunige . lege to þan eagen .
þeſ læce cræſ[t] ȳf² fram vel oſ³ manȳgum mannum
aſanðoð.

fol. 88 a.

¹ ſȳðþan, MS.

² hȳf, MS.

³ I' of . above the line. The
ancient preposition of the agent

with passive verbs was ꝥam. This
interlineation is an early intimation
of a change to of.

all these together and squeeze through a linen cloth, and then put the salve into the eyes.

23. Also against blindness.

This shall be for tendernesses for eyes, which are sores in the eye roots. Take myrtle berries and lay them in honey, and then take the myrtle berries and lay them to the eyes, that the eyes may swell; and then take rue and pound it, and mingle ashes therewith, and then lay them to the eyes, then first it biteth them; swill the eyelids; and after that it cleverly healeth them.

24. For those who cannot see from sunrise to sunset.

For *νυκταλώπας*, that is, in our own language, the men who are able to see nothing after sunrise, till he again go to his setting. This then is the leechcraft which thereto belongeth. Take a knee cap of a buck, and roast it, and when the roast sweats, then take the sweat, and smear therewith the eyes, and after that let *the blind* eat the same roast; and then take a new asses tord, and squeeze it, then let him take the ooze, and smear the eyes therewith, and it will soon be better with them.

25. For a sty in the eye.

This shall be for that which is on eyes, which the "Greeks"* hight hordeolum. This is the leechcraft which thereto belongeth. Take barley meal and knead it with honey, lay it to the eyes: this leechcraft hath been tested by many men.

* But *κριθή* = Hordeolum.

Jtem ad idem.

Eft fona nīm beana melu . ⁊ fapan menȝ to gadere .
⁊ lege to þan eagen.

Jtem ad fomnum.

þif man fceal ðon þan mane þe ne mæȝ flapan .
nīm permob . ⁊ gnið on pine oððer on pearme pætere .
⁊ ðrinca ⁊ hȳm býð fona bet.

ad sternutationem.

þif þa tylung to þan manne . þe pel ȝefnefan ne
mæȝe ⁊ micel nearneffe on þa heafedan habbaþ . þif ýf
þe læcecraft . þe þar to ȝebýreð . Ȝīm castorium oððer
elleborum ⁊ pȳre to ðufte . ⁊ ðo hȳt innan þa nofan .
⁊ hȳt bring[ð] forð þane fnæft.

Ab infirmitates labiorum ⁊ lingue.

pið lippe far.

Eft fona þef læceðom fceal þan manne ða hȳra lippa
beoð fare . oððer hȳra tunga . ⁊ seo ceola . fpa fæf
býþ . þ he earfoðlice¹ hȳf fpætel forþpelȝan mæȝ . þuf
hȳm man fceal tilȝan . Ȝīm fifleafan . ⁊ ðriȝe to
ðufte . ⁊ meng huniȝe . þanne þarto . nīm ðanne fe
fealfe ⁊ fmíre mīð . þa lippa . ⁊ ða ȝeaȝlaf innan . ⁊
hȳm fona bet.

Eis qui subito obmutescunt.

þifne læce cræft man fceal ðon þan manne ða fæ-
ringa adumbiaþ . nīm ðporȝe ðpoftlan . hoc est pollegia .
⁊ ðo hi on ecebe . ⁊ nīm þanne anne linnenne clað . ⁊
ðo þa ðporȝe ðpoftlan on innan . ⁊ ðo þanne benȳþan
hið nofu . ⁊ he mæȝ fpecan fona.

¹ hearfoðlice, MS.

26. Again, for the same.

Eftsoons, take bean meal and soap, mingle together; lay to the eyes.

27. Again, for sleep.

Thus must one do for the man who cannot sleep: take wormwood and rub it into wine or warm water, and let *the man* drink, and soon it will be better with him.

28. For sneezing [*hard breathing*].^a

This is the treatment for the man who is not well able to breathe, and hath much oppression on the head. This is the leechcraft, which thereto belongeth. Take castoreum or helleborum and work it to dust, and put it into the nose, and it will fetch forth the breath.

29. For lip [and tongue] sore.

Again this leechdom shall be for the "men" whose lips be sore, or whose tongues and gullet also is sore, so that "he" with difficulty can swallow his spittle. Thus shall one tend him. Take cinqfoil and dry it to dust, and then mingle honey thereto. Then take the salve and smear therewith the lips and the jowls within, and soon it is better with him.

30. For those who suddenly lose their voice.

This leechcraft must one apply to the "men who" suddenly turn dumb. Take dwarf dwostle, that is, pullegium, put it into vinegar, and then take a linen cloth and put the dwarf dwostle into it, and then put it beneath "his" nose, and soon he will be able to speak.

^a Stertere, Sternutare confused.

Item ad infirmitates lingue.

wið þam þe se streng under þare tunga to spollen býð.

þine læce cræft mæn sceal ðon þan mannum þe se streng under þare tunge to spollen býð. ⁊ þurh þanne streng ærest ælc untrumneffe on þane man becumð. þanne nim þu ærest. þane cýrnel þe býð innan þan perfogge. ⁊ cýrfetan cýrnel. ⁊ capel stelan. to gædere. ⁊ ceorf þane streng under þara tunga. ⁊ ðo þat dust on innan. ⁊ hým býð¹ sona bet.

fol. 88 b.

wið þ flæsc ðe abute þe tep puxt.

Ad ginciuaf. þe grecaf hæteð. þ ýf on ure þeodum. þ flæsc ðe abute þa tep. puxt. ⁊ þa tep apegð. ⁊ astýrep. ním forcorfen leac. ⁊ enuca hýt ⁊ pring þ pos of anne sticcan fulne. ⁊ ecebe anne sticcan fulne. ⁊ hunigef þry sticcan fulle.² ⁊ ðo þ hyt pelle þrypa. 2 þm þanne swa hætte swa he hætteft forþere mæge. ⁊ habban an ðæl on hýf muþe. forte acoleb beo. þanne eft sona oðer ðæl. ealla swa. þane þ þriððan ðæl eall swa.

Ad dentes. de causa dolorum dentium.

to þan toþe.

þef lacecraft ýf to ðan menníscan toþan ðat grecaf nemneþ organum. þ ýf on ure geþeodan.³ býffe genemned. For þan þurh þa tep. feo blifla sceal upp springan. ⁊ manna arpyrþnýf. ⁊ ealle nýðpearfnýf. an þan toþan ýf ælc⁴ man pyte mæg. ⁊ þan toþan⁵ þa tunga to swæce gesteal ýf. þanne þ grecaf nemneþ ýf ærest tritumef. þ synðen þa fyrft⁶ tep. þe ærest on gemete riðdom. underfoð. oþre grecaf nemneð eumotici. þ

¹ býð, MS.² fulne, MS.³ geþeodan, MS.⁴ æl, MS.⁵ toþa, MS.⁶ fyrft, MS.

31. Again, for disorders of the tongue.

This ought to be done for the men the string under whose tongue is badly swollen, and through the string first, every disorder cometh on the man. Then take thou first the kernel which is within the peach, and kernel of wild cucumber, and colewort stalk, *pound* together, and cut the string under the tongue and put the dust in, and soon it will be better with him.

32. Against the flesh which waxeth about the teeth.

Ad gingivas, as the "Greeks" hight them, that is, in our language, the flesh which waxeth about the teeth and maketh the teeth wag, and disturbeth them; take a leek, cut up and pound it, and wring the ooze from it, one spoon full, and vinegar one spoon full, and of honey three spoons full, and make it boil thrice. Then take it as hot as *the man* can bear it, and let him keep a part in his mouth till it be got cool, then eftsoons another part similarly, then the third part similarly.

33. For the teeth. Of the cause of tooth ache.

This leechcraft is for human teeth, which the Greeks name *ὀργانون*,^a that is in our language named bliss,^b since through the teeth, the bliss shall upspring, and mans dignity and all necessity is on the teeth. Every man may understand it. And the tongue is companion to the teeth in speech. Further what the Greeks name is first *τομῆς*, that is the first teeth, which first in a manner, receive wisdom. The Greeks name others

^a Thus τὸ γὰρ σῶμα τῆς ψυχῆς |
ὀργانون, generally, and so of the
members. (Galen.)

^b Blyffe must be read Blyffe.

fol. 89 a.

finbon þe tēþ: þe þane mete brecaþ. fýpþe þa forme
 hýne underfangene habbæt. þanne grecces nemneþ
 fume molides. ꝥ þe hæteð grinðig tēþ. fore hý grinðeþ
 æl ꝥ man býgleoþaþ. And¹ oft mann smeap hƿæper tēþ
 bænene beon. for þan þe ælc ban mearh hæfþ. ⁊ hý
 nan mearh nabbap. And¹ oþre bæn þeah hi beon to
 brocene: mid fuman læce cræfte. hý man maȝ hælen.
 ⁊ næfre þane toþ ȝif he tobrocen beoþ. oft of þan
 heuebe se ȳrfta ƿæte cumb: to þan toþan. on þare
 ȝelicneſſe þe hýt of huſe ðropað. on ſtan. þan hýt
 vīnð. ⁊ þane ſtan þurh þurleþ. ⁊ þurh þreapþ eal ſpa
 þa ufe ƿæte of þan heafod. fýlþ uppan þa tēþ. ⁊ hý
 þanne² þurh þreapþ³ ⁊ ðeþ ꝥ hý rotizeþ. ⁊ toþinðbaþ.
 þat þa tēþ þolizean ne mæge ne hæte. ne cealb. ⁊
 ſpýpeft þa grinðig tēþ. þe alc mid feoper ȳrtrume⁴
 ȝefæftned býð. ⁊ þanne hý hero þurtruma forleataþ:
 þanne ſpeartizeð⁵ hý. ⁊ fealleð.⁶ þanne ȳf þe læce-
 cræft⁷ þar to. Ȝim ſumne ðæl of heortef hýde. ⁊ anne
 nīpne croccan. ⁊ ðo ƿæter on. ⁊ ſeoþ ſpa ſpýpe. ꝥ
 hit þripa ȳlle ſpa ſpýðe ſpa ƿæter flæfc. Ȝim þanne
 þat ƿæter. ⁊ habbe on hýf muþe. ſpa pearm ſpa he
 forþere mæge. fort hýt acoled beon. ⁊ þanne hýt ſi
 col: ȳrpe hýt ut of hýf muþe. ⁊ nīme eft pearmre
 ⁊ ðo hýt⁸ eft col ut. ⁊ býð ſona bet.

Item ad jdem.

Eft ſona nīm piper. ⁊ alepen. ⁊ ſealt. ⁊ leacef
 ſæb and hunīȝ. ⁊ meng eal to gadere. Ȝim þanne
 ſe ſealfe. ⁊ gūð þa tēþ mīð. ⁊ þa ſealfe aſlȳmp fram
 þa toþa eall ꝥ ȳfel.

¹ Anð, MS.² þane, MS.³ þreapþ, MS.⁴ ȳrtrume, MS.⁵ ſperatizeð, MS.⁶ fealleð, MS.⁷ læcræft, MS.⁸ ȳt, MS.

"eumotici," these are the teeth which break the meat, after the first have received it. Then the Greeks name some *μυλίδες*?^a which we hight grinders, for they grind all that man liveth on. And it is often inquired whether teeth be of bone, since every bone hath marrow, and they have no marrow; and other bones, though they may be broken, may by some leechcraft be healed, and the tooth never, if it be broken. Often the worst humour cometh to the teeth from the head, in such manner as it droppeth off a house upon a stone, then it getteth the better, and drilleth through and pierceth the stone; similarly the moisture of the head from above falleth upon the teeth, and then pierceth through them and causeth them to rot and swell, so that the teeth can endure neither heat nor cold, and especially the grinders teeth, which are fastened, each with four roots; and then they leave their roots, then they turn swart and fall: this then is the leechcraft in that case. Take some part of the hide of a hart, and a new crock, and add water and seethe so strongly that it shall boil three times as strongly as water [*boiling*] flesh. Then take the water and let the man keep it in his mouth, as warm as he is able to bear it, till it be cooled; and when it is cool, let him cast it out of his mouth, and again take warmer, and again when cool get rid of it, and he will soon be mended.

34. Again, for the same.

Eftsoons, take pepper and aloes and salt and seed of leek and honey, and mingle all together. Then take the salve and rub the teeth therewith, and the salve putteth to flight all the mischief from the teeth.

^a The teeth were *τομείς, ὀξείς, κυνόδοντες, γόμφιοι*.

Ɔft ſona hƳtne ſtor. ⁊ laur berizie ⁊ eccebe. meng eal¹ to gabere. nym þanne āne þanne. ⁊ plece hƳt eall to gabere. ꝥ hƳt plæc beo. ⁊ habbe on hƳf muþe ſpa plac.

Ab vſam.

þeſ lace cræft deah ꝥȳð þone huf. ⁊ ꝥim piper. ⁊ cumȳn. ⁊ ruban þreora ſcyllinga ȝeȳȳht. ⁊ do þar to anne ſticcan fulne huniȝef. ⁊ ꝥim² þanne ane clāne þanne. ⁊ ſeoð³ þa ſealfe⁴ ꝥ heo pel pealle. ⁊ ſtȳre hȳ. ſȳȳe. ȝemang þan þe heo pelle. nīm anne⁵ clāne ſæt ⁊ do hȳ on. etan þanne tȳegen ſticcan fulle a æfen. tȳegen a morgen. ⁊ hȳȳ ſona hæl.

fol. 89 b.

Pro inflatione gutturis.

for manneſ þrote þe bȳð toſpolle.

þeſ lacecræft deah⁶ ȝif þæſ manneſ þrota to ſpollen⁷ bȳð. ⁊ þa ceola ꝥ ȝreccaf brahmaſ hataȳ. þiſ ȳſ þe læce cræft. ſule hȳm ſupan ȝebræddan hrere æȝeran. ⁊ huniȝ to. ⁊ do hȳm brȳð of meolce ȝemaceb. ⁊ ſȳle hȳm ceruillan etan. ⁊ ſæt flæfc ꝥ beo pel ȝefoden. eta. ⁊ he bȳð⁸ ſona hal.

Ab ſtrictum pectus.

þeſ lacecraft ſceal þan manne. þe nerpnȳſſe bȳð æt þare heortan. ⁊ æt ðare þrotu. ꝥ he uneþe ſpecan mæȝan ꝥ ſceal þu hȳm þuſ læra⁹ ðon. ⁊ ꝥim leac ⁊ cnuca hīt ⁊ þrinȝ þat¹⁰ of ſȳle hȳm ſupan. ⁊ hȳm bȳð ſona bet.

¹ heal, MS.

² Nīm, MS.

³ ſeoð, MS.

⁴ ſealfe, MS.

⁵ anne makes a false concord.

⁶ beaȳ, MS.

⁷ ſpellon, MS.

⁸ bȳð, MS. .

⁹ læra is underlined in MS. as corrupt

¹⁰ poſ ſeems required.

35. Eftsoons, mingle all together, white frankincense, and laurel berries, and vinegar; then take a pan, and make it all lukewarm together, so that it may be lukewarm, and let *the man* keep it in his mouth so lukewarm.

36. For the uvula.

This leechcraft is good for the uvula. Take pepper and cummin and rue, the weight of three shillings, and add thereto a spoon full of honey. Then take a clean pan, and seethe the salve so that it may boil well, and stir it thoroughly, while it is boiling, take a clean vat and put the salve in. Then [*give*] *the man* to eat two spoons full at evening, two at morning, and he will soon be well.

37. For swelling of a mans throat.

This leechcraft is good if a mans throat be swollen, and the jowls, which the Greeks hight *βρόγχους*. This is the leechcraft. Give him to sup roasted half cooked eggs, and honey besides, and get him a broth made of milk, and give him chervil to eat, and fat flesh, which has been well sodden: let him eat, and he will soon be whole.

38. For oppression of the chest.

This leechcraft shall be for the men at whose heart there is tightness and at whose throat, so that they not easily are able to speak; of that thus shalt thou relieve him. Take leek and pound it and wring the [*ooze*] off; give it them to sip, and soon they will mend.

Item ad Jdem.

Eft nīm beana ⁊ ele . ⁊ feoð þa beana on eala . ⁊ fylle hīm etan . ⁊ hý ðoþ þa nearpnýsse apez.

Ab vocem perditam Recuperandam.

þifne læce craft man sceal ðon þan manne þe hura stemna of fylþ . ðæt greccas nemneþ catulemsif .¹ þuf þu hīne scealt lacnian . ðo hīm forhæfædnýsse on mete . ⁊ læt hine beo on stille stope . nīm þanne godre butere tpezen sticcan fulle . ⁊ anne sticcan fulne hunigef . ⁊ pyll to gadere . ⁊ læt hīne spelgan . þa sealfse leohtlice . ⁊ file hīm þanne leohtne² mete . ⁊ ðrica þin . ⁊ hīm cýmþ ðote.

Ad inflationem Gutturis.

pyð³ mannes ceola þe býð fær.

þifne læce cræft man sceal . ðon manne þe býð⁴ þe ceola far . þ greccas hæteþ gargarisif . nīm nipe beane . ⁊ puna . nīm þanne eceb . oþþer þin . ⁊ feoð se beanna . ⁊ nīm ele . ⁊ meng þar to . oþþer spic . gif man ele nabbe . ⁊ ðo þar to pille . cn ana panna . 2þim þanne pylle . ⁊ ðýpe on þare sealfse⁵ ⁊ bind þa pulle to þare ceolan.

fol. 90 a.

Ad colli infirmitatem.

pyð hneccan far.

þef læcebom⁶ if god manne þe hýra hnecca fær býð.⁷ ⁊ eal se spyra fargiað spa spiðe þ he þane muþ uneaþe to ðon mæx . þ far greccas nemneþ spasmus . þ ýf on

¹ cara catuleraþ, underlined before catulemsif, in MS.

² leohne, MS.

³ pib, MS.

⁴ býð, MS.

⁵ sealfse, MS.

⁶ þifne þef læcebom, MS.

⁷ býð, MS.

39. Again, for the same.

Again, take beans and oil (*ale*), and seethe the beans in the ale, and give to *the man* to eat, and they do away the oppression.

40. For recovery of a lost voice.

This leechcraft one must apply to the "men" whose voice faileth, which the Greeks call *κατάληψις*.^a Thus thou shalt leechen "him;" make him abstain from meat, and have him be in a still place: then take two spoons full of good butter and one spoon full of honey, and boil together, and make him "swallow the salve" gently; and then give him light meat, and let him drink wine, and amends will come to him.

41. For swelling of the throat.

"For a mans jowl that is sore."

One must apply this leechcraft to the men whose jowls are sore, which the Greeks hight *γαργάρισις*, *gargle*; take new beans and pound them, then take vinegar, or wine, and seethe the beans, and take oil, and mingle with them, or lard, if one have no oil, and add thereto; boil in a pan. Then take wool and dip it into the salve, and bind the wool to the jowl.

42. For sore of the back of the neck.

This leechdom is good for the men whose neck is sore, and all the swere is so very sore that the man can scarcely shut his mouth: that sore the Greeks call "*σπασμός*," that is, in our language, sore of the back

^a Catalepsy, related to epilepsy. Loss of voice was *ἀφωνία*.

ure leodene¹ hneccan¹ far . þif yf þe læceðom þar to .
 Ʒim ane hand fulle mīntan . Ʒ cnuca hȳ . Ʒ nīm
 þanne² anne sefter fulne pīnef . Ʒ ane punðef ƷeƷyht
 elef . meng þanne³ eall to Ʒabere Ʒ feoð hit ſƷa ſƷȳðe .
 þ þæf pīnef . Ʒ þæf elef . ne ſȳ na mære þanne⁴ ær þæf
 þæf elef . þa hit brige þæf . Ʒrīng þanne þurh claf . Ʒ
 purp aƷeƷ þa mīntan . Ʒ nīm pulle . Ʒ Ʒȳrcean⁵ tƷeƷen
 clīðan . of þare pulle . ðuppe þanne ðone⁶ clīþan on
 þare ſealfe . Ʒ leƷe to þan hneccan . þanne eſt ſona
 þane⁷ oþerne .⁸ Ʒ ðo þane oþerne⁹ aƷeƷ . ðo þuſ fiſtīne
 ſȳþan . nīm þanne oþere⁷ pulle . Ʒ Ʒȳrm to heorþe . þ
 heo beo ſƷȳþe Ʒearm . Ʒ bynð to þan hneccan . þanne
 bȳn tƷan tīðe ðo þa Ʒȳlle aƷeƷ . Ʒ nīm þa ȳlcan
 clȳþan . þe þar ær Ʒæran . ðo þar to on þa ȳlcan Ʒīan :
 þe þu ær dyðeſt .

Ʒrð þan ȳfelan on manneſ ſƷure .

þīne læce cræft man ſceal ðon : mannum þe hȳra
 ſƷȳran mīð þan ſīnum foƷtogen beoþ . þ he hȳf næn
 ƷeƷeald nah . þ Ʒreccaſ hatað tetanicuſ . þȳf able . ȳf
 þreora cȳnna . þ an cȳnn . Ʒreccaſ hætað tetanicaſ .
 þaſ ſȳndan þa menn . þa rihte Ʒað upp aþeneðan ſƷȳ-
 ran . Ʒ ne maƷan abuƷan fora untƷumneſſe . And¹⁰
 þa oþer able ſītt þuſ on þan ſƷuran . þ ſa ſȳna teoð
 fram . þan cȳnne : to þan breoſtan . þ he þane muþ
 atȳne ne mæƷ . fore ſȳna Ʒetoge . Ʒ þæƷe¹¹ Ʒreccaſ
 nemneð . broſtenuſ . Ʒ þe þȳððe able ſītt . þo¹² on þa
 ſƷȳran . þ ſa ſȳna teoþ fram þan cȳnn bane to þan
 [ſcuðbre].¹¹ Ʒ þane muþ aƷoh breððað.¹² Do hȳm æreſt

¹ hneneca, MS.

² þane, MS.

³ Read Ʒȳrc.

⁴ ðonne, MS.

⁵ þonne, *then*, MS.

⁶ oþerne, twice, MS.

⁷ oþþ', MS.

⁸ Anð, MS.: attraction ?

⁹ Read þaſ.

¹⁰ Read þonne, or omit.

¹¹ ſcuðbre, from conjecture.

¹² breððað, MS.

of the neck. This is the leechdom for it. Take a hand full of mint and pound it, and then take a sextarius full of wine, and one pound weight of oil; then mingle all together, and seethe it so strongly, that of the wine and of the oil, there may be no more than formerly there was of the oil when it was unmixed; then wring through a cloth, and cast away the mint, and take wool, and make two poultices of the wool; then dip the poultice into the salve and lay it to the back of the neck, then eftsoons the other, and remove the former; do thus fifteen times; then take some more wool and warm it at the hearth, so that it may be very warm, and bind it to the neck; then within two hours remove the wool, and take the same poultices which were there before; apply them thereto in the same wise as thou didst before.

43. For the evil in a mans neck.^a

This leechcraft one must employ to the "men" whose neck with the sinews is distorted; so that "he" has no power over it, which the Greeks call *τέτανος*. This disease is of three kinds, the one kind the Greeks call tetanus; those are the men who go right up with neck extended, and for their ailment are not able to bend. And the second disorder thus affects the neck, so that the sinews draw from the chin to the breast, and *the man* is not able to shut his mouth for the drawing of the sinews, and this the Greeks name *ἐμπροσθένος*; and the third kind sitteth so on the neck that the sinews draw from the chin bone to the shoulder, and start the mouth awry. Apply to *the*

^a Now commonly called Lockjaw.

fol. 90 b.

þanne þifne læcecræft.¹ pýrce hým areft hnefce bebb. ⁊ macian pearm fýr. þanne sceal hým man læten blod. on þan earne. on þan middemyfte æbra. ⁊ gif þan gehæleb ne býð.² þanne teo hým man blod ut be-
treoxan þan sculbran. mid horne. ƿim þanne ealb pýn. ⁊ ealbe rufel. ním þanne ane þanne. ⁊ feoð þane rufel. ⁊ þat pýn. ƿa ƿýþe fort se rufe habbe bedruncan þat pýn. ƿim þanne pulle. ⁊ tæf hý. ⁊ maca hý ƿýlce³ anne clýþa. ⁊ leze þa scealfe on uppan. ⁊ býnd þanne to þan fare. mýð ane clæþe.

Ad jbem.

Eft fona ným buteran. ⁊ ele. ⁊ meng to gædere. ním þanne ƿinberian coddelf. ⁊ galpania. ⁊ anan. ⁊ cnuca eall to gædere. ⁊ pýl in ðare buteran. ⁊ on þan ele. ⁊ do to þan fare ealþa hýr beforan ferð. do hým þanne hnefce mettaf ⁊ godne drincan. eal⁴ ƿa hit beforen ferð. ƿýlce hpile⁵ ƿa hým híc⁶ be-
purfe.

Ad þormonef.⁷ id est ad infirmitatem manuum.

pýð fare handa.

þef læce cræft if god pýð fare handum. ⁊ þara fíngra.⁸ fare. þ greccaf hataþ þormonef. ⁊ on leben þerníciam man hýt hæf. ƿim hþitne ftor. ⁊ feolferun fýndrun. ⁊ ƿefel. ⁊ meng to gadere. ním þanne ele. ⁊ meng þar to þurm þanna ía handa. ⁊ ímýra þar mib. beþýnd þanne þa handan mib linnen clæþe.

¹ læcraft, MS., treating it as a compound word, though writing it usually disjoined.

² býð, MS.

³ ƿýlce, MS.

⁴ heal, MS.

⁵ pile, MS.

⁶ he, MS.

⁷ Read Perniones, *kibes*, the true Hellenic equivalent is *χίμια*, but *περνια* may be found in glossaries.

⁸ fíngra, MS.

man first this leechcraft : work him first a soft bed, and make a warm fire, then must he be let blood in the arm, on the midmost vein ; and if by that he be not healed, then let one draw from him blood between the shoulders with a *cupping* horn. Then take old wine and old grease ; then take a pan, and seethe the grease and the wine strongly till the grease hath drunken in the wine. Then take wool and teaze it, and make it as it were a poultice, and lay the salve upon it, and then bind it to the sore with a cloth.

44. For the same.

Eftsoons take butter and oil and mingle together ; take then the husks of grapes, and galbanum, and horehound, and pound all together, and boil in the butter and in the oil, and apply to the sore, as was here before said. Then procure *the patient* delicate meats and some good drink, as was before said, as long as he may need.

45. Ad perniones, or chilblains.

For sore hands.

This leechcraft is good for sore hands and for sore of the fingers, which the Greeks call *πτερνία*, and in Latin *perniones* it is named. Take white frankincense and silver sinders,^a and brimstone, and mingle together, then take oil and mingle it therewith, then warm the hands and smear them therewith, then wrap up the hands in a linen cloth.

^a Or Cinders : the *Στρομάματα* of the writers from whom were derived these medical ideas.

Item ad infirmitatem manuum.

Þýð þa handa þe þ fell of gað.

Þif ýf¹ to þan handan þ þat fel of gæþ . ʒ þan² flæfc to fpringað .³ ným þinberían þe beoþ acende æfter oþre⁴ berigían . ʒ cnuca hý fpýþe fmale . ʒ ðo hý on buteran . fpýþe . ʒ fmure þ far ʒelomelice mīð . bærne þanne⁵ ftreup .⁶ ʒ nīme þa axan . ʒ ftrepe þar uppe.

fol. 91 a.

Eft fona nīm dracentan þýrcruma . ʒ puna hý fmale . ʒ þýll hý on huníge . ʒ leʒe þanne uppan hænban.

Ad infirmitatem manuum . to handum.

Þif lace cræft fceal to þan handan . þe þ fell of þýleþ . ʒ þīm betan ane hand fulle . ʒ lactucan ane hand fulle . ʒ colandrane ane hand fulle . ʒ cnuca eall to gadere . nīm þanne cruman ʒ ðo on pæter . ʒ þa þýrt mīð . ʒ þurme þanne pel þa þurtan on þan⁷ pæter . ʒ þa cruman mīð . þýrc⁸ þanne clýþan þar of . ʒ bīnð uppan þa handan ane niht . ʒ ðo þuf þa lange . þe hīt beþurfe.

Item ad vnguem scabiosam.

Þif fceal to fcurfeban næglum . nīm plum fepes anef fcyllingef ʒepýht . ʒ fpegles æpples . tpeʒean fcyllengef ʒepýht . ʒ cnuca hý to gadere . fmýre þa næglaf mīð . ʒ læt hý beon fpa ʒefmýrede.

¹ hýc, MS.

² þan *by that*, but read þat *the*.

³ fprigab, MS.

⁴ oþþre, MS.

⁵ þanne is repeated, MS.

⁶ ftru, written before ftreup, is underlined for erasure; straining out a gnat.

⁷ Read þar.

⁸ þýrc, MS.

46. For hands from which the skin is lost.

This is for hands which lose their skin, and in which the flesh is chapped. Take grapes which are formed after other grapes, and pound them very small, and put them into butter, and smear the sore frequently therewith; then burn straw, and take the ashes, and strew them thereupon.

47. Eftsoons take roots of dragons, arum dracuncul, and pound them small, and boil them in honey, and lay them upon the hands.

48. For the hands.

This leechcraft shall *be applied* to the hands from which the skin peelet off. Take a hand full of beet and a hand full of lettuce and a hand full of coriander, and pound all together; then take crumbs, and put them into water, and the worts with them, and then warm the worts well in the water and the crumbs with it; then work up a poultice thereof, and bind upon the hands for one night, and do this as long as need may be.

49. For a scabby nail.*

This shall be for scurfy nails. Take a shillings weight of plum juice, and two shillings weight of swails apple, and pound them together, smear the nails therewith, and when so smeared let them be.

* See Leechbook I. lxxv.

Ad eos qui non habent appetitum ad cibum.

ȳpocraf biȳt quod hīf infirmitatibus . de causis ægritudinum.¹ Ðe

þīf ȳf² gob ƿa þan mann . þe hura metef ne lȳt .
þ greccaf hataþ blaffesif . þ ~~ȳpocraf feggeþ~~ þ seo un-
trumnyf :³ cȳmþ of þrim þingum .⁴ opper of cȳle . opper
of miclum hæte .⁵ ȳ drince . opper of lȳtte æte .⁶ ȳ
drince . opper of miclum perneffe . ȴif hȳt cumeþ of
þan cȳle : þanne scealt þu hȳm helpan . mid baþe . ȴif
hȳt cȳmet of mycele drince : þanne ſceal he habba for-
hæfðnyffe . ȴif hȳt cȳmeþ of mȳcle ſpȳnce : opper of
earfoðnyffe . þanne ſcealt þu hȳm ðon eceð pȳð⁷ hunige
gemengeð .⁸ opper ðrinccan ecebe pȳð⁷ leac gemengeð .⁸
ȴif þa untrumnyffe cumþ of þan cȳle . þanne nīm þu
befereþ herþan . ȳ barne to ðuſte . ȳ grind pīper . ȳ
meng pīper ȳ þ ðuſt to gabere . ȳ nīm ſuccan fulne
þaſ gemengeðef⁹ ðuſtef ȳ ðo in ane cuppe fulle pȳnef .
ȳ plece þanne þ þīn mid þan ðuſte . ȳ file hȳm ðrinca .
Opper nim peretrum pȳð mebe gemengeð .¹⁰ ſpa mīcel
ſpa gemengeð [þæf] þæf oþeref¹¹ ȳ file hȳm ðrinca .

fol. 91 b.

Ad strictum pectus . ſiue ad al[th]maticos .

þīſne læceðom ðo þan manne þa hȳm beoð on hyra
broſten nearupe . þat greccaf hæteð aſmaticos . þ ȳf
nearunȳf . ȳ uneaþe mæg þane fnæft to ðo . ȳ ut
abrīngan . ȳ hæfð¹² hæte breoſt ȳ byð¹³ īnnen mid
mīcle nearnyffe . ȳ hþīlan he blob hræcþ . ȳ hpylum¹⁴

¹ æcritudinum, MS.

² hȳf, MS.

³ untrumnyf, MS.

⁴ þringū, MS. ; þrun by rubricator.

⁵ Text faulty; hæte miclum, with transposing marks.

⁶ Read opper of hæte . opper of miclum æte . and mȳcelre perneffe ?

⁷ pȳð, MS., twice.

⁸ gemengeð, MS., twice.

⁹ gemengbebe, MS.

¹⁰ gemengbeb, MS., once.

¹¹ oþþ', MS.

¹² hæfð, MS.

¹³ byð, MS., from carelessness, I believe, of the penman.

¹⁴ hȳlū, MS.

50. For loss of appetite.

This is good for the men who have no liking for their meats, which the Greeks name "blaffesis," and Hippokrates saith that the infirmity cometh of three things, either of cold, or of much eating and drinking, or of little eating and drinking, or of much weariness.^a If it cometh of cold, then shalt thou help *the patient* with a bath. If it cometh of much drink, then shall he observe abstinence. If it cometh of mickle toil or of trouble, then shalt thou give him vinegar mingled with honey, or vinegar to drink mingled with leek. If the ailment cometh of the cold, then take thou beavers stones and burn them to dust, and grind pepper, and mingle pepper and the dust together, and take a spoon full of the mingled dust, and put it into a cup full of wine, and then make lukewarm the wine with the dust, and give it *the man* to drink. Or take pyrethrum^b mingled with mead, as much as was mingled of the other, and give him to drink.

51. For asthma.

Do this leechdom to the men who have oppression on their chests, which the Greeks hight *ἄσθμα*, that is, tightness: and *a man thus sick* may scarcely draw and fetch out his breath, and his breast hath heat, and within is *afflicted* with much narrowness or *oppression*, and at whiles he breaketh blood, and at whiles

^a For *mucum perneffum*, see p. 119.

^b Or Bertram, see Lacn. 12.

fol. 92 a.

mið bloðe ȝemengeð . ⁊ hpile he riðap . ſpýlce he on
 ðueorge fý . ⁊ micel ſpatel on ceola pýxep . ⁊ fýhþ aðun
 on þara lungane . ⁊ þuſ byð þat ýfel acenneð . æreſt
 þur mýcele æteþ .¹ ⁊ ðrincaſ . þ ýfel hým on innan
 pýxt . ⁊ riðað . ſpa ſpýþe : þ hým næþer ne meteþ¹
 ne ealaþ ne lýft . þuſ þu ſcealt híne halan . ðo hýne
 in to þan huſe . þe beo næþer .² ne to hæte . ne to
 cealb . ⁊ læt hým læce bloð . on þan pýnſtran earme .
 ȝef he þare ýlbe haſeþ . ȝif þu þanne on þan earme
 ne mæȝe . þanne ſcealt³ þu hým læten bloð : mið cýrfe-
 tum betpex þan ſcolbrum on þa ýlcan pýfa . þe mann
 mið horne ðeð . ȝýf pýntra fý . þanne ſcealt þu niman
 pollegian . ⁊ ſeoð hý on pætere . ním þanne þa pyrta .
 ⁊ pýrce toȝaðere . ſpa micel ſpa celraſ . þacc ýt þanne
 ȝelomelice mið þan permum pætere betpex þan ſcal-
 brun . oþþer mið harehunan . ȝif þu ðueorge ðuoſtle
 næbbe . ⁊ ȝif þur þiſ hæl ne beon : ním uentofam⁴ ⁊
 leȝe under þa earmef . ⁊ anbutan þane mæȝen . ⁊ ním
 þanne⁵ fele cýne pyrta ⁊ pýrce to ſealfe . ⁊ ſmeri
 abatan þane mæȝe mib . fare ſelfe . ním þanne hnefce
 pulle . ⁊ ðupe on ele . þe beo of cýpreſſan . ⁊ ſmýre
 anne clæþ mið þan ele . ⁊ prið þane clæþ abutan þane⁶
 mæȝan . ⁊ ſmýre abutan þane ſpyran mið þan ele . ⁊
 abutan þa hriȝbræðe ȝeloemelice . pýrce þanne clýðan⁷
 of eorþan þa mann nemneþ nítro . þa býþ funðan on
 ýtalia . ⁊ ðo þar piper to . ⁊ leȝe to þan fare . fort þe
 man pearmíc . ným þanne narð .⁸ ⁊ pintreopeſ ſæp . ⁊
 paníc . ⁊ pýrce þær ðrenc . ⁊ fýle hým ðrince . ȝim
 þanne eft . cicena mete ane handfulle . ⁊ þrý æpple of
 celbonía . ȝim þanne ane⁹ healfne ſeſter pýneſ . ⁊
 ſeoþ hi fort hý beon pel ȝefodene . fýle hým þanne
 ðrincan þrý ðæȝef . ælce ðæȝ ane cuppan fulne.¹⁰

¹ For ætes, metes.² næþer, MS.³ ſceal, MS.⁴ Ventosa is *cupping glass* : the
 text, perhaps, takes it for a wort.⁵ þane, MS.⁶ þan, MS.⁷ clýðan, MS.⁸ narð, MS.⁹ Read anne.¹⁰ Read fulle.

breaking mingled with blood, and at whiles he writheth as if he were troubled by a dwarf, and mickle spittle waxeth in his throat, and sinketh adown upon his lungs: and thus is that ill produced. First, by mickle eating and drinks, that evil waxeth on *man* within, and ruleth so strongly that neither meat nor ale pleaseth him. Thus thou shalt heal him: bring him into the house, which shall be neither too hot nor too cold, and have a leech let him blood, in the left arm, if he be of age for that; well, if thou mayest not in the arm, then shalt thou let him blood with a cupping glass* between the shoulders in the same wise as a man doth with a horn. If it be winter, then shalt thou take pulegium and seethe it in water, then take the worts and work them together as thick as jelly, then dab it out frequently with the warm water betwixt the shoulders, or with horehound if thou have not dwarf dwostle; and if through this there be not health, take "ven-tosa," and lay it under the arms and about the maw; and then take many kinds of worts, and work them to a salve, and smear about the maw with the salve; then take nesh wool, and dip it in oil of cypress (*read privet?*), and smear a cloth with the oil, and twist the cloth about the belly, and anoint the neck with the oil, and about the broad of the back frequently; then work a poultice of the earth which is called nitre, which is found in Italy, and add thereto pepper, and lay to the sore, till the man getteth warm; then take nard, and sap of pine tree, and panic, and work thereof a drink, and give it *the man* to drink. Then again take chicken meat, a hand full of it, and three "apples" of celandine; then take a half sester of wine, and seethe it till it be well sodden; then give him *this* to drink for three days, each day one cup full.

* Here —um seems to belong to the singular. See Paris Psalter cxviii. 83.

Item ad pectus. Ad item.

fol. 92 b.

þef læcebdom sceal to þan mann þe býð ýfele on þan breostam . þur þa breost fela freccenýffe sýnden . þe on þe manne becumeþ . 7 soþ¹ ýf þ ælc pæte cýmð² ærest ut of þan magan . 7 þur þane pæten þa breost³ beoþ geheafugebe . 7 þa heorte ge fýðu . býð gefullebe mid ýfele blode . 7 æfter þan ealle þa æðran slapað⁴ . 7 þa sīna fortogiað . 7 eal se lichama býþ fah .⁵ 7 þa eazle særgeaþ . 7 sa sculbraþ teoþ togadere . 7 hýt pricaþ innan þan sculbru . 7 on þan hrigge⁶ spulce⁷ þar þornaf on fý . 7 hýf andþlita býð eall apend . þanne þu þaf tacnunge⁸ seo an þan manna : þanne scealt þu hým blob lætan . 7 gif þu ne best : hit cymð⁹ hym to mucele 7 ftranga adle . for þan þa æðbra . 7 þa kīme beoþ gefullebe mýð mucellere fulnesse . for þan þe biðbaþ æræft . þ mann hým pýrce speau drenc . for þan eal þ ýfel þe byþ . on þare heorta . 7 on þan breoste . eall hýt¹⁰ sceal þanne ut .¹¹ 7 beo þa heorta 7 þa breost 7 þ heafob : sþa pel geclanfæb . 7 gif he þaune þa sþatl spýþe ut spæte . þanne yf¹² þat þe ýfela¹³ pæte . þe on þan heafode¹⁴ rīxaþ . 7 eall se lichama gefpæred býþ . 7 gehesegub¹⁵ eal spýlc he of mýcele spýnce come . 7 ealle he byþ gefpenced . 7 bute he þe hraþur gehæled beo : hýt cumð¹⁶ hým to mýcele ýfele . þuf man hīne sceal læcnīe . he hīne forhabban pýð feala cunna metaf . 7 drencaf . 7 pýð gebræb flæsc . 7 pið ælcef orffer flæsc . 7¹⁷ þe cudu ceope . 7 drīnce

¹ soþ hýf, MS. ; but in margin uerum, that is, true.

² cýmð, MS.

³ breost, MS.

⁴ æðran slapað, MS.

⁵ fah, MS.

⁶ hrigge, with f written over, between g and e.

⁷ spulce, MS.

⁸ tacnuge, MS.

⁹ cym, MS.

¹⁰ yt, MS.

¹¹ ur, MS., with mark damnatory.

¹² hýf, MS.

¹³ hýfela, MS.

¹⁴ heafobeb, MS. ; the penman was very careless.

¹⁵ gehesegub, MS.

¹⁶ cum, MS.

¹⁷ Omit 7.

52. For the same.*

This leechdom shall *apply* to the man who is bad in his breast. There are many infirmities which come on a man through the breast, and sooth it is, that every humour cometh first out of the maw, and through that humour the breast is oppressed, and the heart and sides are filled with ill blood, and after that all the veins are relaxed, and the sinews are fordrawn *with spasms*, and all the body is particoloured, and the shoulder joints are sore, and the shoulder blades draw together, and there are prickings in the shoulders and on the back as if there were thorns there, and the mans countenance is all changed: when thou seest these tokens on the man, then shalt thou let him blood; and if thou dost not, it will come in him to a mickle and strong illness, for that the veins and the limbs are filled with much foulness: hence we bid in the first place, that one should make him a spew drink, inasmuch as all the mischief which is in the heart and in the breast shall all come away, and the heart and the breast and the head shall be thus well cleansed; and if he then spit out his spittle strong, that is the evil humour which ruleth in the head, and *with which* all the body is oppressed and weighed down, just as if the man were come out of mickle toil, and he is all awearied, and except he be sooner healed, it will come to much harm to him. Thus a man shall heal him: he shall make him refrain from meats of many kinds, and drinks, and from roast flesh, and from flesh of every sort of cattle which chew the

* Compare this section with Leechbook II. xlvi 1.

fol. 93 a.

leoht pȳn . ꝥ hȳm ne þyrſte . Ac ceope hpȳtelf
 cubuȳf ſæb . ⁊ fifſingran¹ ælce dæg . ær he etan . ⁊
 ȳte þu ȳepȳlice ȳif he mið earfoðnyſſe hpeft . ⁊ hȳt
 ut hræcþ . þanne ȳs² ꝥ clænfunȳa þara breoſta .
 þanne ſceal he etan . driȳne hlaf . ⁊ cȳfe ne cume
 he on nane cȳle . þe hpile þe he ſeoc beo . ac beo
 hȳm on permum huſe . ⁊ hæte hȳm man bæþ . ſpa
 hraþa ſpa hȳf ȳifa gobȳge . Lȳm þanne earixena ȳȳrt-
 ruman .³ ⁊ glædene more . ⁊ ſpearte mĩntan . ⁊
 mucȳpurt . ⁊ driȳge to buſte . ⁊ de þær æcern to . oþþer
 hpætena flȳfma mengc togæðera meng þar þanne huniȳ
 to . ⁊ ȳȳnberigera codbef . ⁊ ȳicef ſum dæl . ⁊ hpȳttre
 goſu ſmere . ſeoð þanne eall togæðera . on anu nȳpe
 croccan . nĩm þanne pulle þe ne com næfre apaxen .
 ȳȳre cliþan þær of . leȳe þær uppa þa ſealfe pel ȳice .
 ȳȳð þanne to þan breoſtan . ſpa hæte ſpa he hatteſt
 foȳberan mæȳe . þanne þeo beo acoleð⁴ leȳe oþerne
 pearme þar to . ⁊ do þuſ ðe hpȳle hȳm þearf ſȳ . ȳȳrce
 hȳm drenc gode . þe æȳþer clænſiȳe ȳe þa breoſt . ȳe
 þane innoþ . ⁊ bace hȳm man . þanne⁵ pearmen hlaf .
 be heorþe . ⁊ ete þanne manȳge dægelf þane hlaf þe
 ȳȳrm . Lȳm eft cȳcene mete . ⁊ permob . ⁊ lauberȳan⁶
 ⁊ hpȳtt cubu⁷ oþer ȳerufobne⁸ ele to . ⁊ gnið eall
 togæðere mĩð ele . mið eall . ȳȳrme þanne⁹ þa breoſt
 to heorþan . ⁊ ſmȳte hȳ þanne mið þare ſealfe.⁸

Ab jdem.

Eft nĩm cȳcene mete ⁊ ſeoþ on ȳine . do þanne ele
 to . þe beo of frenciſſen hnutu . ⁊ drince þæt.

¹ fringran, MS.² hȳt, MS.³ ȳȳrtȳma, MS.⁴ þane, MS.⁵ hȳtt cubuð, MS.⁶ Insert do ; or read cubuð as
cubu do.⁷ þane, MS.⁸ ſcealfe, MS.

cud; and let him drink light wine that he may not thirst. But let him chew seed of mastich^a and of five-fingers every day before he eats; and do thou carefully learn if he cougheth with difficulty and breaketh it (*the flegm*) out, for in that case it is the cleansing of the breast. Further, he shall eat dry bread and cheese, and let him not come into any chill while he is sick, but be in a warm house; and let one heat him a bath as soon as his condition amendeth. Then take roots of water rushes, and root of gladden, and swart mint, and mugwort, and dry *them* to dust, and add thereto acorns or wheaten bran (?); mingle them together; then mingle honey with them, and husks of grapes, and some portion of pitch, and grease of a white goose; then seethe all together in a new crock; then take wool which never got washed, work a poultice thereof, lay the salve pretty thick upon it, then tie it to the breast as hot as *the man* can bear it; when it is cooled, lay on another one warm, and do thus as long as he may require it. Work him a good drink, which shall both cleanse the breast and the inwards, and let one also bake him a warm loaf at the hearth, and let him eat for many days the warm loaf. Again, take chicken meat and wormwood and laurel berries and mastich or oil of roses, and rub up all together with the oil, all at once; then warm the breast at the hearth, and smear it then with the salve.

53. For the same.

Again, take chicken meat and seethe it in wine, then add oil which is made of French nuts, and let *the man* drink that.

^a Seed of a gum; implying an error.

ƿyð þan ſcearpan bane þe betƿeoƿ þan breoſtan¹
byþ.

fol. 93 b.

þuſ man ſceal ƿýrcean þane clþan to þan ſcearpan
bane . þe betƿeoƿ þan breoſtum byð . Ʒif hýt far fíg .
nīm ealðne² ſƿýneſ niſel . tƿeƷea ƿunða Ʒepiht . ⁊
ƿeƷaf fýx ſcýllinga . Ʒepýht . ⁊ elef ſƿa mýcel . ⁊ þæt
ſæpp of cýpreſſo . ſƿa micel . ⁊ fearref ſmere . fiſ
ſcillinga ƿýht . ⁊ ƿanecif fiſ ſcillinga Ʒepýht . ⁊ ýſopa
feoper³ ſcillinga . ƿýht . ⁊ galpanan . feoper ſcellinga⁴
ƿýht . ⁊ beferet . herþan . feoper⁵ ſcillingaþ ƿiht . ⁊
hƿitere goſe ſmere aneſ ſceallínges . ƿýht . ⁊ euforbeo
ſƿa micel . ⁊ ƿýne æl toƷaðere . ⁊ ðo in ane boxf .
⁊ nīme fýþþan ſƿa oft . ſƿa he beþurfe .

Ab jðem.

Eft . ſona to þan ýlcan nīm niƿe butera . tƿeƷen
ðælef . ⁊ þane þriððan ðæl niſef húníƷes . ⁊ ane goðe
cuppan fulle . ƿíneſ . ⁊ hæƿ þat ƿýn on ane clæne
þanne . ⁊ þanne hýt ƿel hæƿ byð . ðo þ húníƷ . ⁊ þa
butera þærto . ⁊ fýle hým þanne ðrinca fæſtenðe ane
cuppan fulle .

Ab Vmbilicum.

þiſne læceðon man ſceal ðo þan manne ſe hif naful-
ſceafſt íntýhþ . Ʒíim eorne leaf . ⁊ feoþ . ⁊ ƿrýð þanne
ſƿa hæƿ uppan þane naſelon .

Ab jðem.

Eft ſona to þan ýlcan . Ʒíim hƿit cubu ⁊ ƿeremoð .
⁊ cicena mete . ⁊ ƿýll eall toƷaðere . nīm þanne þa

¹ breoſtran, MS.

² ealbe here is pointed for erasure
in MS. ; a curious sample after so
many false concords.

³ feorper, MS.

⁴ feorfer ſcelliga, MS. ; mere blun-
ders.

⁵ feorfer, MS.

54. For the sharp bone which is betwixt the breasts.

Thus shall one work the poultice for the sharp bone which is betwixt the breasts, if it be sore: take old swines grease two pounds weight, and of wax six shillings weight, and of oil as much, and the sap of cypress as much, and bulls grease five shillings weight, and of panic five shillings weight, and of hyssop four shillings weight, and of galbanum four shillings weight, and of beavers stones* four shillings weight, and grease of a white goose one shilling weight, and euforgia as much, and pound all together and put into a box, and afterwards take as often as he need.

55. For the same.

Again, for that ilk, take new butter, two parts of it, the third part of new honey, and a good cup full of wine, and heat the wine in a clean pan, and when it is pretty hot add thereto the butter and the honey, and give him to drink fasting a cup full.

56. For the navel.

One must employ this leechdom for the man who draweth in his navel. Take germen leaf *or mallow*, and seethe it, and then bind it all hot upon the navel.

57. For the same.

Again, for that ilk. Take mastich and wormwood and chicken meat, and boil all together; then take

* Castoreum, doubtless.

pyrta ⁊ streupa uppa ane clæpe ⁊ bynd swa hate uppa
þane nafelan.

pyð¹ heortan ⁊ sibane fore

Ab morbum cordis ⁊ lateris.

pyð heortan ge fyðu unhæle.

fol. 94 a.

þine læcebom mann sceal ðo þan mann þeo beo on
heora heortan ge fyðu unhæle. þu þu scealt þat yfel
ongýta. on þan manne. hým byð² hyuene eall spýlce
he si eall to brocen. ⁊ he hpest spýpe hefelice. ⁊
micelne hefe gefret. æt hýf heortan. ⁊ þat he ut
hræcþ. byþ spýpe þice. ⁊ hæfet hpýt hýp. þan
scealt þu hîne þu laciſean. Lþm grene helða. ⁊
cnuca hý. spýpe fmale. ⁊ ním ane æg. ⁊ þa purt³ ⁊
spýng togadere. ním þanne spýnef smere. ⁊ ana clæne
panne. pyll þanne þa purt mið þan æge. on þan spunef
smere. innan þare þanne. fort hýt zenoh beo.⁴ ⁊ file
hím fæstenða eta. ⁊ æfter þan he sceal fæsten seofan
tíde. ær he ænigne oþerne mete etan. ⁊ gif nabbe
grene helða. níme þat duft. ⁊ mæcige mið þan æge
⁊ bruce. þyſſef læce cræft forþ he byð hæl.

Ab eoſ qui nimis ſaluam conſpuunt.

þiſ ſceal þan manna to læcræfte þe spýpe hýra ſpatl
ut ſpapaþ. ⁊ hý habbaþ spýpe⁵ heue maſan. þanne yf
gob þ mann fore ſceapie hþanne ſeo ſeocnýſſe ſig. for
þan þeoſ æble [ne] eſlað⁶ ælce manne gelice. ſume men
hýt eaglef⁷ of þaſ heafefes pæten. ⁊ ſume men hýt
eaglef þanne hi fæſtenðe beoþ. ⁊ hý ſpýþuſt hýre ſpatl

¹ þu, MS. This line is by the
rubricator.

² byð, MS.

³ prut, MS.

⁴ A word ſuch as hýpſet, *fried*,
is wanting.

⁵ Four words are twice written in
MS.

⁶ eſlab, MS.

⁷ eagelhof, MS.; but the former
word, when it comes again, has had
l inserted.

the worts and strew them upon a cloth, and bind so hot upon the navel.

58. For sore of heart and sides.

This leechdom one must apply to the men who are in their hearts or sides out of health. Thus thou shalt understand the mischief: on the man there is discoloration, just as if he were all beaten to pieces, and he cougheth very heavily, and feels a mickle heaviness at his heart, and what he out hreaketh is very thick, and hath a white hue. Then thus shalt thou cure him: take green tansy and pound it very small, and take an egg and the wort and whip them up together; then take swines grease and a clean pan, then boil the wort with the egg in the swines grease within the pan till it be enough *done*, and give it to him fasting to eat; and after that he shall fast seven hours ere he eat any other meat; and if thou have not green tansy, take the dust and mash it with the egg; and use this leechcraft till he be hale.

59. For those who spit too much.

This shall be for a leechcraft for the men who spit their spittle out excessively, and they have a very heavy maw. Well, it is good that a man should ascertain, when the sickness cometh on, inasmuch as this disease doth not trouble every man alike. Some men it vexeth from the humours of the head, and some men it vexeth when they be fasting, and they spit

ut spīap̃ op̃¹ h̃y fulle beop ⁊ næfre h̃y ne sp̃ycap̃ . ac þanne h̃i hungrie beop . þu miht þa able gecnapa . forþan of þara hæten byþ þ̃ sp̃at̃l tolyfēb . ⁊ þa² mīcele sp̃at̃l of þara m̃ycele hæte . eallþa þ̃ treop þ̃ man on heorpe legef . for þare m̃ycele hæten þe þ̃ treop barned beop þare p̃ylþ ut of þan ende p̃ater þuf þu h̃yne scealt læcgñe . ƿ̃m gingýfran . ƿelf penega p̃yh̃t ⁊ piperef feoper . ⁊ ƿpentiga penega gep̃yh̃t . ⁊ hunige heah̃ta ⁊ feorpertig penega gep̃yh̃t . menz þanne eal þaf to gadere . ⁊ ſille h̃ym fæſtende etan : þar of ƿpege ſtucca fulle . oþþer þru .

Ad acidiua.

p̃yþ þ̃ hæte p̃ater þe ſc̃yt upp of þan breoſten.

fol. 94 b.

AD ACIDIUA þ̃ h̃yſ þ̃ hæte p̃ater þe ſcet upp of þan breoſtan . ⁊ h̃p̃ylan of þa m̃æge . þanne ſceal he drinca fif handfulle³ ſcealtēf p̃aterēf ⁊ ñīm eft ſona permodeſ fæb . ⁊ ſeop h̃yt on p̃atere ⁊ menge þ̃erto p̃yn . ⁊ dr̃ince h̃yt þanne . eallþa ñīm . þro piper corn . oþþer fif ⁊ hete h̃yt . Eft ñīm bettoñica . anef ſc̃ýllingaf gep̃yh̃t .⁴ ⁊ ſeop on p̃atere . ⁊ file h̃īm drinca fæſtenba . ƿ̃m eft ruban . ⁊ cnuca ⁊ lege h̃y þanne on eceb . ⁊ file h̃ym fæſtende dr̃inca . Eft ſona ñīm luſefticeſ fæb . ane handfulle : ⁊ ete h̃yt .

Potus prouocans vomitus . ad uomitum.

þef lacecraeft ſceal þan mann þ̃ ſp̃ipan pyllan . Þ̃yte þu gep̃yfl̃ice þ̃ ſe ſpeau brenc deap̃ him m̃ycel god . ⁊ fultum . ge on þa breoſtan . ⁊ on heort ge ſida . ⁊ on þarra lungane . ⁊ on þare milta . ⁊ on þan innop̃ .

¹ of MS. ; a frequent corruption for oð.

² Read þat.

³ So MS.

⁴ gep̃yh̃t, MS.

their spittle out, till they be full and they never cease, but it is when they are hungry. Thou mayst understand the disease, since from the mickle heat the spittle is released, and the mickle spittle *cometh* from the mickle heat, just as the wood that a man lays upon the hearth, by reason of the mickle heat, by which the wood is burnt, there welletth water out of the end of *it*. Thus thou shalt cure *the man*. Take of ginger twelve pennyweight, and of pepper four and twenty pennyweight, and of honey eight and forty pennyweight, then mingle all this together, and give to *the man* fasting to eat thereof two or three spoons full.

60. For the hot water that shooteth up out of the breast.

For acidity, that is, the hot water which shooteth up out of the breast, and at whiles out of the maw. *The patient* then shall drink five "handfuls" of salt water, and again take seed of wormwood, and seethe it in water and mingle with it wine, and let the man drink it; also, take three or five pepper corns, and let him eat them. Again, take one pennyweight of betony and seethe in water, and give him to drink fasting. Again, take rue and pound it, and then lay it in vinegar, and give it him fasting to drink. Eftsoons, take seed of lovage, a handful, and let him eat it.

61. To get a vomit.

This leechcraft shall be for the men that have a wish to spew. Know thou for certain that the spew drink doth them mickle good and giveth much support both in the breast and on the heart and sides, and in the lungs, and in the milt, and in the inwards, and in the

fol. 95 a.

⁊ on þan mæga . 7e on ealle þa ýfele pæta þe pýþinna
 þe mægen beoþ . ⁊ abeotan þa heortan . eall þe brenc
 afyrfaþ . ⁊ aclænfaþ . ⁊ þa hýlc¹ þing fpa þar peaxan þe
 býð : to ýfele in þan mann . þur þane brenc he sceal
 beon 7elyþegob . ⁊ alýfeb . þe fpæu brenc ýf gob ær
 mete . ⁊ betra² æfter mete . forþan þe ealbe læcef hýt
 þuf prýtan . þat seo faftnýfle þæf ýfelef pætan on þan
 heafede . ⁊ þ oferflapende ýfel on þan breoftan : býð
 aftíreb æfter þan mete . ⁊ fe ýfela pæta on þan
 7ellan býð eac aftíreb . þanne þur þane breng : he býð³
 afeormub . ⁊ ne 7eþafaþ þ þær ænig ýfel pæta beo
 7efamnab . innan þan mægen . ¶ þuf þu fcealt þane
 fpæap brenc pýrcean . 7þim fmale nafel . ⁊ lege hý on
 eoeb . ⁊ do þar hunig to . ⁊ læt hý licgean ane niht
 þær on . of7otene . ete þanne a morgen . fort he full
 fý drince þanne after pearm pæter . 7þim þanne an
 feðere . ⁊ býppe on ele . ⁊ ftýnge on hýf muþ . oþþer
 huf fingerf do on hýf muþ . þ he þane fpæu brenc
 aftýrie . ⁊ eft fona . 7þim cuppan fulle pæteref ⁊ fealt
 ⁊ meng fpýþe to gadere . of⁴ þ fealt moltan fý . do
 hýt þanne on ane croccan an nýht . ním hýt a morgen
 ⁊ breahne hit þurh linnen clæþ . ⁊ fýle hým drinca .
 þanne fe brenc hýne ftýrge . þanne file hím drince
 7elomlice pearm pæter . þ he þa bet fpipe .

Potus leuior ad vomitum.

Anð eft 7ýf þu pýlle file hým leohtran breng . 7þim
 þanne pearm pæter . ⁊ fýle hým drincan . þuppe þanne
 a feþer on ele . ⁊ do on hýf muþ . oþþer hýf fingref
 ⁊ he fpíþ fona . Eft fona enblufan leaf of bul7agine
 of 7eot hý ane niht . miþ pýne . þanne on morgen ním

¹ Understand or read fpa hpýlc.² bera, MS.³ byð, MS.⁴ Understand oþ.

maw, and in case of all the evil humours which are within the maw and about the heart. All *this* the drink removeth and cleanseth away; and whatsoever thing is there waxing into mischief in the man, through the drink he shall be soothed and relieved. The spew drink is good before meat and better after meat, since the old leeches write thus of it, that the fast hold of the evil humour in the head, and the overflowing mischief in the breast, are stirred after the meat, and the evil humour in the bile is also stirred; then by the drink it is purged, and *the drink* permitteth not that any evil humour be collected there within the maw. Thus thou shalt prepare the spew drink: take small rapes and lay them in vinegar, and add honey, and let it lie a night poured thereon; then let *the man* eat it o morning till he be full; then let him drink after it warm water; then take a feather and dip it into oil, and poke it into his mouth, or let him put his fingers into his mouth, that he may stir up the spew drink; and again, take a cup full of water and salt, and mingle them thoroughly together till the salt be melted, then put it in a crock for one night; take it o morning, and drain it through a linen cloth, and give it to *the man* to drink. When the drink stirreth him, then give him warm water to drink frequently, that he may spew the better.

62. A lighter dose for a vomit.

And again, if thou hast a wish to give the man a lighter drink; then take warm water and give it him to drink; then dip a feather in oil and put it in his mouth, or *let him put* his fingers down his throat, and he will spew soon. Again, pour over for one night with wine eleven leaves of vulgago, that is, asarabacca; then in the morning take the leaves and pound

fol. 95 b.

þa leaf 7 cnuca hý on tæopenum fæte. 7 of geot hý
 mid þan ylcan pýne þe hý ær ofgotene pæran 7 file
 hým drincan. 7 ðim eft eallan pýrte poð fpa pearm
 tpegea bælef. 7 hunigeþ þan þriððan bælf. 7 meng to
 gndere 7 file hým drincan faftenbe. 7 ním eft fpana¹
 grene cýrfætan an handfulle. 7 ðo hý on pýn. 7 ðo
 þar to hunige. 7 ðo hý on ealu. 7 file drinca. 7 eft
 fona ním curfettan pýrtruman. 7 cnuca hý. 7 þring
 þær of anef ægef sculle fulle þæf poðef. 7 elef æne
 ægef sculle fulle. 7 ellan pýrte. purtrumem. ním
 þanne 7 cnuca hý. 7 þring. þær of ane sculla fulle. 7
 tpegra æger sculle fulle pýnef. 7 meng eall to gndere
 7 file hým drincan on fctuf baþe.

contra nimium vomitum.

fol. 96 a.

þifne lacecræft mann fceal ðon manne þ þpýþe fpipap.
 gif pullap þæt hit aftenben. þ greccaf hateþ apoxerrif.
 þ finðen þa menn: þa after þan þe hý hure mete
 habbaþ geþigeþ: þ híne fceollan afpýpan. 7 hpýlan
 ær hý ecan. hý fpipap. 7 þe mæga fargað. 7 þe innoþ
 to fpýlþ 7 he býþ on ælce líme gpergi. 7 fínzanhce
 hým þurft. 7 fe anfine. 7 þa fet beoþ tofpollen. 7
 hif anþlita býþ blac. 7 hif mugga: býþ hpit. 7 he
 fceal gelomelice migan. ¶ þuþ þu fcealt híne hræðlice
 læcnige. gif þa ylða habbe: læt him bloð. of bam þa
 foten. býneþan ancleoþe.² fpa fi þ bloð forlæte þ
 ealluga fe feocca ne getorize. 7 þa þing þe þane magen³
 healbeþ. þ hý næfre for þan forpýrþan. 7 þeo oþru
 bloðlæfe yf. þe þu þane feoccan læcnige fcealt. þ yf
 þ þu hým fcealt lætan bloð. under þare tuncgan þ
 þeo bloðlæfe þane mann alhte. 7 æfter þ feo bloðlæfe
 fi gefylleð: þu hine fcealt fcearpizean. ním þanne

¹ Understand fona.² ancpeope, MS.³ We must understand here fromthe context þ mægen not þone
 magan.

them in a wooden vessel, and pour them over with the same wine with which they were poured over before, and give it him to drink. Again, take the juice of elderwort so warm, two proportions of it, and the third part of honey, and mingle together, and give it him to drink fasting; and again, take so green, a handfull of gourd, and put it into wine, and add thereto honey, and put them into ale, and administer them to be drunk. And eftsoons take roots of gourd and pound them, and wring therefrom an eggs shell full of the juice and an eggs shell full of oil; and roots of elder wort; then take and pound them, and wring from them one shell full; and two eggs shells full of wine; and mingle all together, and give to *the man* to drink in a stove bath.

63. Against over vomiting.

One must apply this leechcraft to the men that spew violently, if they wish that it should stop, which the Greeks call ἀπεξέμωσις (?); these are the men who, after they have taken their meat, will spew it up; and at whiles they spew before they eat; and the maw is sore, and the inwards swell, and *the man* is languid in every limb, and he is thirsty constantly, and the countenance and the feet are swollen up, and his face is pale, and his mie is white, and he will mie frequently. Thus thou shalt quickly cure him: if he be of suitable age, let him bleed from both the feet beneath the ancle; let the blood be so let, that the sick man faint not, and that the things which uphold the strength may never for that perish; and the second bloodletting, by which thou shalt cure the sick, is that thou shalt let him bleed under the tongue, that the bloodletting may relieve the man; and after the bloodletting hath been performed, thou shalt scarify him; then take salt and

sealt ⁊ gnið þa punða mīð . nīm þanne cūcena mete .
 ⁊ pylle cærſen . ⁊ eorme leaſef ſæb . ⁊ ſeoþ hý on
 pætere . hponlice meng þar to ele . ⁊ huniſe . ⁊ pyrc
 þanne clýþan þerof . ⁊ leze þarto þru bæſef . ⁊ þre nīht.
 Eft ſona nīm glabenan ⁊ hlutter pic . ⁊ meng to gadere .
 ⁊ ðo to ele ⁊ pex . ⁊ beſereſ herþþan ⁊ galpanan . ⁊
 panic . ⁊ hpýt cubu . cnuca þanne eall þaſ to gadere .
 ⁊ maſce to gadere . meng þarto þanne ecebe ⁊ pýrce
 clýþan of þiſſum . ⁊ leze þar to. ¶ Eft ſona nīm alepen
 ⁊ mýrra . ⁊ hpít cubu . ⁊ ægra hpít . meng eall to-
 gadere. L̅þim þona acuma . ⁊ pýlle þar on . ⁊ leze
 aſorenan renangen¹ þane mæſe . ⁊ after þýſſun nīm
 peremod ⁊ ðýle . cnuca to gadere . nīm þanne ele ſeoð
 þa pýrta . pýrma þanne þa fet . ⁊ þa hanða . pýrce
 þanne clýþan of þiſſe pýrta . ⁊ býnð ſpýþe to þan
 handan . ⁊ to þan fotum ⁊ mýð ſpýþe ðrigeon handum
 ſtraca zeornlice þane innop . ⁊ æfter þiſſum unbýnð þa
 fet . ⁊ þa hanða . ⁊ ſmýre hý lange hpile mið þare
 ſealfe . ⁊ forhabban hýne pýð mīcele gangaſ . ⁊ nīm
 zetemfub melu . ⁊ bac hým anne cūcel of . ⁊ nīm
 cumín . ⁊ merceſ ſæb . ⁊ cnebe to þan hlafe ⁊ fýle hým
 etan hneſce ægere . mið þan hlafe . ⁊ hetan pín-
 hnutenā² cýrnlef . ⁊ amigðalaſ . ⁊ opera hnutenā cýrnlu .
 ⁊ pýrce hým blačne bríuþ . ⁊ forhabbe þa hýne : pýð
 ælc þpealb . ⁊ ȝif he after . ⁊³ ſpīpe file hím ðrincan
 hluttur ecebe ær he eta ⁊ after hýf mete. ¶ Þýð þan
 ýlcan . ným bettonican ſpa grene . ⁊ gnið hy . on pætera .
 ⁊ ðo þonne ſum bæł huniſeſ to ⁊ file ðrincan fæſtenðe
 ane cuppan fulle. L̅þim eft bettonican þreora ſcýllange
 ȝepýht . ⁊ ſeoð hý on huniſe ſpeþe ⁊ ſure hý zelom-
 lice . pýrc þanne ſpa greate clýmppan feopur þa litle
 æcceran . ⁊ file hým þan fæſtenðe etan . on pearmum
 pæteran . feopur bæſef ælc ðæ ane clýne. ¶ Eft nīm
 ſaluām ane hanð fulle . ⁊ cnuca hý ſpýþe ſmale . ⁊

fol. 96 b.

¹ Read aſoren angen, (aſopan
 onſean).

² pínhutenā, MS.

³ Strike out ⁊.

rub the wounds of the scarification with it; then take chicken meat, and water cresses, and seed of mallow, and seethe them in water a little; mingle with this oil and honey, and then make a poultice thereof, and apply it for three days and three nights. Again, take gladden and resin, and mingle together, and add oil and wax and beavers stones (*castoreum*) and galbanum and panic and mastich; then pound all this together, and mash it up together; then mingle besides oil, and make a poultice, and apply it. Again, take aloes and myrrh and mastich and white of eggs; mingle all together; then take oakum and boil therein, and lay it in front against the stomach; and after this take wormwood and dill, pound them together, then take oil, seethe the worts in it; then warm the feet and the hands; then make a poultice of these worts, and bind it fast to the hands and to the feet, and stroke the belly earnestly with very dry hands; and after this unbind the feet and the hands, and smear them for a long while with the salve; and let the man refrain from long walks; and take finely sifted meal and bake him a cake of it, and take cummin and seed of marche and knead them into the cake; and give the man soft eggs to eat with the cake, and kernels of the nuts of the stone pine, and almonds, and kernels of other nuts; and make him a black broth; and let him abstain from every washing; and if he spew after that, give him to drink clear vinegar before he eats and after his meat. For that ilk; take betony so green, and rub it small into water, and then add some proportion of honey, and give to the man fasting a cup full to drink. Again, take betony, the weight of three shillings, and seethe it well in honey, and stir it frequently, and then work up four great lumps like little acorns, and then give them to him fasting to eat in warm water, for four days, every day one lump. Again, take of sage a handfull and pound it very small, and take twelve

nīm tƿelf pīper corn . ⁊ gnūb .¹ hȳ smæle . ⁊ nīm þanne ægru . ⁊ spīng ho to gædere . mid þam pȳrtum . ⁊ mid þan pīpore . L̥īm þanne² ane clæne þanne . ⁊ hȳrste hȳ mid ele . ⁊ þanne hy beon cole ete hȳ þanne fastūde . ¶ L̥īm eft dȳleſ sæðes tƿelf penega gepiht . ⁊ pīperes alſpa fela ⁊ cūmenes ſpa fela ⁊ gnūb hit to duſte . nīm þanne mīntan ⁊ ſeoð hi on pætera ⁊ do þær to gehƿæde pȳn . drīnca þanne he pȳlle to hȳf bebbe . ¶ Eft ſona gif ſe man ſpīpan ⁊ he ne mæge etan : fȳle hīm drīncan elenann pȳrtrumann . oþþer ualerīanann leaſ . oþþer mȳllefolyam pȳð pȳne gemenggeb . ¶ Eft ſona gif man fȳ gepanulic þ hȳne pȳrete . nȳm lubeſtīcan nȳpepearde . ⁊ gnūb on pīne . ⁊ on patera ⁊ ſīle hȳm drīncan . ¶ Eft ſona nīm elenann ⁊ ſpelter . ⁊ ſeoþ on pīne ⁊ ſīle hȳm drīncan . þīſ ȳf ſeo ſeleſta drenc . pȳð þ bȳoc . ⁊ pȳð þan ȳlcam genȳm . hƿīrcube ⁊ alepan . ⁊ mīrra ⁊ gīngīferan . ⁊ cȳmen . ⁊ grīnb hȳ eal to gædere . ⁊ do hunīg to . ſpa fela ſpa þærſ fȳ . L̥īm þanne līnne clæð ⁊ lege þa ſealfe uppan . bȳð³ þanne ofer þane mægen . þanne clænſaþ þa ſcealfe þane īnnop . ⁊ þa perīnȳſſe apez gebed . ⁊ þane maȳan gepȳrmþ . ¶ Pȳþ þan ȳlcan . nīm ſpeſſes ehta penega gepȳhta . ⁊ cnuca hīne ſmale . nīm þanne an hrere bræð æg . ⁊ do hȳt an īnnan . ⁊ ſīle hȳm etan . Eft ſona gif þu pȳlt þe perīnȳſſa apez don . of þan mann : þanne þat ȳfel hȳne gepreadne hæfð of ðe þurſt apez adon . L̥īm hȳt cudu ⁊ gȳngȳfere . ⁊ recelf . ⁊ laupīnberīgean . ⁊ coſt ælcef þīſſa emfela . nīm þanne . of oþþrum pȳhmentum ane ſīccan fulne . ⁊ gnūb hȳ eal togædere . L̥īm þanne pateres tƿegen daleſ .⁴ ⁊ pīneſ þane þrīddan dal . meng þanne eall togædere fȳle hīm drīcan .

fol. 97 a.

¹ Read grīnd or gnūd : also þāne :
ægru is glossed oua.
² Read þāne.

³ For būb.

⁴ daleſ, MS.

pepper corns and grind them small, and then take eggs and whip them up together with the worts and with the pepper; then take a clean pan and fry them with oil, and when they are cool then eat them fasting. Again, take of seed of dill, twelve pennyweight, and as much of pepper, and as much of cummin, and rub it to dust; then take mint and seethe it in water, and add thereto a little wine; let *the man* drink it when he is going to bed. Again, if the man spew, and be not able to eat, give him to drink helenium roots, or leaves of valerian, or milfoil mingled with wine. Again, if the disease be chronic on a man so that it eats through him, take lovage, the lower part of it, and rub it small in wine and water, and give it *the man* to drink. Again, take helenium and ἄσφαλτος, and seethe in wine, and give *the man* to drink; this is the best dose against the disease: and against the same take mastich and aloes and myrrh and ginger and cummin, and grind them all together, and add honey, as much as there may be need of; then take a linen cloth and lay the salve upon it, then bind it over the maw; then the salve cleanseth the inwards, and doth away the weariness, and warmeth the maw. For that ilk; take of brimstone eight penny weight and pound it small, then take a half done roasted egg, and put the brimstone in that, and give it *the man* to eat. Again, if thou wilt do away the weariness from the man; when the evil hath afflicted him from whom thou needst remove it, take mastich and ginger and frankincense and laurel berries and costmary, of each of these equal quantities, then take of other drugs a spoon full, and rub them all together; then take two parts of water, and of wine the third part; then mingle all together; give *this* to him to drink.

AD emoptōycōf . latine dicitur Relectatio.¹

Ad emoptōycōf þ̅ greccaf hateð amatoftax þ̅ ýf on lebene ure zenemned . relectatío.¹ ⁊ on englisc ýf haten blob ríne . þuf hím egleþ fe blob ríne . hpilum þurh þa nofa hým ýrnþ þ̅ blob . hpilum þanne² on arfganga fitt hýt hým fram ýrnaþ . ac þa ealbe læcef fæban . þ̅ þeof þropung ýf gefet of feofer þingum ; þ̅ ýf of þan breofte . ⁊ of þan magan . ⁊ of æbran . ⁊ of þan þearman . Galpenuf fe læce hýt of hýf fnotornýffe þuf præc . Gif hýt on þan breofte býð .³ opper on þan magan : þanne þurh þane fpiþan þu hýt miht gecnapen . gif hýt býþ on þan æbran . opper of þare bladre : þu miht þurh þane miggan hýt gecnapen .

fol. 97 b.

Si dolor ⁊ i[n]firmitas fit in visceribus.

gif hýt býð of þan þerman : þanne myht þu þurh þane arfgang hýt gecnapen . Ðis býþ ongyton on fume manne . þ̅ þ̅ blob hým ut of þan heafobe ut pýlþ . ⁊ on fuma hpilum þ̅ hýt ut fpiþnþ þur þa tpa litan þurlu þa innan þara ceolan beoþ . forþan þa æbran beoþ to brocone þa inna þa þurlu beoþ . ⁊ hpilun of þare ceolan þ̅ blob ut pýlþ . hpilum of goman . hpilum of þan fcearpan banum þe býtpeox þan breoſtan byþ . ⁊ hpýlum of þare lungone . hpýlum of þan magen . hpýlum of þam innoþe . hpilum of þan lebdune . ¶ þis ýf þ̅ gefceab þara lacnunge . gif þat blob oþ þan heafobe pýll . þuf þu fcealt hýt agytan he hpeft hefelice . ⁊ finðrig blob he ut racþ . þane gif þa aðra býþ to brocen innan : þan þurlu : ⁊ of þan uue dropaþ uppan

¹ Relect'atio, MS. ; ure must be struck out.

² þane, MS.

³ byb. MS.

64. AD αἱμορροϊκούς.

For those troubled with blood spitting,* which the Greeks call αἱματόσταξ, which is in Latin named Reiectatio, and in English is hight blood running. Thus doth the blood running trouble them: at whiles the blood runneth through the nose; at whiles, when it lodges in the fundament, it runneth from them *thence*; but the old leeches said that this malady is composed from four things, that is, from the breast and from the maw and from the kidneys and from the guts. Galenos, the leech, out of his wisdom thus wrote of it: If it be in the breast or in the maw, then it may be known through the spewing or spitting, if it is on the kidneys or the bladder, thou mayst know it through the urine.

Galen. vol. viii.
p. 264. ed.
Kühn.

65. If the pain and infirmity be in the vitals.

If it is of the guts, then mayst thou know it by means of the faecal discharge. It is ascertained of some men that in them the blood welletth out of the head; and at some whiles that it springeth out through the two little holes which be within the gullet, since the veins, which are within the holes, are burst; and at whiles the blood welletth out of the gullet, at whiles out of the tonsils, at whiles out of the sharp bones which are between the breasts, and at whiles out of the lung, at whiles out of the stomach, at whiles out of the inwards, at whiles out of the loins. This is the distinction of the modes of treatment. If the blood well out of the head, thus thou shalt understand it; the patient coughs heavily, and he out breaketh blood separately: if the veins be burst within the holes, then

* That the words here do not agree one with another, is the fault of the text.

fol. 98 a.

þa tunga . ⁊ of þara tungan hýt . ingehpýrþ.¹ ⁊ he
 azýnþ to breccanne þanne² to spípanne . þanne gif hýt
 cump of þare þrotan . þuf þu hýt scealt azítan . þanne
 he hpeft . þanne smýit hýf tunge . ⁊ he ut hræþ³
 purmsig blob . ⁊ þeo þrutu býþ mib fare zemenged .⁴
 sþa sþiþe þ he hýt utan zefret . Gif hýt of þan goman-
 butan blode . ⁊ sþiðe ut hresæþ . þanne to ðo þu hýf
 muþ . ⁊ hapa hræþer hýf ceasflaf sin tospollene . ⁊ he
 eapelic nan þing forspoligon ne mæg . þanne gif hýt .
 of þan scearpe bane býþ : þ he farlice hpeft : ⁊ blob
 ut sþiurþ : ⁊ micel blob astýreþ . ⁊ gif zæð hýf breost
 beoð zefarguðe þanne wite þu zepýflíce : þ þa abran to
 brocene . þe on þa þurlun sýnð . zefette . þanne gif
 þat blob . of þa lungune cýmþ : þ azýt þu hýt þuf .
 gif þat blob beo sþýþe read . ⁊ clane ut to spípanne .
 ⁊ he mib hpoftan hýt ut hræþ butan alcum fare .
 gif þat blob⁵ of þan innoþe flope . þ wýte þu þ sin-
 don punða on þan þearmum .⁶ ⁊ þanne he to arfganga
 gæþ : þanne þ hým fram gæþ býþ sþýþe wýþ blode
 zemenged . ⁊ þanne gif hýt býþ . of renýf opper þan
 lenbene þanne⁷ cump þ blob of þara blæbbran . ⁊ þ
 he mýhþ :⁸ býþ sþeart . opper hpýt⁹ opper read . for-
 þan of ýfelre able becýmþ þif þing on þan mann .
 þuf þu hýne scealt lacnige ðo hýne on pearme huse .
 ⁊ on beorht . ⁊ bebbe hýf beð mýð mor secge . oppan
 þara eorþa . ⁊ he hýne sceal forhabban wýþ fela þingaf .
 þif ýf ærest wýþ micele spæce . ⁊ wýþ ýrfunga . ⁊ wýþ
 hameb þing . ⁊ fram alce furperfetum flæfce . ⁊ fram
 smýce . ⁊ fram alce unzeþilde . forþan þa abbran berstað
 hpila for þan micelef blobes þinge þe on þin¹⁰ lichama
 ⁊ on abbra býþ .

¹ ungehpýrþ, MS.² þane, MS.³ For hræþ.⁴ Rather serpenceb.⁵ þan blob, MS.⁶ þeapnū, MS.⁷ þane, MS.⁸ Glossed mīngit.⁹ hýt, MS.¹⁰ For þan.

from the uvula it droppeth upon the tongue, and from the tongue it returneth inwards, and he beginneth to strain, and then to spew : further, if it cometh from the throat, thus thou shalt understand it ; when he coughs, then it smudgeth his tongue, and he hreaketh out ratteny blood, and the throat is afflicted with soreness, so much that he feeleth it on the outside ; if the expectoration comes from the fauces without blood, and he strongly hreaketh out, then bring his mouth close, and see whether his jowls be swollen, and he is not able easily to swallow anything. Further, if it be from the sharp bone, so that he painfully coughs, and spitteth out blood, and “ disturbeth much blood,” and if besides his breast is made sore ; then know thou for certain, that the veins are burst which are set in the drilled passages. Further, if the blood cometh from the lungs, understand thou that thus : if the blood be very red and clean to spit out, and he hreaketh it out with a cough without any soreness. If the blood flow from the inwards, know thou that there are wounds in the guts ; and when he goeth to his evacuations, then what goeth from him is much mingled with blood. And further, if it is from the reins or the loins, then the blood cometh from the bladder, and that which he pisseth is swart or white or red, since from an evil disease cometh this upon the man. Thus thou shalt treat him : get him into a warm and well lighted house, and make him up a bed of moor sedge upon the earth ; and he must refrain himself from many things ; that is to say, first from much speech, and from ire, and from copulation, and from all four footed flesh, and from smoke (*lest it make him cough*), and from every impatience ; since the veins burst from the superabundance of blood, which is in the body and in the veins.

Jpocraf dicat quod quidam plures¹ venas quam [alii habeant].

fol. 98 b.

~~Jpocraf se læce arwypde~~ þ on fumum lichama beoþ
ma addra þan[n]e on fume . 7 þe lichama hýþ pearmra
þanne se þe smaran² addran 7 þa spa feapa ann beoþ .
þanne³ þe lichama 7 þa addran beoþ þæf ýfelan bloðes
fulle . þanne scealt þu hý læten bloð on þan earme .
gif he þara hulbe⁴ habban . 7 pýrc him sipþan tpezen
firsece clýþan . 7 bind oþerne betpex þa sculbru . oþerne
betpoex þa breofte . 7 fýle hým ealra ærest etan ge-
bræðne spam . 7 gif þ þ bloð ut pealle . oþan heafode .
þanne cnuca þu spam . 7 ním pæter 7 huníg 7 meng
togadere . 7 file hým ðrincan . 2-þým þanne ecede 7
huníg . an meng to gadere . 2-þým þanne⁵ an seþere . 7
ðýppe þar on . 7 smýra þanne þa stope mid . Loca hpær
þ þ bloð utpealle . gif þu þa stope geracen mægen . gif
þæt bloð of þara ceolan ut pealle : ným cole⁶ spogi-
am . 7 spam . 7 sealt . 7 cnuca eall to gadere . 7 býnd
þanne þane clýþan uppa þa protan . 7 file hým ærest
ðrincan : finul on hluttrum⁸ pîne . 7 file hým etan
nýpe beo blæð . 7 hým býð⁹ sona bet . ¶ And gif þæt
bloð on þara lungane si þanne¹⁰ ním pegbræðan 7 cnuca
hig . 7 þring þar of þ þof 7 ðrinc . ¶ Gif hýt býþ of
þan scearpan bane þa betpex þa broesta býþ : þanne
ným þu cealde¹¹ spam . 7 scealt . 7 cnuca to gadere .
ným þanne¹² spongýam 7 leze þa scealfe on uppan . 7
býnd to þan breostan . cnuca þane spam 7 ðo hîne

¹ Pluras, MS.

² For smalan ?

³ þane, MS.

⁴ For ylbo.

⁵ þane, MS.

⁶ By conjecture ceolbre, curd, curd

cake.

⁷ So MS.

⁸ hluttrum, MS.

⁹ byð, MS.

¹⁰ þane, MS.

¹¹ By conjecture cealbre, pressed curds.

¹² þane, MS.

66. Hippokrates saith :

Hippokrates the leech set forth that in some bodies there be more veins than in some;^a and the body is warmer in those who have more veins than in those who have fewer. When the body and the veins are full of the ill blood, then shalt thou let them bleed in the arm, if they have the age for it; and work them next two fresh poultices, and bind the one betwixt the shoulders, the other betwixt the breasts; and give him first of all to eat a roasted mushroom; and if the blood well out from the head, then pound thou a mushroom, and take water and honey, and mingle them together, and give them to him to drink: then take vinegar and honey and mingle them together; then take a feather and dip it therein, and then smear the place with it. See where the blood welleteth out; if thou may reach the place, if the blood welleteth out of the throat, take colwort, sponge, and a mushroom, and salt, and pound all together, and then bind the poultice upon the throat, and give him first to drink fennel in clear wine, and give him to eat a new honey comb, and it will soon be well with him. And if the blood be from the lung, then take waybread, and pound it, and wring from it the ooze, and drink. If it be from the sharp bone which is between the breasts, then take thou a mushroom cold, and salt, and pound them together; then take a sponge and lay the salve upon it, and bind to the breasts; then pound the mushroom and put it into

In Hippocrates nothing is to be found to this effect. In one pas- | sage he speaks of men, *ὅτι αἱ φλέβες εὐρεῖται*. Vol. iii. p. 433, ed. Kühn.

on patere . ⁊ drinca hýne butan fealt ⁊ gif he þare
ýlbe habban þanne læt þu hým blod . ⁊ býnd þa scealfe
to þan breofstan þanne.¹

gif þ̅ blod of þan innoþe cump. vij'.

MS. Cott. Tiberius A. III. fol. 40. b.

7
2
 Eft if oþer riſe be þiſſum þingum þ̅ þu ineht riȝan
 on bearn eacenum riſe hræþerneſ cýnneſ bearn heo
 cennan ſceal . gif heo gæð late ⁊ hæfþ hole eagan heo
 cenneð cniht . gif heo hraðe gæþ ⁊ haſað aþundene
 eagan heo cenneð mæden cild . Eft oþer riſe genim þa
 tpa pýpta on hand þ̅ if lile . ⁊ riſe . þer to bearn-
 eacenum riſe hat niman þæra pýpta ſpa hræþeræ ſpa
 heo wille gif heo nimð lilian he[o] cenð cniht gif heo
 nimð roſan heo cænð mæden . Eft if oþer cræft be
 þon gif þ̅ riſ mid þam helum ſcæpeð ſpiðor on þa
 eorðan heo cenneð cniht gif heo mid þam tan ſcæpeð
 ſpiðor on þa eorþan heo cænneð mæden . Eft if oþer
 riſe . gif þam riſe bið þ̅ hriſ upaſtigen heo cenneð
 cniht . gif hit býþ nýþer aſigen heo cenneþ mæden .
 Eft oþer riſe gif riſ biþ bearn eacen feoper monað
 oþþe riſe ⁊ heo þonne gelome eteð hnýte oþþe æcean
 oþþe ænige riſe bleða þonne gelimpeð hit hwiſum þurh
 þ̅ þæt þ̅ cild biþ biſig . Eft if oþer riſe be þon gef
 eteð feapneſ flæſc oððe ſammes oþþe buccan oþþe
 bæneſ oþþe hanan oþþe gannan oþþe ænigeſ þara neata
 þe ſcýnnan mæg þonne gelimpeð hit hwiſum þurh þæt
 þ̅ cild bið hoſorode ⁊ healede .

fol. 41 a.

water, and let *the man* drink it without salt, and if he have *suitable* age for it, then let him blood, and bind the salve to the breast bone.

67. If the blood cometh from the inwards.

END.

Again there is another method about these matters that you may know about a pregnant woman, of whether sex she is to bear a child. If she walks tardy and has hollow eyes, she will bear a boy; if she goes quick and has swollen eyes, she will bear a girl. Again another method, take two worts in hand, namely lily and rose; carry them to a pregnant woman, bid her take whether of the two she chooses of those worts; if she takes a lily, she will bear a boy; if she takes a rose, she will bring forth a girl. Again there is another method, by observing if the woman steps more with the heels upon the earth, she will bring forth a boy; if she treads more with the toes, she will have a girl. Again there is another way, if the womans belly is high up, she will bear a boy; if it be sunk down, she will produce a girl. Again another matter, if a woman be four or five months gone with child, and she then is often eating nuts or acorns or any fresh fruits, then it sometimes happens thereby that the child turns out silly. Again there is another matter, if she eats bulls or rams, or bucks or boars, or cocks or ganders flesh, or that of any of the animals that is able to engender, then it sometimes happens thereby that the child is humpbacked and bursted.

DE GENERATIONE HOMINIS.

MS. Cott. Tiberius, A. iii. fol. 38 b.

fol. 39.

Den onginð reczan ymbe mannes gecynde . hu he
on his modor innoþe to men gepýrðeð . ærert þær
mannes brægen bið geporðen on his modor innoþe .
þonne bið þ þ brægen utan mid ðeaman befezen on
þære rýxtan pucan . On oðrum monþe þa æðron beoð
geporðen . on lxxv . ȝ þreo hundræd rcýrtan ȝ lenrtan
hi beoð toðælebe ȝ þ bloð þonne flopeð on þa fet
ȝ uppan þa handa . ȝ he þonne býr on limum
toðæleb . ȝ to romme gearpað.¹ On þam þriddum
monþe he biþ man butan raple . On þam feorþan monþe
he bið on limum rtaþolrært . On þam fiftan monþe
he biþ crica . ȝ peaxeð . ȝ reo modur lið ritlear . ȝ
þonne þa riðb beoð geporðen . þonne zelimpð þære
manigreald rap þonne þær býrþner lic on hire innoþe
rcýrtende bið . On þam rýxtan² monþe he býr gehýð .
ȝ ban beoð peaxende . On þam feorþan monþe . þa
tan ȝ þa ringraþ beoð peaxende . On þam eahtoþan
monþe him beoð þa breort þing pexende . ȝ heorte ȝ
bloð ȝ he bið eall rtaþolrærtlice gereted . On þam
nigoþan monþe ritoblice riþum bið cuð hræþer hi cennan
mazon . On þam teoþan monþe þ riþ ne gedizð hýre
feorne ȝiþ þ bearn accenneð ne biþ . for þam þe hit
in þam mazon pýrð hit to feorhable ortort on tifeþ
niht.

¹ gearpað, MS.| ² uþam rýxtan, MS.

ON THE FORMATION OF THE FŒTUS.

Here beginneth to tell of a mans nature, how in his mothers womb he groweth to be man. First the mans brain is formed in his mothers womb, then the brain is furnished on the outside with membrane in the sixth week. In the second month the veins are formed; they are divided into three hundred and sixty five shorter and longer ones; and the blood then floweth into the feet and hands, and he is then divided into limbs and groweth into one. In the third month he is a man without a soul. In the fourth month he is firm in his limbs. In the fifth month he is quick and waxeth, and the mother is witless; and the ribs are then formed: then there occurs to her many a trouble when the body of the fœtus is being formed in her womb. In the sixth month he gets a skin, and the bones are growing. In the seventh month the toes and the fingers are growing. In the eighth month his breast organs are growing, and his heart and his blood, and he is altogether firmly compacted. In the ninth month it is known to a woman whether she can bring forth. On the tenth month the woman does not escape with her life if the bairn is not born, since it turns in the belly to a deadly disorder, and oftenest on Tuesnight.

PROGNOSTICS.

**DE OBSERVATIONE LVNÆ ET QUID
CAVENDUM SIT.**

DE SOMNIORVM EVENTV.

PROGNOSTICS BY THE MOONS AGE.

MS. Cott. Tiber. A. iii., fol. 34 b., 35 a.

MS. Cott. Calig. A. xv., fol. 121 b., 122 a.

Lunæ i.	qui inciderit difficile euad&	Se þe afeald eaprod- lice he ætþint
Lunæ ii.	Cito confurg&	Ræðe he ariþp
Lunæ iii.	*Non euad&	He ne ætþint

Lunæ III.	Laborabit ¹ et furg& .	He spincð ȝ apurð .
Lunæ V.	Tricabit & furg& .	He sipað ȝ apurð ² .
Lunæ VI.	Non euad& .	Hæ ne ætƿint .
Lunæ VII.	Medicina fanabitur .	mib læcebome he bið gehæleb ³ .
Lunæ VIII.	Diu langu& & furg& .	Lange he ablað ȝ apurð ² .
Lunæ IX.	Langu& .	He ablað .
Lunæ X.	Diu egrotat .	Lange he siclað .
Lunæ XI.	Periculo periclitat .	On fƿæcebneffe ⁴ he ðƿurð .
Lunæ XII.	Surg& .	He apurð ² .
Lunæ XIII.	Aliquot tempus egro- tat .	Sumne tīman he siclað ⁵ .
Lunæ XIII.	Laborat & furg& .	He spincð ȝ apurð ² .
Lunæ XV.	Periclitat .	He ðƿurð .
Lunæ XVI.	Locum mutabit ⁶ & furg& .	Stope he apent ȝ apurð .
Lunæ XVII.	Tricabit & furg& .	He sipað ȝ apurð ² .
Lunæ XIX.	Similiter .	Call fpa .
Lunæ XX.	Similiter .	Call fpa .
Lunæ XXI.	Rem adiuvabit .	Þingc he fultumað .
Lunæ XXII.	Langu& & furg& .	He ablað ȝ apurð ² .
Lunæ XXIII.	Similiter .	Call fpa .
Lunæ XXIII.	Diu langu& .	Lange he ablað .
Lunæ XXV.	Langu& & morietur .	Ablað ⁷ ȝ he fƿelt .
Lunæ XXVI.	Langu& .	He ablað .
Lunæ XXVII.	Tricabit & furg& .	He sipað ȝ apurð ² .
Lunæ XXVIII.	Eger multum iacebit & morietur .	Seoc fƿiðe he lið ȝ fƿylt ⁸ .
Lunæ XXIX.	Eger euad& .	Seoc ætƿint .
Lunæ XXX.	Eger laborabit & furg& .	Seoc he spincð ȝ apurð ⁹ .

¹ Labor&, MSS.² apist, T.³ gehælenb, T.⁴ fƿæcnuffe, T.⁵ siclað, T.⁶ mutabit, C.⁷ he ablað, T.⁸ fƿelt, T.⁹ pist, T.

fol. 126 b.

Ða ealðan læcef gefetton on lebon bocum ꝥ on ælcum monðe beoð æfre tpezen ðazaf þa fýndon fpiðe ðerigendlice ænigne ðrenc to ðrincanne . oþpe blob to lætenne for þam þe an tid if on ælcum þara ðaga gif man ænige æððran zeopenað on þara tide ꝥ hit bið hpleaft . oððe langfum far . þæf cunnede fum læce 7 let hif hofpe blob on þære tide . 7 hit læg fona deað .

Nu fýndon hit þaf ðazaf fpa fpa hit hep onfezð.

Se forþma ðæg on martio . þæt if on hlyðan monðe 7 fe feorða ðæg ær hif ende.

On þam oðrum monðe þe pe appelif hatað fe teoða ðæg if ðerigendlic . 7 fe ænblyfte ær hif ende.

On maiuf monðe fe þriðða ðæg if ðerigendlic . 7 fe feorða ær hif ende.

On iuniuf monðe fe .x. ðæg . 7 ær hif ende fe .xv.

On Iuliuf monðe fe .xiii. ðæg . 7 ær hif ende fe .x.

On aguftuf monðe fe .i. ðæg . 7 ær hif ende fe .ii.

On feptember monðe fe .iii. ðæg . 7 ær hif ende fe .x.

On october monðe fe .iii. ðæg . 7 ær hif ende fe .x.

On nou[em]ber monðe fe .v. ðæg . 7 ær hif ende fe .iii.

On Dec[em]ber monðe fe .vii. ðæg . 7 ær hif ende fe .x.

On Ianuariuf monðe fe .i. ðæg . 7 ær hif ende fe .vii.

On februariuf monðe fe .iii. ðæg . 7 ær hif ende fe þriðða.

Þe gefetton on forþearðan þiffene endebýrðneffe þone monað martiuf þe menn hatað hlyða . for þam he if anngynn æfter rihtan getele ealles þæf gearf . 7 fe ælmihtiga 7oð on þam monðe gefceop ealle gefcearfta.

Nu eft be þam monan if myccelum to þarmienne ꝥ man on .iii. nihta ealðne monan oþpe on .v. nihta

The old leeches laid it down in Latin books that in every month there are ever two days which are very dangerous for drinking any medical potion, or for blood letting; because there is one hour on each of those days, on which if any vein is opened, it is loss of life or long disease. A leech tested this doctrine, and let his horse blood on that hour, and it soon lay dead.

Now here are the days as is said here.

The first day in March, that is, in the month Hlyda, and the fourth day before the end of it.

In the next month, which we call April, the tenth day is mischievous, and the eleventh before its end.

In the month of May, the third day is mischievous, and the seventh before the end of it.

In the month of June, the tenth day, and the fifteenth before the end of it.

In July, the twelfth, and the tenth before the end.

In August, the first day, and the second before the end.

In September, the third day, and the tenth before the end.

In October, the third, and the tenth from the end.

In November, the fifth, and the third from the end.

In December, the seventh, and the tenth from the end.

In January, the first, and the seventh from the end.

In February, the fourth, and the third from the end.

In the commencement of this series we have put the month of March, which men call Hlyda, since it is the beginning, after right reckoning, of all the year, and the Almighty God on that month created all creation.

Now again of the moon: it is much to be observed that none let blood on the fourth night of the moons

fol. 127 a.

menn blōð ne læte swa uf bec seggað ær þam þe se mona ⁊ seo sǣ beon anræde . ac þe gehyrðon seggon sumne þine¹ mann þ̅ nan mann ne leofode þe him blōð læte on ealra halgena mæsse dæg . oþþe ȝif he ȝeƿundod ƿære . nis þis nan ȝiglung . ac ƿise menn hit aƿunden þurh þone halgan ƿisdom swa heom ȝod ælmihtig ȝedihhte.

Ðreo ðaȝaf sýndon on .XII. monðum mid þrum nihtum on þam ne bið nan ƿismann akenned . ⁊ swa hƿylc ƿærned mann on þam ðaȝum akenned bið ne forƿortað his lichama næfre on eorðan ne he ne fulað ær domes dæge . nu is an þara ðaȝa on æfterȝrðne de- c[em]ber . ⁊ þa tƿegen on foreƿearðan Ianuarie þam monþe . ⁊ seape sýnd þe þas ȝerýne cunnan oþþe ƿitan.

Cott. Calig. A. xv. fol. 127 b.

Cott. Tiber. A. III. fol. 35 b.

On anre nihte ealðne² monan swa hræt swa þe mæteð þ̅ cymð to ȝesean . On tƿeigra nihta³ monan . ⁊ on þreora næfð⁴ þ̅ sƿefen nænige fremebnesse ȝōðes ne ýreles . On feoƿer nihta .⁵ ⁊ on fira . þ̅ bið ȝod sƿefen ƿite þu þ̅ ȝeorne on þinre heortan . On .VI. nihta þ̅ þe þonne þ̅ þu ȝeseo . þ̅ beo fæst on þinum breostum . ƿite þ̅ þin ȝeƿanc⁶ ne losige.⁷ On .VII. nihta swa hræt swa þe on eage býreð . æfter tide cýmð seo endung . On .VIII. nihta . ⁊ on .IX. sona þ̅ ýpeð . swa hræt swa þe ȝesƿernað . ȝif þu unrotnýsse ȝesape . ƿend þin hearod east . bide þe ȝod aƿe . On .X. nihta þin sƿefen aȝæð butan fremebnýsse.⁸ On .XI. þ̅ sƿefen æȝæð mid ȝesean . On .XII. nihta . ⁊ on .XIII. binnan þrum nihton þu ȝefihft þ̅ þe ær on sƿefne ætȝrðe . On .XIII. nihta .

¹ Read þis.

² ealð C.

³ ealð, C. adds.

⁴ næf, C.

⁵ nihtne, T.

⁶ þin þanc, C.

⁷ leofe, T.

⁸ fremebnesse, T.

age, or on the fifth, as books tell us, before the moon and the sea be in harmony. We have further heard a man say, that no man should live, who had blood let from him on All Hallows day; nor if he were *then* wounded. This is no sorcery, but wise men have made experiment of it, through the holy wisdom, as God Almighty dictated to them.

There are three days in the twelvemonth, with three nights, on which no woman is born; and whatever man is born on those days never putrefies in body in the earth, nor turns foul till dooms day. Now one of those days is in the latter part of December, and the remaining two are in the early part of January, and few there are who know or understand these mysteries.

On the first night of the moons age, whatever you dream turns out joy. On the second and third, the dream has no efficacy for good nor evil. On the fourth and fifth, it is a good dream, keep it earnestly in your heart. On the sixth, let that which you see be firm in your breast, mind your thought do not perish. On the seventh night, whatsoever cometh before the eye will after a time have its fulfilment. On the eighth and ninth, whatever appeared in a dream to you, will become public. If you saw something unpleasant, turn your head to the east, and pray God for mercy. On the tenth, your dream shall pass off without harm. On the eleventh, the dream shall end in joy. On the twelfth and thirteenth, you shall within three days see whatever appeared before in the dream. On the fourteenth, the dream has no accom-

næfð þ nænige fremeðnyffe zōðef ne ýfelef. On .xv. nihta fceorƿt ƿƿrplíc þ bið. On .xvi. nihta æfter langne tide hit azæð. On .xvii. ƿ on .xviii. ƿ on .xix. nihta þ ffeƿen bið zōð. ƿ on manegum ðagum zeendað. On .xx. ƿ on .xxi. nihta þ tacnað ceaƿunge ƿ hƿearfunge.¹ On .xxii. ƿ .xxiii. nihta feo mætinge bið zecorƿnef. ƿ zeflitnef. ƿ eall coftunge full. ne bið þ na zōð ffeƿen. On .xxiiii. nihta þ tacnað zefýnto ƿ hælo.² On .xxv. ƿ on .xxvi. nihta þ tacnað toƿearðlice fiphto ƿ brozan. ƿ on .ix. ðagum offe on .x. þ bið zeyppæð. ac ƿenð þin heafōð eaft biðe þe aƿe. On .xxvii. ƿ on .xxviii. nihta þ tacnað ealne³ zefean. ƿ ealle angnyffe.⁴ ƿ uneaðnyffe. fmyltnyffe ƿ glæðneffe zehatað. On .xxix. nihta eall fpa þ æƿne. On .xxx. nihta æƿ tƿegna nihta fýrfta þ ffeƿen azæð butan ffeccnum þingum.

fol. 128 a.

fol. 36 a.

T. fol. 39 a. Gif mann bið akenned⁵ on anre nihte⁷ ealðne⁸ monan. fe bið lang lƿef ƿ ƿelið.⁹ Gif he bið on tƿegna nihta akenned.⁶ fe bið a feoc ƿ unhal. Gif he bið on þreora nihta. fe leoƿað¹⁰ lange. Gif he bið on .iiii. nihta akenned¹¹ fe bið a in ƿorðum leaf.¹¹ Gif he bið on .v. nihta ealðne¹² on zeogōðe zepiteð.¹³ Gif he bið on .vi. nihta ealðne¹⁴ fe bið. lang lƿef ƿ zefælið. Gif he bið on .vii. nihta fe bið a ƿeorð ƿ lýrað¹⁵ lange. Gif he bið on .viii. nihta ealð[ne] fe fpekteð fona. Gif he bið on .ix. nihta fe bið ffeccenlice akenned. Gif he bið on .x. nihta fe bið þroƿene.

¹ hƿearfunge, C.² T. has an omission.³ ealðne, C.⁴ zeon, T. so.⁵ angsumneffe, T.⁶ acenned, T.⁷ ane nihtne, T.⁸ ealne, C.⁹ f. l. l. ƿ p. b., T.¹⁰ lýrað, T.¹¹ From T.¹² aþl, C.¹³ aþl him on zeogub z., T.¹⁴ aþlið, C.¹⁵ hƿeþ, T.

plishment either for good or evil. On the fifteenth, it shall be of early fulfilment. On the sixteenth, it shall have its event after a long time. On the seventeenth and eighteenth and nineteenth, the dream is good, and shall have fulfilment in many days time. On the twentieth and twenty first, it betokens chaffer and barter. On the twenty second and twenty third, the dream is full of gambling and scolding and all sorts of wrong; it is not a good dream. On the twenty fourth, it betokens health and soundness. On the twenty fifth and twenty sixth, it betokeneth future terror and troubles, and in nine or ten days it shall be fulfilled; turn your head to the east, and ask for mercy. On the twenty seventh and twenty eighth, it betokens all joy and [removal of?] all anguish and uneasiness; it promises tranquillity and gladness. On the twenty ninth also as before. On the thirtieth, before two days pass, the dream shall be fulfilled without vexations.

If a man is born when the moon is one day old, he shall be long lived and wealthy. If he is born when it is two days old, he shall be always sickly and unhealthy. If he is born when it is three days old, he shall live long. If he is born when it is four days old, he shall always be in words false. If when it is five nights old, he shall decease in youth. If when it is six nights old, he shall be long lived and happy. If when it seven nights old, he will be ever honoured and live long. If it be eight nights old, he will die soon. If it be nine nights old, he will be born perilously. If it be ten nights old, he will be a sufferer. If it be

T. fol. 39 b.

Gif he bið on .xi. nihta fe bið lanbef oþerþenza. Gif he bið on .xii. nihta ealð fe bið on eallum þingum purðfull. Gif he bið on .xiii. oþþe on .xiiii. nihta fe bið æppæst y rihtful. Gif he bið on .xv. nihta fe bið fona zeparæn. Gif he bið on .xvi. nihta fe bið on eallum þingum nytþurðe. Gif he bið on .xvii. nihta fe bið fona zepitan. Gif¹ he bið on .xviii. nihta oððe on .xix. fe bið zefæliþ. Gif he bið on .xx. nihta fe bið fona zeparæn. Gif he bið on .xxi. nihta fe² bið on zodne peorþunge. Gif he bið on .xxii. nihta fe bið uneaþh³ rihtlung. Gif he bið on .xxiii. nihta fe bið þeorþ ſceaða. Gif he bið on .xxiiii. nihta fe bið zefþinerfull on hif līfe. Gif he bið on .xxv. nihta fe bið zehealtfum hif līfeþ. Gif he bið on .xxvi. nihta fe bið peorþef zælfæ. Git he bið on .xxvii. nihta fe bið to fpecnum þingum akenneð. Gif he bið on .xxviii. nihta fe ne bið naðor ne eaþm ne peliþ. Gif he bið on .xxix. oþþe on .xxx. nihta ealð[ne] monan akenneð . fe bið zōð y fþenðliðe.⁴

Biblioth. Bodleiana, MS. Junius 23, fol. 148.

Ðære æpeften nýhte þonne nipe mone býð ecumen . þ̅ mon þonne in ſpeofne zefihþ . þ̅ cýmeð to zefean . þære æfteran niht . y þone ðriððan nýht . ne býð þ̅ naðer ne zōð ne ýfel . Ðære feorðan nýht . y þeopa⁵ fiftan . pene heo zōðne zefþnemeðneffe . þære fýxtan niht þ̅ þu zefýx . ſpa hýt býð . y þeo pýð eorþoþu zeo ſcilt . þere feofōðan nýht . þ̅ þu zefixt . ſpa hýt býð . y æfter mycelne týðe azæð . þære .viii. niht . y þere niȝoþan . naþe⁶ þu zefihft . ſpefn þ̅ bið able⁷ oðþe tpeza þere niȝoðan⁸ niht þ̅ þeo zemetēð . þ̅ bioð

¹ Gif hīþ he, C.

² fo, MS. C.

³ unepþ, T.

⁴ fþeondliþe, T.

⁵ þeopa, MS.

⁶ Read þæt þe.

⁷ Read abl.

⁸ Read teoðan. Eleventh is not here.

eleven nights old, he will be a traveller beyond his native land. If it be twelve nights old, he will be in all respects honoured. If it be thirteen or fourteen nights old, he will be pious and righteous. If it be fifteen nights old, he will soon be deceased. If it be sixteen nights old, he will be in all respects useful. If it be seventeen nights old, he will be soon deceased. If it be eighteen or nineteen nights old, he will be happy. If it be twenty nights old, he will be soon gone. If it be twenty one nights old, he will be in good esteem. If it be twenty two nights old, he will be a stout champion. If it be twenty three nights old, he will be a thief and a scamp. If it be twenty four nights old, he will be laborious in his life. If it be twenty five nights old, he will be abstemious in his life. If it be twenty six nights old, he will be greedy of work. If it be twenty seven nights old, he will be born to mischief. If it be twenty eight nights old, he will be neither poor nor rich. If it be twenty nine, or thirty nights old, he will be good and hospitable.

This manuscript dates about 1120, and contains a different text from the last, with remarkable grammatical forms.

On the first night, when the new moon is come, what a man sees in his dream, will turn out for joy. On the next and on the third night it is neither good nor evil. On the fourth and fifth night, let him expect a good fulfilment. On the sixth night, whatever thou seest, so shall it be, and shield thyself from trouble. On the seventh night, whatever thou seest so shall it be, and after a long while shall come to pass. On the eighth night and ninth, soon shalt thou see thy dream fulfilled, that shall be sickness or vexation. What thou dreamest on the ninth night shall be without solidity.

butan feſtneſſe . þeope . XII. niht . ⁊ þeope . XIII. niht
 ine þrum dagum þu gefihſt þin ſpefn . þeope . XIII.
 niht.¹ ne haſað þat nane gefnemedneſſe . þeope . XV.
 niht . hit haſað litte gefnemedneſſe . þeope . XVI. niht .
 æften mýcelpe tide aȝæð þin ſpeofn . ðere . XVII. niht .
 ⁊ . XVIII. ⁊ nýzontene . in . III. ⁊ . C. um daga bið goð
 ſpefn . ðonne ſe mona bið . XX. niht . ⁊ . I. ⁊ . XX.
 niht . þ bið ſcar oðþe ceap in þem ſpefne topeapð . þonne
 heo býð . II. ⁊ . XX. niht ealb . þ þu gefihſt hit lenȝeð
 to ȝobe ⁊² gefean . þonne heo bið . III. ⁊ . XX. nihta
 ealb . þ bið³ cið ⁊ geflit . ðonne heo bið . III. ⁊ . XX.
 nihta ealb . ⁊ . V. ⁊ . XX. ⁊ . VI. ⁊ . XX. nihta ealb . þ
 bið peopð lic ege on nýzon dagum . oðþe on . X. þin
 ſpefn aȝæð . þonne heo bið . VII. ⁊ . XX. ⁊ . VIII. ⁊ . XX.
 nihta ealb . ealne gefean þ biðneð . þonne heo bið .
 IX. ⁊ . XX. ⁊ fulle . XXX. nihta ealb . þ bið æfne buton
 ſpæcneſſe ;—

fol. 148 b.

SE ðe bið acenned on annihtne mona . ſe bið lange⁴
 lifes . ⁊ pel eðl . Se þe bið on . II. nihta ealbne monan .
 ſe bið⁵ feoc . Giſ he bið acenned on . III. nihtne monan .
 ſe leofaþ lange ⁊ hýðig.⁷ Giſ he biþ feopen nihta ealb .
 he bið ȝice . Se on . V. nihtne bið ȝebopen ȝung he
 ȝepitað . Se þe bið acenned on . VI. nihtne . ſe biþ
 lange lifes . ⁊ ȝefelig . Se þe bið acenned on . VII. nihta
 ealbne mona . ſe leofaþ lange on purpunge . Giſ ſe
 mona bið eahta nihta ealb⁸ ſe ȝepteþ ſona . Giſ he
 bið acenned on nýzan nihtne ealbne monan . ſe biþ
 ſpacenbliþe acenned . Se ðe bið⁹ acenned on . X. nihtne
 ealbne⁹ monan . ſe bið ðropepe . Giſ man biþ acenned
 on . XI. nihta ealbne monan . ſe bið landef oſerȝenȝa .
 Se biþ acenned on . XII. nihta ealbne¹⁰ monan . ſe biþ

¹ nith, MS.² ⁊, MS. omits.³ bið, MS.⁴ nihta, MS.⁵ So MS.⁶ bið, MS.⁷ For eadig.⁸ ealð, MS.⁹ ealne, MS.¹⁰ ealne, MS.

On the twelfth and thirteenth night, within three days thou shalt see thy dream fulfilled. On the fourteenth night it hath no accomplishment. On the fifteenth night it hath little accomplishment. On the sixteenth night, thy dream will come to pass after a long space of time. On the seventeenth and eighteenth night, within a hundred and three days it shall be a good dream. When the moon is twenty and twenty one nights old, there is office or traffic foreseen in the dream. When it is twenty two nights old, what thou seest belongeth to good and joy. When it is twenty three nights old, that signifies chiding and scolding. When it is twenty four, twenty five, twenty six nights old, that stands for considerable terror: thy dream shall come true in nine or ten days. When it is twenty seven or eight nights old, it betokens all joy. When it is twenty nine or thirty days old, that is, in the full, that is ever without peril.

He who is born when the moon is one day old shall be of long life and pretty well off. He who is born when she is two days old, shall be sickly. If he be born when she is three nights old, he shall live long and be rich. If she is four nights old, he shall be powerful. If five, he shall die young. If six, he shall be of long life and happy. If seven, he shall live long in honour. If eight, he shall die soon. If nine, he shall be perilously born. If ten, he shall be a sufferer. If eleven, he shall be a traveller beyond his native land. If eleven, he shall be [long] lived, and in all respects honoured by

[langer]¹ lifes. 7 on eallum his þingum peorþ mannum mid gode. Gif man bið acenned on .XIII. nihta ealbne monan. fe bið ricef paldend. 7 godcund. Gif man biþ acenned on .XIII. nihta ealbne mone. fe bið ælcef godef pyrþe.

Spa hpylc man fpa on funnandæg. oððe on niht acenned bið. onforghlice leofað he. 7 bið fægðer. Gif he on monandæg. oððe on niht acenned bið. he bið acpealb fram mannum. leþðe fpa clæpoc fpeþer he bið. Gif he on tipesdæg bið acenned. oððe on ða niht. fe bið æperþ on his life. 7 bið man 7 ðære. Gif he bið on podnefdeiz oððe on ða² niht acenned. he bið fcarp 7 bitep. 7 fpiðe pær on his porþum. Gif he bið acenned on þurpfe dæg oððe on þa niht. he bið fpiðe gefibfum. 7 pæl eði. 7 pel zepeaxep. 7 he bið god lufiend. 7 eallif fram pifum. Gif he bið acenned on fpiðendeg oððe on ða niht. he³ bið aperiðet fram⁴ mannum. 7 he bið ðiŕi cpeafti. 7 fram allum mannum he bið laþ. 7 æfre iŕel þenceþ on his heortan. 7 he bið deof. 7 fpiðe⁵ onðpedende. 7 he leng ne leofað. þonn on midpe ilde. Gif he bið acenned on faterpner dæg. oððe on ða niht. his bæðe beoð fpanlica.⁶ 7 he bið ealþorþman fpa per⁷ fpa pif. fpa pære he bið. tæla him gelimpeþ. 7 lange he leofað:—

Gif midþerpintpner mefþedeg bið on ŕunnan deg. þonne bið god pintep. 7 lengten pindbi. 7 ðriðe ŕumer. 7 pingearðaf gode. 7 fceap beoð peaxenðe. 7 hunu beoð zenihtrum. 7 eal ŕib bið zenihtrum. Gif he bið on monandeg fe midþer pintpner mefþedæg. þonne bið gemenged pintep. 7 god lengten. 7 pindiz ŕumer. 7 yŕiz. 7 beoð gode pingearðaf. 7 fpiþ feorþme mannum. Gif he bið on tipesdeg. þonne bið yfag⁸ pintep. 7 pindiz lengten. 7 peniz ŕumer. 7 moni pif fpeltað.

¹ Not in MS.

² ða, MS.,

³ pe, MS.

⁴ fram, MS.

⁵ fpiðe, MS.

⁶ For fpanenlica.

⁷ peper, MS.

⁸ yfel ?

men and with God. If a man be born when the moon is thirteen nights old, he shall be ruler of a kingdom, and divine. If fourteen, he shall be worthy of every good.

Who ever is born on Sunday or its night, shall live without anxiety, and be handsome. If he is born on Monday or its night, he shall be killed of men, be he laic or be he cleric. If on Tuesday or its night, he shall be corrupt in his life, and sinful and perverse. If he be born on Wednesday or its night, he shall be sharp and bitter, and very wary in his words. If he born on Thursday or its night, he shall be very peaceable and easy, and shall grow up well, and be a lover of good, and altogether averse to women. If he be born on Friday or its night, he shall be accursed of men, silly, and crafty, and loathsome to all men, and shall ever be thinking evil in his heart, and shall be a thief and a great coward, and shall not live longer than to mid age. If he is born on Saturday or its night, his deeds shall be renowned, he shall be an alderman, whether he be man or woman ; many things shall happen to him, and he shall live long.

If the mass day of midminter fall on a Sunday, then there shall be a good winter, and a windy spring, and a dry summer, and good vineyards ; and sheep shall thrive, and honey shall be sufficient, and peace shall be kept well enough. If midwinter mass day fall on a Monday, then shall be a varied winter, and a good spring, and a windy summer and gusty, and there shall be good vineyards, and much sustenance for men. If it fall on a Tuesday, then there shall be an evil winter, and a windy spring, and a rainy summer ; and many women

fol. 141 b.

ƿ scip beoð fæcnode . ƿ ciningaƿ forƿeorðað. Gif feo midƿinter bið on ƿoðnefðæg . þonne bið heaƿð ƿinter . ƿ ƿrim . ƿ ýfel lengten . ƿ ƿoð fumer . ƿ ƿingearðaƿ beoð ƿerƿencfulle . ƿ hunig býð leſfe. Gif heo býoð on þunrefðæg . þoñ býoð ƿoð ƿinter . ƿ ƿinðiz lengten . ƿ ƿoð fumer . ƿ ælc ƿoð býð ƿenihtſum in þem ſelfan ƿeare. Gýf fe midƿinter býð on fſiƿendæg . þonne býð onƿenðæblic ƿinter . ƿ býð ƿoð¹ fumer . ƿ býð ƿenihtſumef micel. Gif fe midƿint býð on ſeternef ðæg . þoñ býð ƿinter ƿeðnefæblic . ƿ ƿinðiz lengten . ƿ ƿeſtmaſ fſincað . ƿ ſceƿ cƿellað . ƿ ealde men ƿerƿitað . ƿ þa clenan beoð leahtnode ;

ÐER feƿð² ýmb ðrihtnef ƿebýrð . ýmb þa .xii. niht hiſ tide.³ Gýf fe ƿinð býoð on þa forma niht . ƿehaðode ƿeƿar ſƿeltað . þære ærteƿan niht . ƿ þere þriððan niht [ƿif] bið ƿinð : þonne ƿeſnaſ⁴ forƿeorðað . þeore feorðan niht ƿif ƿinð býð : leſ býð ltel. Ðære .v. niht ƿif ƿinð býð : þonne býð fæcne on feo . ƿ ſcipu forƿeorðað. Ðere .vi. niht ƿif ƿinð býð . ðonne aðla býoð þý ƿeare . on eorðan miſlica. Ðere .vii. niht ƿýf ƿin[ð] býoð : ƿin býð ſƿýðe ƿýfe þý ƿeare. Ðere .viii. niht ƿýf ƿin[ð] býoð .⁵ þonne ælde men⁶ ſƿeltað. Ðere .ix. niht ƿýf ƿin[ð] býð . ſceƿ ſƿeltað. Ðære .x. niht ƿýf ƿin[ð] býð : tƿeop býoð forneƿƿede. Ðære .xi. niht ƿýf ƿinð býoð . æale nyetenu forƿeorðað . þonne .xii. niht ƿýf ƿinð býð : þonne býoð micel ƿeƿeoht on eorðan :—

þý forma ðæg ðrihtnef ƿebýrðe . gýf funne ſcýneð mýcel ƿeƿea býoð mid mannum . ƿ ƿenihtſum.⁷ Gýf þý ærteƿan ðæg funne ſcýneþ . þonne býð on ænzel

¹ Read ƿoð.² feƿh, MS.³ hſtide, MS.⁴ Read ƿeſtmaſ.⁵ býoð, MS⁶ Probably ealboƿmen.⁷ Read ƿenihtſumnef.

shall die and sheep shall be imperilled, and kings shall perish. If midwinter be on a Wednesday, then there shall be a hard and fierce winter, and a bad spring, and a good summer, and the vineyards shall be troublesome, and honey too little. If it be on a Thursday, then there shall be a good winter, and a windy spring, and a good summer, and each blessing shall be abundant that same year. If midwinter be on a Friday, then there shall be a changeable winter, and a good summer, and much abundance. If midwinter be on a Saturday, then the winter shall be afflictive, and spring windy, and fruits shall be hard to get, and sheep shall die, and old men shall die, and the innocent shall be held guilty.

Here is told about the birth day of our Lord, about the Christmas twelve nights. If the wind occurs on the first night, men in holy orders shall die. If there is wind on the second and third night, then fruits shall perish. If wind happens on the fourth night, the damage will be small. If wind occurs on the fifth night, there will be peril at sea, and ships shall perish. If there be wind on the sixth night, then there shall be various diseases that year on earth. If there be wind on the seventh night, fire will be very rife that year. If there be wind on the eighth night, then aldermen shall die. If there be wind on the ninth night, sheep shall die. If there be wind on the tenth night, trees shall come late into leaf. If there be wind on the eleventh night, all sorts of cattle shall perish. If there be wind on the twelfth night, then there shall be some great battle on earth.

On the first day of the Lords birth festivals, if the sun shine, there shall be much joy among men, and abundance. If the sun shines on the second day,

cýnne gōlb eað beƷeate. Gýf þý þrýððan bæƷ funne ſcýneð . betpeoh eapmum mannum mycel ƷeƷeoht býoð . Ʒ betpeoh cýnizum . Ʒ rýcum mannum micel fib. Gýf þý .III. bæƷe funne ſcýneð . þonne þa olƷenða mycel gōlb oðberað þan ætmettum¹ þa þone gōlbhōrð healben ſoolben. Gýf þý .V. bæƷe funne ſcýneð . mycel bloftman bleoda beoð þý Ʒepe. Gýf .VI. bæƷe funne ſcýneð ðruiht[en] ſenðeð mycele meolc. Gýf .VII. bæƷe funne ſcineð . mycele Ʒeftmaſ on tpeopum beoð. Gýf þý .VIII. bæƷe funne ſcýneð . ðonne býð cƷic ſeolƷon eað Ʒeate. Gýf þi .IX. bæƷe funne ſcýneð þonne Ʒoð ſenðeð micelne fulluht on Ʒeape. Gýf þi .X. bæƷe funne ſcýneð . þonne býð ſe Ʒ ealle ſea mið rixum ontineð. Gýf þi .XI. bæƷe funne ſcýneð . micel coſtung býð ðeaðef mið mannum. Gýf þi .XII. bæƷe funne ſcýneð . men beoð Ʒace . Ʒ býð micel fib on eorðan :—

AN meſſe Ʒoſtiant .XII. ðaga Ʒeaſten .X. meſſan .III. monað .XX. meſſan .VIII.² monað .XXX. meſſan .XII. monað feſten ſtant . þeoſ Ʒoðcunðneſ ýf Ʒeſæt Ʒýð manna ſipenum . Ʒ Ʒyltum miſſe ſanƷ Ʒ ſealm ſanƷ . Ʒ ealmeſſe.

Ðunð tpełrtiz ſaltea ſealma Ʒæð Ʒor .XII. monþa Ʒeſten .I. ſealma aneſ ðæƷef Ʒeſten Ʒoſtent . oððe .X. ſiðum ſinƷe miſeƷene mei ðeus . Ʒ ſpa ſela ƷateƷ nra . Ʒ þýn leor to eorðan aſtƷece :—

On³ anƷarðne Ʒep Ʒýf hýt þunƷe on ſunandæg .⁴ þonne tacnað þ micelne blodef Ʒýte in ſumeƷe þeode . Ʒ on oðerne : þonne tacnað þ Ʒeber cýnebeapn acƷealð⁴

¹ So MS.

² VII., MS.

³ So MS.

⁴ See further on, p. 180, these ten lines, from an earlier text, with variations.

then gold shall be easy to get among the English. If the sun shines on the third day, then shall be a great fight among poor men, and abundant peace between kings and powerful men. If the sun shines on the fourth day, then the camels shall bear off much gold from the emmets which should guard the hoard of gold.* If the sun shines on the fifth day, then shall be a great bloom of fruit that year. If the sun shines on the sixth day, the Lord shall send much milk. If the sun shines on the seventh day, then will be a good crop on trees. If the sun shines on the eighth day, then quicksilver shall be easy to get. If the sun shines on the ninth day, then God shall send a great baptism that year. If the sun shines on the tenth day, then shall the sea and all rivers be well supplied with fish. If the sun shines on the eleventh day, then shall be a great trial of death among men. If the sun shines on the twelfth day, men shall be weak, and there shall be much quiet on earth.

One mass is as good as twelve days fasting, ten Equivalents. masses as four months, twenty masses as eight months, thirty masses as twelve months fasting. This divine ordinance is established in regard to mens crimes and guilts: the mass song, and the psalm song, and almsgiving.

A hundred and twenty psalms out of the Psalter are as good as twelve months fasting; one psalm is as good as one days fasting, or sing the psalm Miserere mei Deus ten times, and as many paternosters, and lay thy cheek upon the earth.

In the present year, if it thunders on a Sunday, then that betokeneth a great bloodshed in some nation. If on the next day, Monday, that storm betokeneth that a royal child shall be put to death. If it thun-

* Herodot. Book III. 102.

býð. Gýf on tīpfe ðeƷ þunƷieð . þonne tacneð þ̅ peft-
maſ Ʒefpīðunge. Gýf on poðnef ðæƷƷe þunƷie . þonne
tacneð þ̅ lanð biƷenƷene cƷælm. Gýf on þunƷef ðæƷ
þunƷað . þ̅ tacnað Ʒif manna cƷealm. Gýf on ƷƷuƷeðæƷ
þunƷað . þonne tacnað þ̅ ſeo ðeoƷa cƷealm. Gýf on ſæ-
ternef ðæƷ þunƷað . þonne tacnað þ̅ ðemena Ʒ ƷeƷefcena
cƷealm :—

De Somniorum
eventu.

Gýf mon meteð þ̅ he Ʒefeo eapn on hif heafod uƷan
Ʒefettan .¹ þ̅ tacnað micel¹ peopðmýnd . Ʒif him þince
þ̅ he feala eapna ætſomne Ʒefeo . þ̅ bið ýfel nið . Ʒ
manna ſætunga Ʒ ſeapa. Gýf him þince þ̅ he Ʒefeo beon
hunig bepan . þ̅ býð þ̅ he on eadeƷum haðum feoh
Ʒeftneonað. Gýf hine beon ſtingen .² þ̅ býð þ̅ hif mod
býð fpīðe onſtīpeð ƷƷam ælpeodeƷum mannum. Gýf
him þince þ̅ he Ʒefeo beon in to hif huſe fleoƷan .³ þ̅
býð þ̅ef huſef afeftnef.⁴ Gýf him þince⁵ þ̅ he Ʒefeo ſela
ƷuƷla æt ſamne . þ̅ býð æfeft Ʒ Ʒecīð.⁶ Gýf he ƷuƷlaſ
ƷefeoƷ betƷenan heom⁷ Ʒinnan . þ̅ býð þ̅ Ʒice haðaf⁸
Ʒinnað⁹ heom beotƷeonan. Gýf hif næðƷe ehte.¹⁰ beoƷƷe
him Ʒýð íple Ʒifmen.¹¹ þonne him þince þ̅ hif eapn
ehte.¹² þ̅æt bið ðeað. Gýf him þince þ̅ he hine on ha-
tum ƷæteƷe þƷea¹³ þ̅ býð hif licef tīðeƷneƷ. Gýf him
þince þ̅ he hine on cealðum peteƷum¹⁴ þƷea.¹⁵ þ̅ býð hif
licef hælo Ʒ Ʒefýnto. Gýf him þince þ̅ he hine on ſæ
bæðƷe . oððe þƷea : þ̅ býð bliſſe. Gýf he ƷæƷeƷ peteƷ
Ʒefeo oððe ofeƷ ƷæƷeƷ.¹⁶ þ̅ býð opfoƷƷnýff.¹⁷ Gýf hine
meteð þ̅ he ðnoſƷæteƷ Ʒefeo . ne ðeah þ̅æt. Gýf he
Ʒoð Ʒindeð . Ʒoð ſƷeƷn þ̅ bið . Ʒ ýfel þ̅em þ̅e hit

fol. 151 a.

¹ T. omits.

² ſtrīkian, T.

³ fleon, T.

⁴ æleðnýff. T. ; afeftmaſ, J.

⁵ þineƷ, T. J.

⁶ ƷeƷlit Ʒ cīð, T.

⁷ J. omits.

⁸ haðeƷ, J.

⁹ Ʒinnan, J.

¹⁰ Gif him þince þ̅ hine næððƷe
teƷe, T.

¹¹ íƷƷmen, J. ; Ʒummen, T.

¹² ſƷƷƷe etc, T.

¹³ baðƷe, T.

¹⁴ ƷæteƷe, T.

¹⁵ baðƷe, T.

¹⁶ Ʒape, T.

¹⁷ opfoƷƷneſſe, J.

ders on Tuesday, then that betokeneth failure of crops. If it thunder on Wednesday, that betokeneth death of tillers of the land. If its thundereth on Thursday, that betokeneth death of women. If it thundereth on Friday, that betokeneth death of sea animals. If it thunders on Saturday, that betokeneth death of judges and bed-fellows.

*The collations from MS. Cott. Tiberius A. iii., fol. 36 a.**

If a man dreams that he sees an eagle settle on his head, that betokeneth much honour. If it seems to him that he sees many eagles at once, that shall be harm and assaults and plots of men. If it seems to you that you see bees carrying honey, it shall prove⁴ to be the earning of money from wealthy persons. If bees sting him, that signifies that his mind shall be much disturbed by foreigners. If he fancy he sees bees fly into his house, that shall be the destruction of the house. If he fancy that he sees many fowls together, that shall be jealousy and chiding. If he seeth fowls fight one another, that shall be that powerful persons⁸ are in contest. If a snake pursue him, let him be on his guard against evil women. When it seems an eagle pursues him, that is death. If it seems he washes himself in hot water, that signifies indisposition of body. If he seems to be washing in cold water, that denotes¹² the health and soundness of his body. If it seems that he bathes or washes in the sea, that is bliss. If he sees or travels over a fair piece of water, that is, ease of mind. If he thinks he sees turbid water, that has no significance. If he finds gold, that is a good dream,

* A very minute collation seemed unsuitable in this piece.

T. fol. 36 b.

gecýnbe¹ ne bið. Gýf he mancaſ oððe peniḡaſ rýnbæg.² þ bið ærft.³ Gýf him þince þ he peniḡaſ geſio . ʒ ne oðþine : ʒoð þæt bið. Gýf he hie nimeð : ne deahʒ þ him. Ðonne him þince áþ oððe iſen þ he habbe . þ bið ʒoð. Gýf him þince þ he leað⁴ habbe . ſum unprýð him býð topeapð. Gýf him þince þ he æt forð ʒepitenum men ahteſ onfo . of unpenum him cýmeð ʒeſtneon. Gýf him þince þ he æt ricum men feoſ on fo . alyfſeðneʒ dæt byð hiſ⁵ þpoca. Gýf him þince þ hiſ huſ býpnð.⁶ micel blæð ʒ tophrneſ him býð topeapð. Gýf hie oft býpnen . þ bið micel⁷ ʒeſtneon. Gýf man meteʒ þ he hiſ huſ timbrne . þ býð hiſ peaxneſ.⁸ Gýf him þinceʒ þ hiſ huſ ſi toponpen . ſum æſpela⁹ him bið topeapð. Gýf him þince þ he hpiḡ hpiḡeʒl ʒeſio . þ býð micel purðmýnð. Gýf him þince þ he hiſ beapnð¹⁰ ſeipe . þonne býð hiſ þpoc lrligenbe. Giſ him þince þ hiſ eapm ſý of aſleʒen . þ býþ hiſ ʒoða alaetneſ . þonne him þinceʒ þ he micler heʒeſ¹¹ ʒeþalb aʒe . þanne ofeþcýmeð he ælle hiſ feonð.¹² Gýf hine meteʒ þ he aþiḡ hepan ʒeſeo . þ býð unʒeþaðneſ.¹³ Gýf him þinceʒ þ he¹⁴ mid ʒepenob ʒýpðel¹⁵ ſio ʒýpðeð . ðæt býð anmodneſ. Gýf hine mæte þ he hebbe ʒyldene beaʒ . þ býð þ he ʒeþiḡð healiḡne ealðorþom. Gýf him þince þ he habbe ruh lic . þ¹⁶ býð hiſ ʒoða pa-nunʒ.¹⁷ Gýf hine mete þ he ne wæʒe ýpnan . micel þpoc him býð topeapð . þonne him þince þ he ſpipe . þ býð ſpa hpiḡet ſpa he ana piſte¹⁸ þ hiḡ pēorðæð¹⁹ ýppe.²⁰

¹ Without ge, J.² ʒ for þ is frequent in this MS.³ Omitted in T.⁴ læb, J.⁵ J. omits.⁶ þupnat, J.⁷ micellcu, J.⁸ þ hýſ ʒoð býþ peaxnebe, T.⁹ ætlaetneſ, T.¹⁰ beapn, J.¹¹ For hæcces: miceler hpiḡeſeſ,

T.

¹² rýnð, T.¹³ unʒeþaðeſ, J.¹⁴ ſeo, J. adds.¹⁵ ʒepeneban ʒypðe, T.¹⁶ þonne, J.¹⁷ þanienð, J.¹⁸ þat, T.¹⁹ rýpð, T.²⁰ ʒeyppeð, T.

- 16 and evil to him to whom it is not natural. If he finds mancuses or pennies, that is jealousy. If he fancies he sees pennies, and does not touch them, that is good.
- 20 If he takes them, that does him no good. When he fancies he possesses brass or iron, that is good. If he fancies that he has lead, some bad luck will betide him. If he imagines that he receives something from a man deceased, some gain is coming to him from an unexpected quarter. If he thinks he receives money from a powerful man, that is relief from his troubles. If he fancies his house is on fire, much profit and
- 24 bright prospects are at hand. If his premises burn often, that is great gain. If a man dreams he is building his house, that is his growth in wealth. If he dreams his house is overthrown, something to thwart him is coming. If he fancies he sees white raiment,
- 28 that signifies much honour. If he fancies he is clipping his beard, then his trouble will be diminishing. If he fancies his arm is struck off, that is a hindrance to his wellbeing. When he thinks he has control of a great massrobe, then he will overcome all his enemies. If he dreams that he sees himself carry anything, that is inconvenience. If he fancies he is girt with an orna-
- 32 mented girdle, that is stoutheartedness. If he dreams that he has a golden coronet,* that signifies he will attain high station. If he dreams he has a rough body, that stands for decay of fortune. If he dreams that he is not able to run, then some great trouble is at hand for him. If he dreams that he is vomiting,
- 36 then what he only knew will become public. If he

* As Beag is masculine, it follows that in gylbene one n is suppressed, and it stands for gylbene.

fol. 151 b.

Gýf hine mete þ he geseo blinðne man gebopenne . þ
 býð forlætnef hif zoda. Gýf him þince þ he mid
 cýninge spnece . him cumeð zefealc zifu to 4 zob.
 Gýf hine mete þ he gebunden si . læpe ic hine þæt
 he him beorze pýð fneeno þing. Gýf him þince þ he
 ftize on heah clif.¹ þ tacnað zob. Gýf him þince þ
 he of dune astize . bñocel del he onfehþ. Gýf hine
 mete þ he mid hif freonder pýfe hæme . þæt býð adl.
 Gýf him þince þ he mid hif agene pife heme . þ býð
 zob spefn. Gýf hine mete þ he hine zeorne to zode
 gebidde . micel zefeal² him býð topearð. Gif him þince
 þ he fy ungyrð . broc þ biþ. Gif him þince þ he
 dracan geseo³ zob þ biþ. Gif him þince þ he deme
 dom þ biþ zob. Gif him þince þ hif heafod fy bescoren
 þ býþ broc. Gif him þince þ he hæbbe micel feoh
 tidðernef him biþ toperð. Gif him þince þ he hæbbe
 nepe sceof . mid broce him cyniþ zefteon. Gif him
 þince þ he bec hæbbe þ biþ uncuð hlaforð oððe eal-
 dorman. Gif him þince þ he huntize beorze him
 zeorne rið hif fynð. Gif him þince þ he hundaf geseo .
 4 hi hine znetan . beorze him eao rið hif fynð. Gif
 him þince þ he geseo hundaf ýnnan þ býþ micel zob
 topearð.⁵ þonne him þince þ he riscal geseo þ býð
 rezn. Gýf him þince þ he bñadne monan geseo . þ
 býð zob spefn. Gýf mon mete þ he hrit horf hæbbe .
 oððe on riðe . þ býð peorðmínd.⁶ Gýf him þince þ
 he on blacum horfe riðe . þ býð hif modef anznef⁷
 Gýf him þince þ he on readum horfe riðe . þ býð hif
 zoda panizend.⁸ Gýf him þince þ he on fealapan horfe
 riðe . þæt býð zob . oððe zpæzan.⁹ þ býð zob spefn.
 Gýf man meteð þ he pær flea . þ býð zecib pýð hif
 fneonð. Gýf him þince þ he hif feonð⁸ flea . beorze

T. fol. 37 a.

¹ heanne munt, T.² gýfe, J.³ Ten lines from T.⁴ peorðmyr; T.⁵ zoba modef eaznef, J.⁶ panung, T.⁷ zpægan, T.⁸ For h. f., oððerne, J.

dreams that he sees a man born blind, that is loss of property. If he dreams that he speaks with the king, a joyful and good gift is coming to him. If he dreams that he is bound, I warn him to be on his guard against peril. If he fancies he is mounting up to a high
40 cliff, that betokens good. If he fancies he is descending from one, he will have his share of trouble. If he dreams *se cum uxore amici rem habere*, that is sickness. If he imagines *se cum uxore sua rem habere*, that is a good dream. If he dreams that he is praying
44 earnestly to God, much joy is at hand for him. If he fancies that he is ungirt, that shall be trouble. If he fancies that he sees a dragon, that is good. If he thinks he is judging judgment, that is good. If he fancies
48 that his head is shorn, that is vexation coming. If he imagines he has much money, indisposition is at hand. If it seems he has new shoes, profit with annoyance is at hand. If he thinks he has books, that signifies a strange lord or governor. If he fancies he is a hunting,
52 let him be well on his guard against his enemies. If he thinks he sees hounds, and they bay him, let him be on his guard against his enemies. If he thinks he sees hounds run, that stands for much coming good. When he thinks that he sees fishes, that signifies rain. If he fancies he sees a full moon, that is a good dream.
56 If a man dreams that he has or rides upon a white horse, that portends honour. If he thinks he is riding on a black horse, that is anxiety of mind. If he fancies he is riding on a bay horse, that is decay of fortune. If he fancies he is riding on a dun or on a grey horse,
60 that is a good dream. If a man dreams he kills a man, that portends chiding with his friend. If he dreams

fol. 152 a.

T. 37 b.

he him ȝeorne pýð fīæeno þing. Gýf him þince þæt he þeoƿaſ ȝefeo . him býð ȝob toƿarð. Gýf hine mete þ he ðeaðne mann cýſſe . þ býð lang lýf ȝ ȝob . þonne him þince þ he ȝefeo ſcýp ýnnan . ȝob æpenðe him býð toƿerð. Gýf hine mete hnýte ſomnne . ȝob þ býð ȝif he hī ne ýtt . ȝ ýfel ȝif he ýtt. Gýf him þince þ he oðerne cyſſe . ȝob þ bið. Gýf hine mete þ he huniȝ ete . oððe ȝefeo . þ býð ænȝnes. Gýf him þinceð þ he bellan ȝefeo . oððe ȝehīne . ƿeoƿðmīnð him býð toƿearð. Gýf hine mete þ he cīƿican ȝefeo oððe ſinȝan ȝehīne . micel ȝob þ tacnað. Gýf him þince þæt he ȝefeo man mīð ƿæpnan ȝepunðoðne . ýmbhīðȝ ſorȝ þ býð. Gýf him þince þæt he ƿæpen ƿeȝe . þ býð oſſorh. Gýf him þince þ he ƿiþ hīf ſcƿiſt ſƿnece . þ tacnað hīf ſynna ſorȝȝƿennyſſe. Gýf him þince þ hīf ƿiſ ſi mīð beapne . þ bið ȝob ſƿeſen. Gýf him þince þ he næððran ȝefeo þ bið ýfeleſ ƿiſef nīþ. Gýf him þince þ he ȝefeo lic bepan ne biþ þ nan laþ. Gýf him þince þ he æt ƿoƿulð ȝeſlitum ſi . þ tacnað him aðl toƿerð. Gýf him þince þ he hæbbe hƿit ſceap . þ tacnað ȝob. Gýf him þince þ he hæbbe ſeƿn hƿýðer . ne býþ þ naþor ne ȝob ne ýfel. Gýf him þince þ he eƿiȝe oððe ſaupe . ȝeſtneon him biþ toƿerð. Gýf him þince þ he aƿiht on ȝobeunðum bocum ƿæðe oððe leopniȝe .¹ micel ƿunðmȳnt him býþ toƿerð æt ȝode. Gýf him þince þ he on lƿýlcepe ƿæȝerne ſtope ſi . nīð hīf moðeſ him cýmeð.² Gýf man mete þ he ȝefeon ne mæȝe . læne ic hine þ he him ƿið hīf ehtenð beoƿȝe. Gýf man mæte þ he ſeoluc . oððe ȝoðpeb hæbbe . ȝob hīc býð . hƿilum ȝ hƿilum leaſunȝ. Gýf mon mete þ he ƿileð fý . ȝob þ býð. Gýf man mete þ he ƿeoƿðlice ȝeƿeſtob ſio . ȝob þ býð. Gýf man mæte þ he ƿeola ſƿyna æt ſamne ȝefeo . þonne mæȝ he ƿenan bƿoceſ. Gýf him þince þ he ƿeala henna ȝefeo oððe

¹ leopniȝe, T.| ² Ten lines from T.

that he kills his enemy, let him earnestly beware of perils. If he fancies he sees thieves, good is approaching. If he dreams he kisses a dead man, that is good and
64 long life. If he thinks he sees a ship run, a pleasant message is coming for him. If he dreams he is gathering nuts, that is good if he does not eat them, and evil if he eats. If he fancies he kisses another, that is good. If he dreams that he eats or sees honey, that
68 is vexation. If he dreams that he sees or hears a bell, honour is at hand for him. If he dreams he sees a church, or hears the singing, that betokens good. If he fancies he sees a man wounded with a weapon, painful solicitude is meant. If he thinks he is wielding a weapon, that is relief from care. If he imagines he is speaking with his confessor, that betokens forgiveness of
72 his sins. If he thinks his wife is with child, that is a good dream. If he fancies he sees an adder, that means a wicked womans spite. If he thinks he sees a body borne along, there is no harm in that. If he thinks he is at a scolding match, that betokens sickness at hand.
76 If he dreams he has a white sheep, that portends good. If he fancies he has a bull, that is neither good nor harm. If he fancies he is ploughing or sowing, gain is at hand. If he fancies he is reading or learning anything in divine books, much honour from God is
80 approaching for him. If he dreams he is in any fair place, vexation of mind is coming. If a man dreams that he cannot see, I advise him to fortify himself against his persecutor. If a man dreams that he has silk or muslin, at whiles it is good, at whiles deception. If a man dreams that he is defiled, that is good.
84 If one dream that he reposes magnificently, that is good. If a man dreams that he sees many swine together, then he may look out for trouble. If he fancies he sees or possesses many hens, that is good. If a man

fol. 152 b.

hæbbe . ꝥ bið ȝob . Gýf man mæte ꝥ he henne æȝeru
 hæbbe . oððe ȝicȝe ne deah hým ꝥ . Gýf mon mete ꝥ
 he ȝæt ȝefeo . þonne mæg he penan þæf laðpendan
 feondes him on neapȝfte . Gýf mon mæte ꝥ he feola
 ſtoð hopfa habbe . oððe ȝefeo . afeſtneſſe hiſ ȝoba ðæt
 tacnað . Gýf man mete ꝥ he feola ȝofa hæbbe . ȝob ꝥ
 býð . Giſ him þince ꝥ he ſceap pulliȝe . ne bið ꝥ
 ȝob . Gýf man mæte ꝥ he piƿer ete . ne deah ꝥ . Gýf
 mon mete ꝥ he feala ſƿeƿa ȝefeo æt ſamne . þonne
 býð ꝥ þæt he on hiſ feondum hiſ pillan ȝeƿryhð.¹ Gýf
 mon mete ꝥ he ƿin ðrince hele him býð toƿearð . Gýf
 man mæte ꝥ he býnnende canbele ȝefeo oððe on handa
 habbe . ȝob ꝥ býð . Giſ him þince ꝥ he ele hæbbe oþƿe
 mið ſmȝiȝe . micelne ȝeƿean ꝥ tacnað æȝþer ȝe heƿ
 on ƿopulde ȝe æfter .

On² annihcte monan ƿær to cýninge . ȝ biððe þeſ þu
 ƿille . he ꝥ ȝiƿeð ȝanȝ in to him on þa þriðða tið
 þeſ ðeȝef . oðð[e] þonne þu ƿýte ꝥ ſæ ſi ſul . On .II.
 nihte monan ȝanȝ þonne ȝ býȝe land þæt þine ýlþan
 æƿ ahton . þonne meht þu hit aléſan . ȝ on .II. nihte
 mona he³ býð ȝob to ƿæƿanne on oðer land . ȝ ƿýf
 to on þonne to ƿiht liƿe . On .III. nihte monan ƿær
 þonne on þin land . ȝ þu hýf þonne ƿel ȝeƿalðeſt . ȝ
 ſec þine ſƿeonde ȝ hi beoð blýðe . ȝ .III. nihta mona
 býð ȝob an to ƿixanne . On .IIII. nýhta monan ſibba
 þa cidenða men . ȝ þu hie ȝeſibbaſt . ȝ on þone ðæg
 ſec þine ƿienð ȝ þu hie ȝemeteſt . ȝ hi beoð ȝeƿalðne .
 Se .IIII. nihta mona ſe býð ȝob þæm eƿȝendan hýf

¹ ꝥ þu oſeƿcȝmſt ealle þine ȝynb,
 T.

² The first few lines of this piece
 are found in an earlier form in MS.
 Cott. Tiberius A. iii. fol. 37 b. thus:
 —On anƿe nihte ealðne monan ƿær
 þu to cinge . biðe þæf þu ƿille he
 þe þæt ȝiƿð . ȝanȝ into him on
 þa þriððan tiðe þæf ðeȝef . oððe

þænne þu ƿene ꝥ ſæ ſý full . On
 tƿa nihte monan ƿær to . ȝ biȝe
 land ꝥ þine ýlþan ahton . þonne
 miht þu hit alýſan . On .III. nihte
 monan . ƿær þonne on þin land ȝ þu
 hiſ ƿel ȝeƿealðeſt . ȝ ſeo þine ȝȝýnð .
 ȝ hi þe beoð bliþe .

³ Read hit.

T. 38 a.

dreams he has or eats hens eggs, that avails nought.

- ⁸⁴ If a man dreams he sees a goat, then he may reckon on the near neighbourhood of the evil being, the fiend. If a man dreams that he has many stud horses, or sees such, that betokens devastation of his goods. If a man dreams that he has many geese, that is good. If one ⁸⁸ dreams he is pulling sheep, that is not good. If a man dreams he is eating pepper, that is of no consequence. If a man dreams he sees many spears together, then it shall come to pass that he shall wreak his vengeance on his enemies. If a man dreams that he is drinking wine, health is approaching. If a man dreams that he ⁹² sees or has in hand burning candles, that is good. If he fancies that he has oil, or is anointing with it, that betokens much joy, either here in this world, or hereafter.

When the moon is one day old, go to the king, and ask what you will, he shall give it: go in to him at the third hour of the day, or at high water. When the moon is two days old, then go and buy land that thy forefathers possessed formerly; then you may redeem it. And when the moon is two days old is a good time to travel abroad, and to take a wife with a view to lead a proper life. When the moon is three days old, then go to your land, and you will manage it well; and seek your friends, and they will be merry. Also when the moon is three days old, it is good to fish. When the moon is four days old, try to reconcile disputing men, and you will succeed; also on that day seek your enemies, and you will meet with them, and they shall be overmastered. When the moon is four days old is a good time for the ploughman to fetch out

fol. 153 a.

ful ut to bone . ȝ þem ȝrundenre hif cƿeorn . ȝ þem
 cƿemen hif cƿinge to anginnane. On .v. nihte monan
 ȝanȝ to þinum þeahtene ȝ he þonne þe in eallum
 þingum þel ȝeþenȝeð . ȝ fec on þone ðæg þine fƿenð .
 ȝ fe þeo ftelað on þone ðæg . ne ȝeahfað hit manna.
 On .vi. nihtne monan ðo þonne hiȝ on þin beð .
 ðonne hafast þu þæron nenige punelic far . ac þu þer
 býft ȝefeonbe he if eac ȝob cƿrcan on to timbrane . ȝ
 eac ſcƿef timber on to anginnanne. On .vii. nihtne
 monan biðbe þine laforð he þe feleð . ȝ ȝyf þu ƿille
 feban cƿnȝaf bearn . oððe æðelef monnef ȝeleod hine
 in þin huf ȝ in þinef hireðef ȝ feb hine þonne býð
 þe þ ȝob. Se .vii. nihta mona if ȝob on to fixiane ȝ
 æðelef monnef ƿerȝulð an to manianne.¹ Se .viii.
 nihta monan ȝeuntrumað ne léofað he lange . ac he
 yf ȝob on oðer land to feranne . ȝ ƿyf to br[un]ȝane.
 On .ix. nihtne monan fer to cƿnȝef bene ȝanȝ in
 to him æt fulne féo . þonne býft þu ȝefunðful ƿýð
 hine. On .x. nihtne monan biðbe ſƿa hƿaf ſƿa þu
 ƿýlle . hȝt þe býoð ȝere. Se .x. nihta mona he yf
 ȝob to ftandanne mið æðelum monnum . ȝ to ſƿre-
 canne hymb heora ƿeorc . ȝ eac býfcop . an to céſane .
 ȝ ealðorumen ȝ cƿnȝaf. On .xi. nihta ealð mona fæp
 on ſƿa hƿelce healfe miððanȝearðef ſƿa þu ƿýlle . ne
 fceð þe nænig ƿiht ne man [ne] ðior . ȝ he býð ȝob
 an to cƿellanne micle fixaf on fæ. On .xii. nihte
 monan býð ȝob to feranne ofer fæ . ȝ on hire to
 ferenne . ȝ æac to ȝepƿianne. On .xiii. nihte mone
 ælð fæp in nipe huf . ȝ nim eal² mið þeo þƿio ƿata
 ful ælef ȝ meolce . ȝ hȝt bið æac ȝob ceap to milcian.
 On .xiiii. nihte monan if ȝob ælc ælȝe to anginnanne
 æneft . ȝ on nipe hireð to færenne . ȝ ƿneoft to

fol. 153 b.

¹ Read numanne.| ² Read eac.

his plough, and for the grinder to begin with his quern, and for the chapman to begin his chaffer. When the moon is five days old, go to your counsellor, and he shall intercede well for you in all matters; and on that day seek your friends: and as for him who steals on that day, none shall hear of it. When the moon is six days old, put fresh hay on your bed, then, thereon, you shall have no lasting disorder, but you shall be in joy. This day is also good to build a church on, and also to begin building a ship. When the moon is seven nights old, request your lord, and he will grant your request; and if you propose to foster a royal child or a nobleman, fetch it to your household, and so foster it, it will be well for you. The seventh day of the moons age is good for fishing; and for taking a nobleman's bloodmoney. He who falls ill on the eighth day of the moons age, will not live long; but the day is good for setting out on a journey abroad, and for fetching a wife home. On the ninth day of the moons age, go to make request of the king, go into his audience hall before high water, and then you will be successful with him. When the moon is ten days old, ask what you will, it shall be promptly ready for you. The tenth day of the moons age is good for standing with noble men, and for speaking about their business; and also for choosing a bishop, and aldermen, and kings. When the moon is eleven days old, go to what quarter of the world you will, nothing shall harm you, neither man nor beast; and it is a good day to kill big fishes at sea. When the moon is twelve nights old, it is good to travel over sea, and to join a retinue, and to get a wife. When the moon is thirteen days old, go into a new house, and take also with you three vessels full of oil and milk; and it is also a good day to milk cattle. When the moon is fourteen days old, is good for beginning dyeing, and for joining a new household, and for ordaining a priest, and for a nun to receive

halgiene . 7 nunnan haliz ƿef to anƿone. On .xv. nihte monan . hƿf ƿob to fixianne . 7 huntum heortaf to fecanne . 7 ƿilde fƿin. On .xvi. nihte monan fap ofſer fæ . 7 fite on ƿef ſciƿef fopð ſtefna ðonne gefecef þu þ land fpa þeo leofeft beoð . 7 fƿeonð fimbef be-geondan þæm fæ . 7 he if ƿob hopðern on to fceapiene . 7 minfter to ƿerepanne . 7 to fætenne. On .xvii. nihte mone gýf þu ƿýlle huf timbran . ber þ timber:—

MS. Cott. Tiberius, A. iii. fol. 38 a.

fol. 38 b.

On anƿearðan ƿearpe. Giſ ſe fopma þunop cýmð on funnan bæge . þonne tacnað þ cýnne¹ beapna cƿealm. Giſ hit on monan bæige þunƿige þonne tacnað þ micelne blodgýte on fumpre þeode. Giſ hit on tƿef bæig þunƿige . þ tacnað ƿæftma gefeƿƿunge. Giſ hit on ƿobnef bæig þunƿige . þ tacnað land bigencƿena cƿealm . 7 cƿæftizna. Giſ hit on þunƿef bæig þunƿige . þ tacnað ƿifmanna cƿealm. Giſ hit on fƿigedæg þunƿige . þ tacnað fæðeopna cƿealm. Giſ hit on fæteƿnef bæig þunƿige . þ tacnað demena 7 ƿereƿena cƿealm.

Ðonne ſe mona bið acenned on funnan bæig . þ tacnað .iii. þing on þam monþe . þ if ƿen . 7 ƿinð . 7 fmyltnýf . 7 hit tacnað . nýtena ƿæbla . 7 manna gefýnto 7 hælo. Giſ he bið o[n] monan bæig acenned . þonne tacnað þ þam þe akennede beoð fape . 7 geonƿna manna heafod ece on þam monþe. Giſ he biþ on tƿef bæig akenned . þ tacnað eallum mannum ƿeƿean . 7 geongum geomƿunge. Giſ he bið on ƿobnef bæig akenned . þ tacnað þ gefýbfume ƿeƿaf ƿuniað betƿýh holdum fƿeonðum. Giſ he on þunƿef bæig bið acenned þ tacnað cýnega hælo þunh læceƿæfte.² Giſ he bið on

¹ cyme, MS.

| ² So MS.

the holy vestments. On the fifteenth day of the moons age it is good to fish, and with hounds to seek harts and wild swine. On the sixteenth day of the moons age, go beyond sea, and sit in the prow of the ship, then you will reach the land, according to your desire, and shall find friends beyond sea. It is a good day for examining the state of a store room, and for entering or founding a minster. On the seventeenth day of the moons age, if you have a wish to build a house, hale the timber.

In the present year if the first thunder comes on a Sunday, then that betokens that death of children is coming. If it thunders on a Monday, then that betokens much bloodshed in some nation. If it thunders on a Tuesday, that betokens failure of crops. If it thunders on a Wednesday, that betokens death of farmers and artisans. If it thunders on a Thursday, that betokens death of women. If it thunders on a Friday, that betokens death of sea beasts. If it thunders on a Saturday, that betokens death of judges and counts.

When the moon is new on a Sunday, that betokens three things in that month, rain, and wind, and mildness; and it betokens want of cattle, and health of men. If it is new moon on a Monday, it betokens diseases for such as are born that month, and young mens heads will ache. If it is new moon on a Tuesday that betokens joy to all men, but to young men lamentation. If it be new moon on a Wednesday, that betokens that peaceable men will be living among loyal friends. If it is new moon on a Thursday, that portends recovery of kings by means of leechcraft. If it

ƿriȝeðæȝ akenned . ꝥ bið ȝoð huntorð on þam monþe.
 Giꝥ he bið on sæteƿnef ðæȝ akenned . þonne tacnað
 ꝥ ȝeƿinn . ȝ blobȝýtaf . ȝ fe þe hit mid fuðan ƿinde
 onȝinne þonne hæƿð he ſiȝe.

MS. Cott. Tiberius, A. iii. fol. 38 a.

On anre nihte ealbne monan fe þe hine aðl ȝeſtan-
 deð . fe biðƿrecenlice ȝeſtanden . Giꝥ hine on .II. nihta
 ealbne monan aðl ȝeſtanbeþ . ſona he ariſeþ . Giꝥ hine
 on .III. nihte ȝeſtandeð . fe liþ ƿæſte . ȝ ſpýlt.¹ Giꝥ
 hine on .IIII. nihta ȝeſtanbeþ . fe bið ȝeſpenceð . ȝ
 þeah ariſt . Giꝥ fe mona biþ .V. nihta ealb . þone man
 mæȝ ȝelacnian . Giꝥ he bið .VI. nihta ea[lb] . ȝ hine
 aðl ȝeſtandeð . fe biþ liſeſ . Giꝥ he bið .VII. nihta ealb
 fe ſƿinceað lange . Giꝥ he bið eahta nihta ealb . ȝ hine
 aðl ȝeſtande . fe bið hƿaþe ſeltende . Giꝥ he bið .IX.
 nihta ealb . fe ſƿinceað lange . ȝ þeah hƿæðeþe ariſeþ .
 ȝ eal ſƿa .X. ȝ .XI. Giꝥ he bið .XII. nihta ſona he
 ariſeþ . Giꝥ he bið .XIII.² nihta ealb . † .XV. † .XVI.
 † .XVII. † .XVIII. † .XIX. ꝥ bið ſƿiþe ƿrecenlic on
 þam nihtum . Giꝥ he bið .XX. nihta ealb . fe liþ lange
 ȝ ariſt . Giꝥ he bið .XXI. oððe .XXII. oððe .XXIII.
 fe liþ lange ȝ ſƿinceað . ȝ ariſt . Giꝥ he bið .XXIIII.
 nihta fe liȝð ƿæſte . Giꝥ he biþ on .XXV. nihta . ƿre-
 cenlice fe bið ȝeſtanden . Giꝥ he biþ ȝeſtanden þonne
 fe mona býþ .XXVI. oððe .XXVII. oððe .XXVIII. oððe
 .XXIX. nihta ealb . fe ariſeþ . Giꝥ he biþ on .XXX.
 nihta ealbne monan . ȝeſtanden . uneaðe he ȝeƿƿyrpð
 ȝ þeah ariſeþ.

¹ ſmýlt, MS.

| ² So XIII. is omitted.

is new moon on a Friday, there will be good hunting that month. If it is new moon on a Saturday, that betokens fighting and bloodsheds, and the man who begins that game with the south wind will have the victory.

When the moon is one day old, he who is attacked by sickness will be perilously bestead. If sickness attacks him when the moon is two days old, he will soon be up. If it attacks him when the moon is three days old, he will be fast bedridden, and will die. If it attacks him when the moon is four days old, he will have a hard time of it, and yet shall recover. If when the moon is five days old, he may be cured. If it is six days old, and sickness comes on him, he will live. If it be seven days old, he will be long in a bad way. If it be eight days old, and disease attacks him, he will die soon. If it be nine, ten, or eleven days old, he will be ill long, and notwithstanding recover. If it be twelve days old, he will soon be up. If it be fourteen nights old, or fifteen, or sixteen, or seventeen, or eighteen, or nineteen, there will be great danger on those days. If it be twenty days old, he will be long abed, and recover. If it be twenty one, two, or three, he will lie long in sickness, and suffer, and recover. If it is twenty four, he will keep his bed. If it is twenty five, he is perilously bestead. If he is attacked when the moon is twenty six, seven, eight, or nine days old, he will recover. If he is attacked when the moon is thirty days old, he will hardly recover, and yet will leave his bed.

MS. Cott. Tiberius, A. iii. fol. 30 b.

Glossing a Latin text.

be obseruatione lune & quæ cauenda sint.

Mona se forþma on eallum þingum dondbum nýtlíc
ýf. cild acenned bið mære . glæp . pif . gefcærlæneþ .
on pætere gedýrfeþ gif he ætþint . lang life he bið .
mæben acenned ungeþemmed clæne . milbe . plitig . þerum
gelicgende . rihtlice tofcedenne . on æfterearþan ylbe
heo bið on bebbe lange licgende . tacen heo hefð on
muðe . oððe on [oþer] bryuan .¹ fe þe lið² lange he
aðlað .³ fpa pæt fpa hine fpefnað on bliffe hit bið
geþýrfeþ . for þi ne ýfel felðan goð hit getacnað . 7
bloð lætan oððe panian ealne bæg . mona goð ýf .

fol. 31 a.

Mona se oðer on eallum þingum todondbum nýtlíc
ýf . bicgan . fýllan . fcýp aftigan . cild acenned pif .
milbe . gear . gefæliz . mæben eallfpa . fe þe lið naðe
acorpað . fpefen næfð gefremincge . nýf na goð mona
bloð panian .

Mona se ðriðða þeowca onginna na gedaraþaþ .
butan þ bið geþcenned ftirpcian . nýtenu týmian .
þaþaf fýþan . pyrtun na fap þu forþi ýdele pýþa
beoð accennebe þ bið forftolen naðe hit⁴ bið fundon .
fe þe gelið naðe he hamacgað . oððe lan[ge] fneceþ-
nýffe he þolað . cild acenned gefancfull⁵ gnaðiz be
þingum fneþebum . felðan he bið ealb . ungodan ðeaðe
he fpýlt . meþen eallfpa . 7 gefpincful . feala þeþa ge-
pilnað . 7 heo ne bið ealb . fpefen ýdel ýf . nuf na goð
mona bloð lætan .

Mona se feorþþa þeowca onginna . cildþu on fcole
betæcen nýtlíc⁶ ýf . fe þe flæhð naþe[] [bið] funden .

¹ Thus elsewhere for *supercilio* in
this piece.

² bið, MS.

³ hanblað, MS.

⁴ he, MS.

⁵ For *animosus*.

⁶ nýtlíce, MS.

The first moon *of the lunar month* is useful for all purposes. A child born on it will be illustrious, clever, wise, booklearned ; endangered on water ; *from which* if he escapes he will be long in life. A maiden then born will be pure, chaste, mild, handsome, acceptable to the men, of a right discrimination. In the latter part of her life she will lie long abed. She will have a token on her mouth or eyebrow. He who takes to his bed that day will be long ill. Whatever a man dreams will be turned to bliss, since not evil *or*^a seldom *but*^a good it betokens. It is a good moon, all day, for bloodletting or withdrawing.

The second moon is useful for all purposes : to buy, to sell, to go aboard ship. A child born on it will be wise, mild, astute, lucky. A maiden in like manner. He who takes to his bed will soon recover. A dream hath no fulfilment. This moon is not good for drawing off blood.

The third moon is not good to begin works, except to root out what is grown up again : to tame cattle, to castrate boars ; do not sow a garden that day, since idle worts will be produced. What is stolen will be quickly found. He who takes to bed will quickly be up again, or will suffer long inconvenience. A child born that day will be *spirited*, greedy of others property : rarely he will become old ; he will die by a bad death. A maiden likewise, and she will be laborious ; she will want many men, and she will not be old. A dream is vain. It is not a good moon to let blood on.

The fourth moon is useful to begin works ; to put a child to school. He who absconds will quickly be found.

^a Necessary emendations.

fe þe lýð ðað[e] he spýlt oððe uneaþe he ætþint . fe þe
bið acenned¹ forlizenbe . gear tpeþfe ȝif he [æt]þint
pæliȝ he bið . fræcebnýffe lie hæf[ð] . mæden þ̅ felpe .
fpeþen² fpa pæþen fpa ȝoð fpa ýfel ȝefnemminge hit
hæfð . fram tīb[e] þæpe fýxtan oð nōn ȝoð mona bloð
lætan.

Mona fe fīfta þu na felle offrunȝa³ forþi aðfpane
fe þe flýhð⁴ ðaðe he bið ȝecýðð deað . oððe ȝepriðan
he bið ȝecýrped . ftale earfoðlice bið funben . cīb
acenned uneaðe ætþint . æfter ȝif gear oft unnýtt
spýlt . mæden pýrft fpelt . for þi ȝfelðæða⁵ ȝ pýrft-
ȝælfte⁶ fe þe ȝelið he fpelt . fpeþnu⁷ ȝefneminge
habbað . nīf na ȝoð mona bloð lætan.

fol. 31 b.

Mona fe fixta . ftalu bið funben . fe þe ȝelið lange
ȝ liðelice he ablað . fe þe bið acenned þpufte . mæpe .
fpiðe abepð . ȝif⁸ he gear nȝontýne ætþint ȝefæliȝ
he bið . tacn hefð on fpiðnam⁹ hanbu . mæden acen-
ned clæne . þepum ȝecpeme . andfæncȝe on eallum
ȝoðum . fpeþne fīnt ȝepīffe nelle þu apneon . nýf na
ȝoð mona bloð lætan.

Mona fe fýfoða . bloð lætan lac¹⁰ nīman . temian .
hælan . ȝoð ýf flema bið ȝemet . þȝfð ȝeftþanȝað .
cīb acenned fnoteþ . ȝemenðful . ftþanȝ . ȝelæþeb .
fteppif . foðfæft . luffende . tacn on andþlitan . mæden
relafpecol . þepum ȝfæncȝe . tacn¹¹ on ofepþrupe
fpiþþan ȝ on þneofte pýnftþan . feoc mīð læceðomum
bið ȝeheleb . fpaþna ȝepīffe fýnt . oft late . oð æþen
ȝoð mona bloð lætan.

¹ acennb, MS.² fpeþne, MS.³ For *sacramentum*.⁴ Interpreting *fugit*, an error for
fecit (*fecerit*).⁵ *malefica*.⁶ *herbaria*.⁷ *finē*, added MS.⁸ *þif*, MS.⁹ So MS.¹⁰ For *medicare*.¹¹ *tanc*, MS.

He who takes to his bed will quickly die, or scarcely escape. He who is born that day will be a libertine; if he escapes for twelve years he will be rich; he will have vexations. A maiden the same. A dream, whether good or bad, will have no fulfilment. From the sixth hour (12) till noon (3) it is a good moon for blood-letting.

The fifth moon. Take no oath^a on it; since he who commits perjury will soon be announced dead, or will be brought back in bonds. A theft will not easily be discovered. A child born on it will not easily escape; after five years he often dies useless. A maiden will die worst, for she will be a witch and an herb-plant. He who takes to his bed on it will die. Dreams have fulfilment. It is not a good moon for letting blood.

The sixth moon. A theft will be found out. He who takes to his bed will be long and not acutely ill. He who is born on it will be bold, illustrious, very astute; if he escapes for nineteen years he will be happy. He will have a mark upon his right hand. A maiden born on it will be chaste, agreeable to the men, acceptable to all the good. Dreams are certain; reveal them not. It is not a good moon for bloodletting.

The seventh moon is good for letting blood, taking presents, taming, healing. A fugitive will be caught. Theft gets strong. A child born on it will be prudent, of good memory, strong, learned, literate, truthful, loving; will have a mark on his forehead. A maiden will be loquacious, agreeable to men; will have a mark on her right eyebrow, and on her left breast. A sick man will be healed by leechdoms. Dreams are certain, but often late of fulfilment. Till even it is a good moon for bloodletting.

^a To make any sense, it was necessary to follow the original Latin.

Mona fe ehtoða . fæbu on eorðan fendan . beon
apendan fram stope to stope god hit yf . ftalu na bið
funden . cild acenned uncuð . ftang . spide he bið
gedyrfed on pætere geflice . tacn hæfð on fidan
spirdnan . mæden tacn on oferbræpe spirdnan . ort ȝ if¹
mære . nýtlíce . fceamfæst² anum pere oðhýlde heo ne
bið . spefen naðe gepýrð gepýlb . gode betæc fe þe
gelrð . naðe spýlt . ealne bæg god mona blob lætan .

Mona fe nroða . on eallum intungum todonbun god
yf . pýntun don . fe þe plýhð naþe bið funden . feoc
naþe gepýrð . cild acenned corngefælig .³ gear . ftang .⁴
smýlte . he bið gefpencet oð gear feofone . tacn on
spirdnan hand . ȝýf he þrutȝ geara leofod pælig he
bið . mæden carful þancful nýtrýrþe . clæne . tacn
ealra cnara⁵ hæfð spæfen⁶ naþe hit gepýrð . bebrȝla .
nýf⁷ na god mona blob lætan .

Mona fe teoða on eallum þingum todonbun god . on
huf nipe mpanan cildru on fcole betacen . cild acenned
ȝimeleaf . gefpincful on forman ylde . mæden milde .
pultepetne⁸ þurh ylde bed ȝ bed heo deð . fe þe gelrð
naðe he ftýrð oððe ȝenunȝe he arifeð . spefna ydele
fint . fram tide þære fýxtan [oð] æfen god mona blob
lætan .

Mona fe ænblefta pýlbæða biððan . treopa ceorpan .⁹
beon mpanan . nýtlíc yf . cild acenned peallende .
abeped . modful . on langære ylde bet he deð . mæden
tacn on anplitan ȝ on breofte hæbenðe . pif heo bið .
clæne . on ylde ungodum deaðe heo spýlt . feoc lang

fol. 32 a.

¹ huf, MS.² fceamfæst, MS.³ For *granosus*, a misreading for *gratiosus*.⁴ ftang, MS.⁵ cnara, MS.⁶ spæfen, MS.⁷ yf, MS.⁸ For *letifica* as *lanifica*.⁹ ceorpan, MS.

The eighth moon. It is good on it to commit seeds to the earth, to change bees from place to place. A theft will not be found out. A child born on it will be strange, and strong. He will be much endangered, especially on water. He will have a token on his right side. A maiden will have a token on her right eyebrow. She often also is illustrious, useful, modest; she will not be content with one man. A dream will soon be fulfilled. Commend to God one who takes to his bed, he will soon die. All day it is a good moon for bloodletting.

The ninth moon is good for all purposes: to make a garden. He who runs away will soon be found out. A sick man will soon recover. A child born on it will be rich in grain, acute, strong, serene; he will be troubled for seven years; will have a mark on his right hand. If he lives for thirty years he will be rich. A maiden will be careful, thoughtful, useful, chaste; will have a token as a boy has. A dream will come soon to pass: conceal it. It is not a good moon for bloodletting.

The tenth moon is good for all undertakings: to enter on a new house, to send children to school. A child born on it will be careless, laborious, in the earliest age. A maiden will be mild, a teaser of wool, in her age she will do better and better. He who takes to his bed will soon die, or soon get up. Dreams are meaningless. From the sixth hour (12) till evening this moon is good for bloodletting.

The eleventh moon is useful for praying for benefits, for cutting trees, for attacking bees. A child born on it will be fervid, crafty, moody; in length of days he will act better. A maiden will have a mark on her forehead, and on her breast. She will be wise, and chaste. In her old age she will die by a bad death. A sick man

adlað¹ oððe jwæðlice awiſt.² ſpepen³ betpuh feopen
ðazaf zepýpð. beo hit.⁴ ealſwa zob mona nýf blod
lætan.

Mona fe tpeſta on eallum peopcum nýthc ýf ſapan.
pif læðan. pæg ſapan. cild acenneð. zob. luþlic.
tacn on hanða friþpan hæfð. oððe on cneope. fræ-
cenful. mæðen tacn on bneofte hæfð. plitiz. ac na
lang lif heo adnýcð. feoc oððe he lange lið. oððe he
ſpýlt. ſpepen⁵ ýf zepif. onforh beo þu. ealne ðæg
zob ýf mona blod lætan.

Mona fe þneotteoþa fræcenful to angennene þinc.
ne þu mið freondum na flit. fe þe flehð naþe bið
funben. cild acenneð þancfull. tacn abuta eazan hæb-
bende. þwiſte. neaful. oþermod. him fylfum zelci-
zenbe. na lange ne leoþað. mæðen tacn on neccan
hæfð oððe on þeo. oþermodiz. þancfull. þwiſte on
lichaman mið manegum perum. naþe heo ſpilt. feoc
naðe ætwint oððe lange he adlað.⁶ ſpepn binnan ðazum
nigon bið zepýlleð. fram tide þere fýxtan zob mona
blod lætan.

Mona fe peoperteoðe eallum zob⁷ þingum zob.
þeapaf biçzan. pif læðan. cildpu on ſcole betæcan.
cild acenneð ceapman. tacn abutan eazan oððe on þeo
hæfð. þwiſte. modiz. him filþan licizende. naðe ſpelt.
mæðen tacn on neccan hæfð. modiz ðýpitiç. manega
pepaf zepilnizende. [naðe] ſpilt. feoc ziþ [no] naðe
zepeppð. ſpepen on ſceortum tīman zepnemminge
hæfð. liflic ýf mona blod lætan.

fol. 32 b.

Mone⁷ fe piſteoða zepitnýffa fýllan hit niſ tpm.
cild acenneð fræcenful. tacn on eazle pinſtran hæfð.

¹ anblað, MS.

² awiſt, MS.

³ ſpepne, MS.

⁴ beo þu, *esto*, MS.

⁵ ſpepne, MS.

⁶ hablað, MS.

⁷ *So*.

will be long ill, or quickly get up. A dream will come to pass within four days. Be it so. It is not a good moon for bloodletting.

The twelfth moon is profitable for all occupations ; to sow, to get married, to travel. A child born on it will be good, amiable ; will have a mark on its right hand, or knee ; will fall into dangers. A maiden will have a sign on the breast, will be pretty ; but will not live a long life. A man falling sick on this moon will lie long in his bed or die. A dream on this moon is certain : be without anxiety. All day it is a good moon for letting blood.

The thirteenth moon is perilous for beginning things. Dispute not this day with thy friends. The fugitive will quickly be discovered. A child born will be plucky, having a mark about his eyes, bold, rapacious, arrogant, self pleasing ; will not live long. A maiden will have a mark on the back of her neck, or on the thigh ; will be saucy, spirited, daring of her body with many men : she will die soon. A man fallen sick on this moon will quickly escape, or be long ill. A dream will be fulfilled within nine days. From the sixth hour (12) it is a good moon for bloodletting.

The fourteenth is good for all purposes ; to buy serfs, to marry, to put children to school. A child born on it will be a chapman, will have a mark about his eyes or on his thigh, be bold, moody, self willed ; will quickly die. A maiden will have a token on the back of her neck, be moody, daring, having a will for many men ; will soon die. One fallen sick, if he is not soon convalescent, —. A dream will have accomplishment in a short time. It is as much as life is worth to let blood on this moon.

The fifteenth moon. It is not safe on it to bear testimony. A child born on it will be in peril ; have a mark

[milde] · cumliðe · fræceðnuffe hæfð of ýfen¹ oððe on
pætere · mæden fcamfæst · gefpincful · clæne · pærum
gelicgende · feoc gif heo æfter þrum ðagum na arift ·
he bið gefpenct · fpefn na ðeƿað · na ýf Ʒoð mona
bloð lætan.

Mona fe fýrteoða nanum þingum nýtlíc² [nýmpe]
ftalum · fe þe aƿeƷ Ʒepit ðeað he bið Ʒecyð · cilt
acenneð cumliðe · þancful³ ftaðolfæst · [on] ýlde be-
tere Ʒ betere · tacn [on] aufine hæfð · mæden tacn
on fidan fpiðƿan · abeƿeð · eallum Ʒelufað · feoc [eal
fpa] heƿ beƿoran · fpeƿen æfter langum tīman bið
Ʒefýlled Ʒ facn bið · Ʒoð ýf mona bloð lætan.

Mona fe feorƿonteða · nan ýf ƷefælƷna onƷunnan
fapan ciltƿu on fcole betæcan · cilt acenneð fræcenful ·
fræonð · heað⁴ abeƿeð · ƿif · Ʒeftæƿlæƿeð · þƿiſte · foð
fæst · mæden ƿorðum Ʒelæƿeð · on eallum þingum
nýtlic · clæne · ƿæliƷ · feoc lange ablað · fpeƿen⁵ ƿaðe
Ʒepƿh[n]ð · no ýf Ʒoð mona bloð lætan.

Mona fe ehteoða eallum tobo[n]dum nýtlic² Ʒe-
macan on huſe Ʒelæðan · ciltƿu on huſ oððe on fcole ·
cilt acenneð [un]oƿeƿcumen · tacn abutan cneop hefð ·
unƷebeƿe · oƿeƿmoð · felafƿnecol · mæð[en] tacn eal
fpa⁶ cilt · clæne · gefpincful · Ʒehealdeð · on eftƿan
ýlde betere · feoc ƿaþe arift · fpeƿen binnað ðagum
tƿn beoð⁷ Ʒefýlled · ealne ðæg Ʒoð mona bloð lætan.

Mona fe niƷonteða e[a]llum þingum toboðdum nyt-
lice ·⁷ cilt acenneð milde · abeƿeð · fpiðe ƿif · ƿexende
betere Ʒ betere · tacn on oƿeƿhƿe · mæden eal fpa

¹ So.

² nýtlice, MS.

³ þancul, MS.

⁴ amicabilis.

⁵ fpeƿne, MS.

⁶ oððe, MS., glossing *ut* as *aut*.

⁷ So.

on his left shoulder ; be kind, hospitable, run risk of iron or of water. A maiden will be modest, painstaking, chaste, acceptable to the men. One fallen sick, if not recovered after three days, will have a hard time of it. A dream this day does no harm. It is not a good moon for bloodletting.

The sixteenth moon is profitable for nothing but for thieving. He who gets away will be announced dead. A child then born will be hospitable, energetic, steady, in his age better and better ; will have a token on his face. A maiden will have a token on her right side, be quick witted, loved of all. The sick as above. A dream will be fulfilled after a long time, and be a deception ? Tis a good moon for letting blood.

The seventeenth moon. None is better for beginning to sow, or for putting children to school. A child then born will be imperilled, be amicable, sharp, wise, book-learned, bold. A girl learned in words, handy at all things, rich. A sickened man will long be ill. A dream be early fulfilled. It is not a good moon for letting blood.

The eighteenth moon is useful for all undertakings. To bring ones mate home, to put out children to house or to school. A child then born will be invincible ; will have a token about his knee, be restless, proud, loquacious. A girl will have a token likewise ; be chaste, laborious, saving, better in later age. A sick man will early get up from his bed. A dream within ten days will be fulfilled. All day it is a good moon for bleeding.

The nineteenth moon is good for all purposes. A child born on it will be mild, cunning, very wise, growing better and better ; will have a mark on his eyebrow. A

fol. 33 a.

ſpa cnapa¹ on anum þepe eðhýlde² heo ne bið . feoc
 ƿaðe Ʒepýrƿð þurh læceƿæƿt . ſƿeƿen³ binnan ƿif
 ðaƷum Ʒeopenuð bið . fram tibe .i. oð ða niƷoden nýf
 na Ʒoð mona blob lætan.

Mona fe tƿentizopa eallum þingum ýdeluſt ýf . cild
 acenneb ýrðlincƷ . Ʒep . mæben ealſpa . ƿeƿaf ƿorho-
 Ʒað . feoc lange ađlað . ƿaða na aƿið . ſƿeƿen na to
 Ʒeleſenne . nýf na Ʒoð mona blob lætan.

Mona fe an Ʒ tƿentizoda unnytlice to ƿýpcenne
 butan ſƿurðƿýrhtan⁴ Ʒ [Ʒif] þu fýlft na unðerfehft
 eft . ftalu ƿaðe bið funden . cild acenneb Ʒefi[n]cful .
 mildheort . Ʒeftæƿlæneð . ƿel ðonbe . mæben tacn on
 neccan oððe on bneofte ſƿiþan . Ʒefƿincful . clæne .
 on eallum Ʒelufoð . anum þepe oðhelbe . feoc earfoðlice
 ætƿint . oððe ƿaðe he ſƿýlt . ſƿeƿen ýbele fýnt . oð þa
 þrubbān tibe Ʒoð ýf mona blob lætan.

Mona fe tƿa Ʒ tƿentizode . nýtlice biƷƷan þeapaf .
 cild acenneb læce . mæben ealſpa . þeapƿena . feoc ƿaðe
 bið ƷeftƿanƷoð nýtlic ýf mona blob lætan . ſƿeƿna
 Ʒeƿiffe beoð . Ʒif hi beoð Ʒehealbene on Ʒemýnde.

Mona fe þƿi Ʒ tƿentizoda eallum toboðbum nýtlic .
 cild acenneb folclíc . mæben þancful . feoc lange he
 ađlað oððe ƿaðe ſƿýlt . ſƿeƿen na to Ʒelýfenne na on
 mode to healðenne . oð ða fýxtan tibe Ʒoð mona blob
 lætan.

Mona fe feopeƿi Ʒ tƿenti[Ʒoða] to onƷinnenne þinc
 nýtlic . cild acenneb ƿinnenbe . mæben ſƿanƷ . feoc
 ƿaðe he ſƿýlt . ſƿeƿen naht ýf . on uhtan Ʒoð mona
 blob lætan.

¹ cƿapa, MS., the second time.² heðhýlde, MS.³ ſƿeƿne, MS.⁴ *gladiatoribus*.

girl as a boy: content with one man she will not be. A sick man will soon recover by medicine. A dream within five days will be explained. From the first hour (6) till the ninth (3) it is not a good moon for bleeding.

The twentieth moon is vain for all things. A child born on it will be a peasant, sharp. A girl similarly; she will disdain men. A sick man will long be ill, will not be up soon. A dream is not to be believed. Tis not a good moon for bloodletting.

The one and twentieth moon is useless for work except for armourers, and if you give you will not receive again. A theft will quickly be discovered. A child born will be laborious, mild of heart, book learned. A maiden will have a mark on the back of her neck or her right breast, be fond of toil, chaste, loved of all, content with one man. A sick man will hardly escape or early die. Dreams are vain. Till the third hour (9) tis a good moon for bloodletting.

The two and twentieth moon is good for buying villans. A child then born will be a doctor; a maiden likewise: and poor. A sick man will soon be strengthened. It is a proper moon for bleeding. Dreams are certain of fulfilment, if you bear them in mind.

The three and twentieth moon is good for all operations. A child then born will be like the rest of us. A maiden spirited. A man falling sick will long be ill or die. A dream is not to be believed, or held in memory. Till the sixth hour (12) it is a good moon for bleeding.

The four and twentieth moon is useful for beginning things. A child then born will be a combatant. A girl strong. A man fallen sick will die soon. A dream is naught. Early in the morning it is a good moon for letting blood.

fol. 33 b.

Mona se ƿif ƿ tƿenti[ƿoða] huntopaƿ began nyctlic .
 cild acenneb ƿrædiȝ . mæden ƿrædiȝ . pulltepeftre .
 feoc binnan þrum daȝum cuð bið se bæȝ . ƿfeſne bin-
 nan niȝon daȝum ƿputole beoð . fram þære fýxtan
 tide oð nōn ȝoð mona blob lætan.

Mona se fýx ƿ tƿenti[ƿoða] cild acenneb ȝemindiȝ .
 mæden ȝeƿabod . feoc ƿaðe he ƿrýlt . ƿfeſen ƿa heſ
 beforan . fram under[n] tid oð nōn nýf na ȝoð mona
 blob lætan.

Mona se feoron ƿ tƿenti[ƿoða] cild acenneb fnoter.¹
 mæden ƿýrðful . ƿif . feoc leofað . ƿfeſenu habbað
 ȝefnemmineȝe . naht ne beƿiað . ealne bæȝ ȝoð mona
 blob lætan.

Mona se eahta ƿ tƿenti[ƿoða] cild accenneb ȝefpinc-
 ful . on eallum ȝeleaƿful . mæden ȝehýrſum . ȝetƿipe .
 feoc ƿaðe ȝeeþrað . ƿfeſnu ƿa heſ beforan . fram
 nontidi oð aſen ȝoð mona blob lætan.

Mona se niȝon ƿ tƿenti[ƿoða] cild acenneb ȝeleaƿful
 ƿ ƿice . mæden ƿif ƿ ƿæliȝ . ƿfeſnu ȝoð ƿ ȝeƿiff . eal-
 ƿa ȝoð mona blob lætan.

Mona se þritti[ƿoða] cild acenneb ȝefæliȝuſt . milbe .
 mæden ȝefæliȝ . ȝeþpære . feoc ƿrin[c]ð ac he leofað
 ƿfeſnu binnon þrum daȝum beoð onƿriȝene hpilan to
 ƿarrienne . nýf na ȝoð mona blob lætan.

endiað ƿfeſnu danielif [þæf] ƿitȝan.

¹ fnoter, MS.

The five and twentieth moon is good for starting a hunting. A child then born will be greedy. A girl greedy, and a wool teaser. A sick man within three days—the day will be known. Dreams will be made plain within nine days. From the sixth hour (12) till noon (3) it is a good moon for letting blood.

The six and twentieth moon. A child then born will have a good memory. A maiden be quick. A man fallen sick will early die. A dream as above. From forenoon till noon (3) it is not a good moon for bleeding.

The seven and twentieth moon. A child will be prudent; a girl worshipful and wise. A sick man will live. Dreams have fulfilment; they do no harm. All day tis a good moon to let blood.

The eight and twentieth moon. A child born will be laborious, credulous in all things. A maiden obedient, true. A sick man soon gets well. Dreams as above. From noon (3) till evening it is a good moon for bleeding.

The nine and twentieth moon. A child born on it will be credulous and powerful. A maiden wise and wealthy. Dreams are good and sure. Also tis a good moon for bleeding.

The thirtieth moon. A child born on it will be very prosperous, and mild. A maiden prosperous, tractable. A sick man will have a hard time, but will live. Dreams will explain themselves within three days, sometimes as warnings. It is not a good moon for letting blood.

MS. Cott. Tiberius, A. iii., fol. 25 b.

De fomniorum diuerfitate secundum ordinem abedarii danielis prophetæ.

So MS. be sƿeƿena miſtlicneſſe ærteƿ endebyrðneſſe danielis þ ƿiteƿan :

ƿuƿelaſ on ſƿeƿenum ſe þe ƿeƿyðð ƿ mið him ƿinn& ſaca ſume hit ƿetacnað. ƿuƿelaſ on ſƿeƿnum ƿeƿon ƿeſtƿeon hit ƿetacnað. ƿuƿelaſ ſum þincƿ ƿƿam him ƿeƿƿupan heaƿum¹ hit ƿetacnað. aſſan oððe netenu ƿeſihð ƿýlt ceapeſ hit ƿetacnað. ƿæƿnu on ſƿæƿnum beƿan beƿeƿunƿe hit ƿetacnað. aſſan etan ƿeſƿinc hit ƿetacnað. aſſan cliƿienðe oððe untienðe ýƿnan ſume ſace ƿýðeƿƿýrðneſſe hit ƿetacnað. ƿuƿeleſ iceot-tenðe² ƿeſihð ƿeonda ýƿele ſƿeƿe hit ƿetacnað. tƿeop mið ƿæſtme ƿeſihð ƿeſtƿeon ƿeƿilnode hit ƿetacnað. tƿeop upp aſtƿan ſumne ƿýrðſcƿe he beƿýt. ƿeƿer hluttor ƿeſihð ceapeſ ƿeƿðƿunƿe hit ƿetacnað. ƿƿam ƿýlbeorum ſe þe hine ƿeſihð ehtan ƿƿam ƿeonda he bið oƿeƿſiðeb boƿan benðan oððe ƿlan aſenðan ƿeſƿinc oððe anƿſumnyſſe ƿe[tacnað]. ƿunƿ on ſƿeƿnum ƿeſihð ſtope ƿeƿilnode hit ƿe[tacnað]. ƿunƿ on ſƿeƿnum undeƿƿon caƿleaſte ƿe[tacnað]. ƿunƿ ſýllan heaƿum ƿe[tacnað]. ƿolb on ſƿeƿnum hanðlian ƿoƿðunƿe ceapeſ ƿetacnað. ƿeƿmod ðƿuncan ſace heƿiƿe hit ƿe[tacnað]. eceð ðƿuncan on ſƿeƿnum untƿumnyſſe ƿe[tacnað]. ƿanclƿan etan æƿenðe ƿullic ƿe[tacnað]. hƿite oððe beoƿhte hine ƿeſcƿýðan ƿýnſumnyſſe ƿe[tacnað]. eƿan ſe þe hine ƿeſihð ſƿincu mæſte him onƿean cumað. beaƿð him beon beſcopen heoƿum hit ƿe[tacnað]. hƿaccaſ on ſƿeƿnum ƿeſihð eaƿleaſte ƿe[tacnað]. on ƿolan ſittan ſƿicunƿe ceapeſ hit ƿe[tacnað]. ƿilðe hine ƿeſihð untƿumnyſſe ƿe[tacnað]. eoƿmaſ ſtƿanƿe habban ƿexinƿe

¹ heappan, MS.

| ² bullientes, Lat.

The Saxon glosses some Latin.

A BOOK OF DREAMS BY THE PROPHET DANIEL.

In dreams to see fowls that quarrel, betokens some dispute. In dreams to catch fowls, betokens profit. To see fowls snatch something from the dreamer, betokens harm. To see asses or beasts, betokens crime in conduct of business. To seem to bear weapons in dreams, betokens cause for weariness. To see asses eat, betokens toil. To hear asses braying, or see them loose and running, betokens dispute and contrariousness. To see men shooting fowls, betokens evil speech of enemies. To see a tree in fruit, betokens a wished for profit. To be climbing a tree, indicates some coming honour. To see clear weather, betokens a furthering of traffic. He who sees himself pursued by wild beasts, will be overcome of his enemies. To bend a bow or send an arrow, betokens toil or anxiety. To see a ring in dreams, betokens a desired place. To receive a ring in dreams, betokens freedom from care. To give a ring, betokens harm. To handle gold in dreams, betokens furtherance of trade. To drink wormwood, betokens a serious dispute. To drink vinegar in dreams, betokens indisposition. To eat agrimony, betokens a disagreeable message. To dress oneself up bright or white, betokens satisfaction. For him who sees himself ploughing, very great toils are coming on. To have a shorn beard, betokens harm. To see breeches^a in dreams, betokens freedom from care.^b To sit on a foal,^c betokens cheating in trade. To see oneself a brute, betokens illness. To have strong

^a Braccus, Lat.

^b Reading capleafte.

^c Bordore, Lat.

fol. 26 b.

pīt, MS.

hīt ze[tacnað]. pilbe ðeop temian fe þe hine zefihð
 zýfe oððe þanc riðerþinnena ze[tacnað]. pilbe ðeop
 yrnende. zefihð fume zebnæfðnýffe ze[tacnað]. on
 beþe hine þpean anxumneffe ze[tacnað] zebynðne
 hine zefihð glæncge zetacnað. oþerflop hrit ha[b]ban
 bliffe ze[tacnað]. oþerflop bleoþah habban æpenbe
 fullic ze[tacnað]. zereohthu oððe heþene zefihð bliffe
 on openum hīt openað. buterian etan æpenbe¹ zōð
 ze[tacnað]. oxan zrnafienbe zefihð fiþe ceapaf ze[tac-
 nað]. oxan flapende zefihð ýrelnýffe ceapef ze[tacnað].
 pilbe ðeop fprecende zefihð teonan heþge ze[tacnað].
 mið roce beon zefcud offorhnýffe ze[tacnað]. cýne-
 helm gepilcef þingef onfon bliffe hīt zetacnað. blindne
 fe þe hine zefihð lettincge ze[tacnað] heofen ligenne
 zefihð fume unrihtþifnýffe on eallum ymbhþyrte on-
 zean cumen. hperhpertan oððe cýrret zefihð on fper-
 num untrumnýffe ze[tacnað]. pex ðriþe etan faca
 mið unzeoplicum ze[tacnað]. culþnan zefihð fume
 unrotnýffe ze[tacnað]. on cpearterne fe þe hine zefihð
 fume carfulneffe oððe teonan ze[tacnað]. hearoþ pīt
 habban geftreon ze[tacnað]. hearoþ him beon gefcopen
 hearpm ze[tacnað]. mið zefcý nupum beon gefcob gef-
 treon of unzeopenebum ze[tacnað]. mið zefcý ealþum
 beon gefcob fþicunþe ze[tacnað]. fþicýnþaf zaþþrian
 oððe þýrþean zefþinc hīt zetacnað. hundaf beorþýnbe
 zefihð oððe him laðhetan fýnþ þine þe oþerfþiðan
 fecað. hundaf bleþan² zefihð þanc hīt zetacnað.
 heoroþ þpean fþam ælcum ege 7 ælceþe fþæcennýffe
 he bið alefeþ. cyfe zeonþne onfon geftreon ze[tac-
 nað]. fealt zif he bið face hīt zetacnað. olþendaf
 zefeon 7 fþam him zefihð laðhetan face hīt ze[tacnað].
 zleða fe þe hine zefihð etan fýnþ þine be þe ýfela
 fþrecað. eahþynlu zefihð oððe on him hine belocene
 zefeo on fumum teonan oððe on hæftnoðe bið zehæfþ.
 carþtan þirtan³ oððe ræðan æpenbe fullic hīt zetac-

¹ hæpenbe, T.² For plegan.³ For þirtan.

arms, betokens growth. To see oneself taming a wild beast, betokens the grace or thanks of opposers. To see wild beasts running, betokens some vexation. To be washing in a bath, betokens some anxiety. To see himself bearded,^a betokens splendour. To have a white overcoat,^b betokens bliss. To have a particoloured overcoat, betokens an unpleasant message. To see fights or barbarians, portends joy openly. To eat butter portends a good message. To see oxen grazing, betokens success in trade. To see oxen sleeping, betokens bad luck in trade. To see beasts talking, betokens heavy losses. To be robed with a rochet,^c betokens absence of vexation. To receive a coronet of any material, betokens bliss. To see oneself blind, betokens hindrance. To see the sky lightening, betokens that some unrighteousnesses are coming on all the wide world. To see in dreams a cucumber or a gourd, betokens ailment. To eat wax dry, betokens dispute with low fellows. To see a dove, betokens some uneasiness. To see oneself in prison, betokens some bother or trouble. To have ones head white, betokens profit. To have ones head shorn, betokens harm. To be shod with a new pair of shoes, betokens gain from an unexpected quarter. To be shod with an old pair of shoes, betokens being taken in. To gather spikes or work at them, betokens toil. To see dogs barking or savage, is a sign that thy enemies seek to overcome thee. To see dogs at play, betokens thanks. Washing the head shews release from every terror and every danger. To accept new cheese, betokens gain. If the cheese be salt, it betokens dispute. To see camels and to be odious to them, betokens dispute. To see oneself eating hot coals shows that ones enemies will speak evil of one. To see windows,^d or to be shut in behind them, shows a being in captivity, or in vexation. To read, or write on paper, betokens

^a Barbatum, Lat.

^b Byrrum, Lat.

^c Clamide, Lat., *chlamyde*.

^d Cancellus, Lat.

fol. 27 a.

[nað]. mete spīpan hearm hit zetacnað. . . .¹
 spīpan faca hit ze[tacnað]. ýnnan se þe hine gefihþ ɣ
 he ne mæg lettunge hit zetacnað. on cræte sittan
 face hefize hit zetacnað. pex oððe tapepaf gefihð blisse
 hit zetacnat. mið beadum spellhan geftrion hit ze[tac-
 nað]. mið huf spufteþ gelicgan hearm hit ze[tacnað].
 mið huf mebeþ onforhnýffe hit ze[tacnað]. mið mebene
 gelicgan a[n]gsumneffe hit [zetacnað] mið huf gemacan
 gelicge[n] angsumnyffe hit [zetacnað]. bec ze[h]pīlcef
 þingef onfor oððe næðan oððe næðende lestan zeselfe
 tīman² hit zetacnað.

þonne man³ hine gefihð sumne teonan hefīne hit [ze-
 tacnað]. heorðneðena se þe gefihð spīcunge hit zetac-
 nað. cūmbalan oððe pīalteraf oððe strēngaf ætrīnan
 faca hit [zetacnað]. heorpan gefihð onforhnēffe ceapef
 hit ze[tacnað]. mið beadum spīecan mīcel geftrion
 hit [zetacnað]. līgtræfceaþ gefihð onforhnēffe hit ze-
 [tacnað]. teð huf feallan sum of huf mægum spýlt.

teð neoðeran oððe tuxaf þana⁴ afeallað ɣif mið
 blobe oððe butan sære fræmbe he bið fram mægum; on
 huse huf ofspīan pexincge oððe blisse hit ze[tacnað].
 huf huf feallan hearm mið manegum hit zetacnað.
 huf feallan ɣ toþýrpan hearm hit ze[tacnað]. huf huf
 býnnan gefihð fræcenýffe lifef ze[tacnað]. spete etan
 on manegum leahtum bið ofsetc hit ze[tacnað]. mið
 bīscop pocce⁵ sepyðan him geftrion zetacnað of cynne.
 ðracan gefihð sumne pýrðscipe hit ze[tacnað] on hofse
 hritum sittan belimp ɣob ze[tacnað]. on hofse
 speartan sittan anxfumneffe ze[tacnað]. on hofse ze-
 le-
 pum sittan hýnðe ze[tacnað]. on hofse dunnan sittan
 seþðrunge ze[tacnað]. on hofse þrunum sittan ceap
 fulne ze[tacnað]. hofp pīlbe ýnnan oððe fram him
 hearmīan hearm ze[tacnað]. ðruncenne hine gefihð
 untrumneffe ze[tacnað]. belyrnobe gefihð hearm hit

¹ ceroma remains without inter-
 pretation, peaxhlaz is the equivalent.

² tīmam, V.

³ Plures, Lat. Read ma

⁴ Read þam.

⁵ Dalmatica, Latin.

a disagreeable message. To vomit ones meal betokens harm. To vomit up a cerote betokens dispute. To see oneself try to run and not to be able, betokens hindrance. To sit on a cart betokens a serious accusation. To see wax or tapers, betokens bliss. To talk with dead men, betokens profit. Cum sorore concumbere, betokens harm. Cum matre, freedom from vexation. Cum virgine, betokens anxiety. Cum coniuge sua, betokens anxiety. To receive books on any subject, or to read or hear them read, betokens a happy time.

To see oneself multiplied, betokens some serious vexation. To see pickets betokens deception. To touch cymbals or psalteries or strings betokens a lawsuit. To see a harp betokens easy trading. To speak with the dead betokens much gain. To see flashes of lightning betokens ease of mind. If a mans teeth seem to drop out, one of his relatives will die.

If a mans lower teeth or his canine teeth fall out either with blood or without soreness, he will be estranged from his relatives. To sacrifice in a mans house betokens increase of joy. For a house to fall or be upset betokens harm. For a mans house to be on fire, betokens danger to his life. To eat sweets shews the dreamer will be held up to scorn for many faults. To be robed in a bishops rochet betokens gain.* To see dragons betokens some honour. To sit on a white horse betokens good luck. To sit on a black horse betokens anxiety. To sit on a bay horse betokens humiliation. To sit on a dun horse betokens advancement. To sit on a brown horse betokens a foul traffic. To see a wild horse run, or to get harm from it, betokens mischief. To see oneself drunk betokens ailment. To see oneself castrated betokens harm. To

* Of cynne interprets ex semine, Lat.

fol. 27 b.

ge[tacnað]. ȳlp gefihð laðne oððe ȝnamne fume ppohte
 hit ȝetacnað. ȳlpes ban hanðlian lettincge ȝe[tacnað].
 ȳlpes ban becȝan oððe beceapan unpoṭnȳfſa mæſte
 ȝe[tacnað]. melu on ſpeſnum hanðlian eacan ceapaf
 ȝe[tacnað]. mið ifene ȝeſlægene ȝefihð caſfulnȳfſe
 ȝe[tacnað]. ifen ȝe[h]pylceſ þinȝes hanðlian fume un-
 tṛumȳfſa hit ȝe[tacnað]. anſine hiſ on ſpa [h]pīlcum
 þinȝe ȝefihð hiſ lang him bið¹ ȝefeald. anſine hiſlice
 hine habban fulcum ȝ pȳrðmȳnt pumpan ȝe[tacnað].
 anſine fullice habban mið manegum [ſacum] bið oſþrȳc-
 cenb.² flod ðroſ ȝefihð æbyluȝða hit ȝe[tacnað].
 hpætaf fume [h]anðlian untṛumnȳfſe ȝe[tacnað]. bpo-
 ðer oððe ſpuſter ȝefihð ſpam pȳrſtum pundum bið
 ȝeſpenct. piſt ȝefihð ȝ on þane bepeald fume teonan
 hit ȝe[tacnað]. pylſpring on huſe hiſ ȝefihð beon
 ȝeopenað eacan oððe bliſſe ȝe[tacnað]. æmyttan ſpa
 [h]pīlce ȝefihð ſaca þa mæſtan ȝe[tacnað]. flod on
 huſe hiſ inſapan ſpæcenbneſſe he þolað. ſcinlacu ȝe-
 fið ȝeſtpeon of unȝependum hit ȝe[tacnað]. ſic tpeop
 ȝefihð ſaca mið unȝebaſenlicum ȝe[tacnað]. ſic tpeop
 ſpeapt onſon unpoṭnȳfſa ȝe[tacnað]. loſ mið pine on-
 ſon ȝ ðpican untṛumnȳfſe ȝe[tacnað]. leaſ mið nīpan
 pine nīman ȝ ðpican ȝeſelðe tīman ȝe[tacnað]. uðpī-
 tan ȝefihð tȳſelīcan henðe ȝe[tacnað]. funa oððe
 dohtpa beon acennebe ȝefihð eacum ȝetacnað. ſpupð-
 boran³ hine ȝeporðene ȝefihð heapm fullīc[ne] ȝetac-
 nað. ſpupð beran ȝ be him pleȝean unheaðnȳfſe⁴ ȝe-
 [tacnað]. ſpupð peȝebe⁵ anbībian ȝehenbe ſaca mæſte
 ȝe[tacnað]. ȝimm of rinȝe ſopleoſan ſum þinc ſoplæt-
 henne æȝru lecȝan ȝeſtpeon mið caſfulnȳfſe ȝe[tac-
 nað]. henne mið cīcenum ȝefihð ceapaf eacan ȝe[tac-
 nað]. hæþene ſeohtende ȝefihð ȝ ſpam him cīðan ſaca
 mið ſpæcednȳfſe ȝe[tacnað]. ȝebliſſian on ſpeſnum
 unpoṭnȳfſe ȝe[tacnað]. haȝol on ſpeſnum unpoṭnȳfſe

fol. 28 a.

¹ bið, MS.² As oſþrȳccenb.³ Gladiatorem.⁴ anxietatem, read uneaðnȳfſe.⁵ For peȝenbe.

see an elephant savage or fierce betokeneth some accusation. To handle ivory betokens hindrance; to buy or traffic in ivory betokens very great discomfort. To handle meal in dreams betokens increase of trade. To see oneself struck with iron betokens carefulness. To handle the iron of any object betokens some ailment. To see ones own face in any reflector shews long life to be granted to one. To see oneself with a handsome face betokens larger support and estimation. To have a dirty face is to be annoyed with many accusations. To see a turbid flood betokens indignation. To handle some wheats betokens ailments. To see ones brother or sister shews one will be troubled with very bad wounds. To see a pit and fall into it betokens some vexations. To see a well opened on ones house betokens increase or joy. To see any sort of emmets betokens great disputes. To see a flood come in upon ones house is a sign of coming peril. To see spectres betokens gain from an unexpected source. To see a fig tree betokens dispute with troublesome people. To receive a "black fig tree" betokens discomforts. To receive "a leaf with wine"^a and to drink betokens ^{That, is cup.} ailment. To take a "leaf with new wine"^b and to drink betokens a lucky time. To see philosophers at issue betokens humiliation. For a son or a daughter to be born betokens increase. To see oneself become a gladiator betokens foul mischief. To see a gladiator and play with him betokens uneasiness. To abide men flourishing swords betokens much dispute at hand. To lose a gem from a ring allows of some accident. For a hen to lay eggs betokens gain with carefulness. To see a hen with chickens betokens increase of trade. To see heathen men fighting, and be chidden of them, betokens disputes with peril. To be in joy in dreams betokens uneasiness. Hail in dreams betokens uneasi-

^a Folium cum uino, Lat.

| ^b Folia cum recente uino, Lat.

ȝe[taenað] . haȝol on ſpeſnum ȝefihð heapm pelſeopne
 ȝe[taenað] . buccan oððe ȝet ȝefihð ſeþðrunȝe ȝe[taenað] .
 cuman habban anðan ȝetacnað. *Herculem* ȝefihð
 ſneo[n]ðſcipe ſeȝð . mann ofſlean bepeſrunȝe ȝe[taenað] .
 caſene hine beon ȝeopðene pýpðſcipe ȝe[taenað] .
 on ſtpece oððe on palentan abutan ȝan uneaðnýſſe
 ȝe[taenað] . brynaf on ȝe[h]pſcipe ſtope ȝefihð fume
 ſeæceðnýſſe ȝe[taenað] . on floð ſpýmman anxſumneſſe
 ȝe[taenað] . on pille hine þpean ȝe[τ]neon ȝe[taenað] .
 on ſe hine þpean bliſſe ȝetacnað . on pæle fulum þpean
 fume ppohte ȝe[taenað] . on læ ſeallan ȝeſtpeon ȝe[taenað] .
 on mepe ſeallan bliſſe [ȝetacnað] . on pæle
 ſulan ſeallan ſumne teonan ȝe[taenað] . cildpu ȝefihð
 ȝ mið him pleȝað ȝeſælðe tīman ȝe[taenað] . ontum-
 nýſſa fume ȝefihð capfulnýſſe ȝe[taenað] . on bleȝ-
 ſtope¹ oððe on paſunȝſtope ȝibiðian hine ȝefihð ſtȝ-
 runȝe fume ȝe[taenað] . on æppeltune ȝan anxſumnýſſe
 heſȝe ȝe[taenað] . on þpebe hine beon ȝemetne hȝ
 lanȝ him bið ȝeſealb. *Luna* beon ȝeȝpð tpeymunȝe
 [ȝetacnað] . *Luna* ſopſeoſan ȝeleaſan tolyſinȝe ȝe[taenað] .
Luna ȝylðenne bȝȝpðan anðan ȝe[taenað] .
*Luna pertica*² cingi ſtpea[n]ȝnýſſe ȝe[taenað] . monan
 beophtne ȝefihð bliſſe ȝe[taenað] . monan tpeȝen ȝe-
 fið anðan ȝe[taenað] . monan blobȝne ȝefihð heapm
 ȝe[taenað] . monan of heoſene ſeallan oððe up aſtȝan
 ȝefihð ȝeſpinc ȝe[taenað] . monan pttne ȝefihð ȝeſ-
 tpeon ȝe[taenað] . monan bleoh habban hȝnðe ȝe[taenað] .
 Spic hanðlian ſum of hiſ maȝum ſpȝlt . linene
 claðaf paxan ȝefihð heapm ȝe[taenað] . linen neaſ
 ſceðban fume ſeocnýſſe ȝe[taenað] . leon ýpnende
 ȝefihð ſeþðrunȝe ceapaf ȝe[taenað] . leon flæpende
 ȝefihð apȝpȝende cep³ ȝe[taenað] . leon peban ſeondef
 ȝeſtpeoc ȝe[taenað] . æpenðpaca ȝefihð leττ[n]ȝe ȝe-

fol. 28 b.

¹ For plegſtope.² Du Cange furniſhes an example
of *pertica* for *Pernica, persici coloris*.³ *malignum negotium*, Lat., apȝpȝ-
genðe for apȝpȝeð.

ness. To see hail in dreams betokens savage mischief. To see bucks or goats betokens advancement. To have a new comer betokens envy. To see Hercules unites friendship. To slay a man betokens wariness. To fancy oneself an emperor betokens honour. To go about in a street or a palace betokens uneasiness. To see burnings in any place betokens some mischief. To swim in a flood betokens anxiety. To wash in a spring betokens gain. To wash in the sea betokens bliss. To wash in a foul pool betokens some accusation. To fall into the sea betokens gain. To fall into a lake betokens bliss. To fall into a foul pool betokens some trouble. To see children and play with them betokens a happy time. To see illness betokens care. To be waiting in a theatre or amphitheatre betokens some agitation. To go into an orchard betokens some heavy anxiety. To see oneself painted on a board shews long life is granted to the dreamer. To be girt with a servile girdle, called *Lunus*,^a betokens confirmation. To lose the servile girdle betokens loosening of faith. To gird with a golden purple girdle betokens envy. To be girt with a peach-coloured girdle betokens strength. To see a bright moon betokens bliss. To see two moons betokens spite. To see a bloody moon betokens harm. To see a moon fall from heaven or mount up betokens toil. To see a white moon betokens gain. For the moon to have colours betokens humiliation. To handle bacon shews one of the dreamers relatives will die. To see linen clothes washed betokens harm. To be dressed in a linen robe betokens some sickness. To see a lion running betokens furthering of trade. To see a lion sleeping betokens a curst business. To see a lion mad betokens sedition of an enemy. To see a messenger betokens hindrance. To handle lamps be-

^a Isidorus, *Origin.*, xix. 33.

[tacnað]. leohtƿatu handlian untƿumnyſſe ge[tacnað].
 leohtƿatu¹ hine gefihð opfohnyſſe ge[tacnað].
 ftanef aſendan feocnyſſe ge[tacnað]. cidan on ſpeƿnum
 ceapeſ eacan ge[tacnað]. bet him geſtƿeht ƿ pel ge-
 [t]neht gefihð beophcnyſſe ge[tacnað]. fæ ſmýlſe gefihð
 ceapaſ fýrðrunge ge[tacnað]. fæ ƿiſcaſ gefihð anx-
 ſumnyſſe heƿige ge[tacnað]. hanða him beƿylbe gefihð
 peorca unƿihta ge[tacnað]. moder² hiſ deaðe oððe
 cucu gefihð bliſſe ge[tacnað]. maƿan hine gefihð bliſſ
 læſſe hiſ hiſ ƿ hýnðe ge[tacnað]. ƿiſ toſƿræddum
 loccum hine gefihð geſtƿucg ge[tacnað]. muſ ƿ leo on
 ſpeƿnum opfohnyſſe ge[tacnað]. ƿan biſƿicæ ge-
 [tacnað]. deaðe gefihð bliſſe ge[tacnað]. deaðne cýſſan
 hiſ to libenne ge[tacnað]. cnihtaſ gefihð bliſſe ge[tac-
 nað]. handa þƿean teonan heƿige ge[tacnað]. ƿiƿu
 gaðerian bliſſe ge[tacnað]. hunig niman hine gefihð
 ƿaƿniſe þ he na ƿam oðrum ſi beſƿicen. ſciƿu gefihð
 goð æpenbe ge[tacnað]. hnýte gaðerian ſaca ge[tac-
 nað]. neſt ƿugela gefihð ſige ceapaſ ge[tacnað]. ſna-
 paſ³ gefihð bliſſe [getacnað]. miſt oſer eorþan nan goð
 ge[tacnað]. girta ðon heaƿm ge[tacnað]. baƿum ƿotum
 gan heaƿm ge[tacnað]. ƿiðþam ſingan gehƿeð ge-
 henbe bliſſe. gebed ðon gefeligƿan tīman ge[tacnað].
 banu ſume handlian hatunge ge[tacnað]. ƿeorca hand-
 lian⁴ lættunge ge[tacnað]. elebeamuſ handlian geſtƿeon
 ge[tacnað]. ſceap gefihð geſcopene hýnðe ge[tacnað].
 coſſaſ fýllan heaƿm ge[tacnað.] nen gefihð bliſſe ge-
 [tacnað]. mæbenu niman on þeape goðne tīman ge-
 [tacnað]. ƿihne⁵ hine gefihð geporþenne ƿræcebnýſſe
 eacan ge[tacnað]. ƿýtt gefihð ƿ on hine beƿealð teonan
 ge[tacnað]. ƿeoh unberſon ſace [getacnað]. ƿeƿan on
 ſpeƿnum bliſſe ge[tacnað]. ƿalman unberſon ƿýrðment

fol. 29 a.

¹ The sense, not the MS., shews
 a lost word.

² mofes, MS., matrem.

³ iues ſƿapaſ, MS.; read Niues.
 ſnapaſ.

⁴ beamuſ. Thus MS.

⁵ Read ƿihne; “pilolofoſum,”
 Lat.

tokens indisposition. To lamps betokens security. To throw stones betokens sickness. To be chiding in dreams betokens increase of trade. To see a bed spread out and well spread betokens brightness. To see the sea smooth betokens furtherance of trade. To see sea fishes betokens heavy anxiety. To see ones hands defiled betokens unrighteous deeds. To see ones mother dead or alive betokens bliss. To see oneself bigger is less joy, and betokens humiliation. To see oneself a woman with dishevelled locks betokens sedition. To see in dreams a mouse and a lion betokens security. To travel betokens deception. To see the dead betokens bliss. To kiss the dead betokens a life to live. To see boys betokens joy. To wash hands betokens heavy troubles. To gather sheaves betokens joy. To seem to be taking honey is a warning not to be taken in by others. To see ships betokens a good message. To gather nuts betokens lawsuits. To see a fowls nest betokens getting the better in trading. To see snows betokens joy. To see a mist on earth betokens no good. To keep a wedding betokens harm. To go with bare feet betokens harm. To hear music on the pipe shews joys at hand. To be repeating orisons betokens a happier time. To handle bones betokens hate. To engage in works betokens hindrance. To have to do with olive trees betokens profit. To see sheep shorn betokens humiliation. To give kisses betokens harm. To see rain betokens joy. To take maidens as the way is* betokens a good time. To see oneself turned all hairy betokens increase of peril. To see a pit and fall into it betokens trouble. To receive money betokens dispute. To weep in dreams betokens bliss. To accept the palm betokens honour. To take

* *Puellas accipere more, Lat.*

[ȝetacnað]. [h]laȝ pexenne¹ niman ȝneobſcipaſ² ȝe[tacnað]. hlaȝ pexenne³ niman ȝneob[n]ſcipaſ niȝe ȝeȝeȝð. hlaȝ bepenne niman bliſſe ȝe[tacnað]. ȝeȝniȝan niȝe huf pexincȝe ȝe[tacnað]. bȝupaſ niman ȝeſtneon mið caȝfulnȝiſſe ȝe[tacnað]. bȝucȝe ȝeſihð caȝleaſte ȝe[tacnað]. ſpīn ȝeſihð untȝumnȝiſſe ȝe[tacnað]. ȝet ȝpean anxſumnȝiſſe ȝe[tacnað]. leað hanðlian untȝumnȝiſſe ȝe[tacnað]. cȝætu hȝite ȝeſihð oððe ſittan ceapaf let- tincȝe ȝe[tacnað]. ȝȝbeȝȝete ſpa [h]ȝiſc ſpa ȝeſihð uneaðnȝiſſe ȝe[tacnað]. cȝætu [h]ȝite ſittan ȝȝnðment ȝe[tacnað]. ȝȝbeȝȝete ſȝneacan ȝeobſcipaſ cinȝaf ȝe- [tacnað]. hlihhān oððe ȝȝȝenðe⁴ ȝeſihð unȝotnȝiſſa ȝe[tacnað]. ȝoſan ȝeſihð ſȝneȝȝa ȝe[tacnað]. ȝȝſelaſ⁵ oððe ſȝeſel ȝeſihð heȝiȝe teonan ȝe[tacnað]. cȝȝniȝaf ȝeſihð oȝ ȝȝiſc ȝȝȝitan ȝe[tacnað]. cȝȝniȝeſ boban undeȝſon miſel hit huf taȝan. ſtaȝu aſtiȝan ȝeſȝinc ȝe- [tacnað]. oȝ ſtaȝe niȝeſ ſtiȝan ȝobne tīman ȝe[tacnað]. ȝȝoxaf ȝeſihð anxſumneſſe ȝe[tacnað] funnan ȝȝa ȝeſihð ȝȝnðſcip ȝe[tacnað]. fun[n]an beoȝhte ȝe- ſihð bliſſe ȝe[tacnað]. fun[n]an oððe monan ȝeſihð bliſſe ðomeſ ȝe[tacnað]. ſteȝȝan oððe ȝeala ȝeſihð bliſſe ȝe[tacnað]. blob oȝ huf ſiðan ðȝoȝian heaȝm ȝe[tacnað]. on læððȝan ſittan ſȝicuncȝe ȝe[tacnað]. ȝȝam næððȝan læðȝe ȝolian ȝeobdeſ ȝeſihðe ȝe[tacnað]. ſittan on ſȝeȝnum untȝumnȝiſſe ȝe[tacnað]. ȝȝnoȝ ȝehȝȝan oððe ȝeſeon æȝenðe ȝob ȝe[tacnað]. unȝe- ȝȝeȝu ȝeſihð ȝeſtȝuon ȝe[tacnað]. ȝȝſȝu ȝeſihð un- ȝumnȝiſſe ȝe[tacnað]. ȝebbu ſpa [h]ȝiſc ſpa ȝȝȝ ȝ bliſſe oððe unȝotnȝiſſe ȝeſihð ȝob æȝenðe ȝe[tacnað]. cȝȝðaſ ðon ȝumincȝe ȝe[tacnað]. eoȝðan ſȝȝȝuncȝe ȝeſihð ſum ȝinc he ȝoȝlæt. meaȝcian ſe ȝe hīne ȝeſihð anxſumne[ſ]ſe ȝe[tacnað]. ȝincȝeȝdeſ⁶ niȝe ȝulle ȝeſihð

So MS.

fol. 29 b.

So MS.

¹ pexenne, "candidum," Lat.² ȝneobſcipaſ, "accusationem," Lat.³ pexenne, "cencrium," Lat., that is, *qf millet*, read as *cereum*.⁴ stridentes, Lat. I read ȝȝn- enðe.⁵ resinas, Lat.; but resin is hlut- ȝoȝ pic.⁶ ȝinðeȝȝeȝ, MS.

a wax plaster betokens friendships. To take a wax plaster cements new friendships. To take a barley loaf betokens bliss. To prepare ones house for a wife betokens increase. To take pottages^a betokens gain with worry. To see a bridge betokens freedom from care. To see a pig betokens indisposition. To wash ones feet betokens anxiety. To handle lead betokens ailments. To see white carts, or to sit on them, betokens hindrance of business.^b To see any fourfooted beast speak betokens a kings friendships. To see people laugh or grin betokens discomforts. To see roses betokens strength. To see fat^c or brimstone betokens heavy troubles. To see kings betokens departure from this world. To receive a royal messenger is a great token. To climb up shores betokens toil. To descend shores indicates a good time. To see frogs betokens anxiety. To see two suns betokens worship. To see a bright sun betokens bliss. To see sun or moon betokens "joy of doom." To see one or many stars betokens joy. To see blood drop from ones side betokens harm. To sit on a ladder betokens deception. To suffer annoyance from a snake betokens sight of an enemy. To be sitting betokens in a dream ailment. To hear "or see" thunder betokens good news. To see bad weather betokens gain. To see darkness betokens ailment. To be weaving webs of any material and see joy or discomfort betokens good news. To make wills betokens confirmation. To see an earthquake shews he abandons^d something. To see one mark oneself betokens anxiety. To see a full vintage of grapes betokens bliss. To be

^a Pultes, Lat.

^b Quadrigas albas sedere, Lat.

^c Resinas, Lat. ; but the Saxon is a mistranslation.

^d admittit, Lat.

blisse ge[tacnað]. pmeapb pýrcen bliðnýsse liꝥ ge[tacnað]. spingon¹ on speꝥnum ȝoð æfter fliȝð. huntað ðon ȝestreon ge[tacnað]. seuban se þe hine ȝefihð pinsumnýsse ge[tacnað]. bepan to him ȝeppæþan ȝefihð feonðes stýrnunȝe ge[tacnað]. pin ðrican untrumnýsse ge[tacnað]. neaꝥ hiꝥlic habban blisse ge[tacnað]. on peȝe fennȝum læðan oððe ȝan teonan heꝥȝe ge[tacnað]. piꝥ læðan heaꝥum ge[tacnað]. loc hine ȝeseon coꝥcið ge[tacnað]. mið oðrum cynehelm. ðeað ge[tacnað]. mið pepnem þpean ȝeteorunȝ ge[tacnað]. *Cum alio peccare* untrumnýsse *significat*. mið hiꝥ ylbpan fꝥpecan oððe ȝan fýrðrunȝþ [ȝetacnað]. enneleac ȝeseon eaȝena sap hiꝥ ȝetacnað. beheafbian hine ȝestreon ge[tacnað]. On beþe hine þpean anxsumnesse ge[tacnað]. on cpeaꝥeꝥne ȝeseon heaꝥum ge[tacnað]. on fýꝥ pole þpeon pinsumnýsse [ȝetacnað]. on flobe þpean blisse ge[tacnað]. on pýll feallan fume pꝥohte hiꝥ ȝetacnað. ȝebundenne hine ȝefihð heaꝥum hiꝥ ȝetacnað. fꝥimman hine ȝeseon heaꝥum ge[tacnað]. ele ȝeseon blisse ge[tacnað]. oꝥcýꝥð ȝeseon heaꝥum ge[tacnað]. æppla ȝaðeꝥian ȝꝥaman ge[tacnað]. se þe hine fleon ȝefiht stope aꝥenðan [ȝetacnað]. se þe on pꝥæcfit ȝefihð mið miꝥelum ȝýltum heom oꝥfett ge[tacnað]. pinbeꝥian fup ȝeseon face ge[tacnað]. næȝelaf ȝeseon anxsumnýsse ge[tacnað]. ȝiꝥ þu speꝥnaft þe tpeȝe monan ȝeseon ȝeꝥean ȝ blisse ge[tacnað]. ȝiꝥ þu ȝefihft þ oꝥ hehftum þu feaht niþeꝥ to þeaꝥpan ȝoðan ȝ to pelȝan ýȝelan² ge[tacnað]. ȝiꝥ þu ȝefihft ðꝥacan oꝥeꝥ þe fleoȝenðe ȝoðb hoꝥð ge[tacnað]. ȝiꝥ þu ȝefihft anfine þine fæȝene blisse ge[tacnað]. ȝiꝥ þu ȝefihft þ þu on pæteꝥe fæȝene inȝa oððe oꝥeꝥȝa fophleaste³ ge[tacnað]. ȝiꝥ þu ȝefihft þ þu mið fꝥuꝥðe biht beȝýꝥð fophleaste hiꝥ ȝetacnað. ȝiꝥ þu ȝefihft ȝummaf ðeopꝥýꝥða fꝥnðan

fol. 30 a.

¹ Vapulare, Lat.² The Latin is "ad pauperem
"bonum et ad diuitem malum;" and
the glossator, by his inappropriateuse of the definite forms, shews he
did not see the sense.³ fophleaste, MS.

working a vineyard^a betokens a life of mirth. To be flogged^b in a dream shews good will follow after. To be a hunting betokens gain. To be dressing oneself betokens pleasantness. To see a bear savage at one shows movements of an enemy. To drink wine betokens ailment. To have a handsome^c robe betokens bliss. To be leading or going on a dirty road betokens heavy troubles. To be leading a wife^d betokens harms. To see a lock of hair^e betokens increase. A diadem with another betokens death. To wash with a male betokens failure. To speak or go with ones superior betokens advancement. To see onions betokens sore of eyes. To see oneself beheaded betokens gain. To be washing in a bath betokens anxiety. To see oneself in prison betokens harm. To wash in a fish pool betokens pleasantness. To wash in a flood betokens joy. To fall into a spring betokens an accusation. To see oneself bound betokens some mischief. To see oneself swim betokens harm. To see oil betokens joy. To see an orchard betokens harm. To gather apples betokens wrath. He who sees himself fly will flit. He who sees himself in exile will be charged with great faults. To see sour grapes denotes dispute. To see nails betokens anxiety. If you dream you see two moons, it signifies joy and bliss. If you see yourself fall from a very high place, it signifies good to the poor and evil to the rich. If you see a dragon flying over you, it betokens a hoard of gold. If you see your face fair it indicates bliss. If you see yourself going into or over a fair piece of water, it portends security. If you see yourself girt with a sword it betokens security. If you see yourself find precious

^a Vindemiare hilaritatem uite,
Lat.

^b Not that spingan is vapulare.

^c Formosam, Lat.

^d Vxorem ducere, Lat.

^e Capillum se uidere, Lat.

fol. 30 b.

fpellu ge[tacnað]. ȝif þu ȝefihst manega ȝet ýðel ȝe-
 [tacnað]. ȝif þu ȝefihst þ þu demst folc ȝod oððe ȝýrð-
 fciƿe ȝe[tacnað]. ȝif þu ȝefihst ȝela hunda of ȝeondum
 þinum þe ȝarȝnian ȝe[tacnað]. ȝif þu ȝefihst coſf þe
 fýllan nehftan ȝod ȝe[tacnað]. ȝif þu ȝefihst manega
 hlaƿaf bliſſe ȝe[tacnað]. ȝif þu ȝefihst beon þe beȝri-
 can oððe ðeȝian hƿ þin beon aſcýrþuð¹ ȝram mannum
 ȝe[tacnað]. ȝif þu ȝefihst beon ȝleon on huſe þinum
 ȝoplaetincȝe ȝe[tacnað]. ȝif þu ȝefihst fínacan onȝean
 þe cuman onȝean ýfele² ȝýrmen þe beȝerian mýnegað.
 ȝif þu ȝefihst earȝ ȝleon ȝif þin ȝeȝȝipan ðeað ȝe-
 [tacnað]. ȝif þu ȝefihst þe on ȝearȝnum ȝateȝe þȝean
 hynðe lichaman ȝe[tacnað]. ȝif þu ȝefihst þe on ȝæ-
 teȝe cealðan þȝean³ hældðe lichaman ȝe[tacnað]. ȝif þu
 ȝefihst ȝæla penega oððe þu ȝinbaſt biȝſp[e]llu oððe
 tælineȝa oððe ȝærȝinga ȝe[tacnað]. ȝif þu ȝefihst of
 handu ðeaðeſ ſum þincȝ niman be ſuman ðæle þe cuman
 ȝeoh ȝe[tacnað]. ȝif þu ȝefihst huſ þin byȝnenðe ȝin-
 ðan þe ȝeoh ȝe[tacnað]. ȝif þu ȝefihst earȝmaſ⁴ þine
 bemancube ȝod ȝe[tacnað]. ȝif þu ȝefihst ȝeala claða
 habban ȝeond þine⁵ on andȝealde þinum habban ȝe-
 [tacnað]. ȝif þu ȝefihst hȝinȝ ȝýlðenne habban ȝýrð-
 fciƿe ȝe[tacnað]. ȝif þu ȝefihst þe ȝriȝeþan ðon ȝeþancu
 ȝ ȝeþeahthu þine toſtȝeððe ȝ to naht ȝetealde beon
 ȝe[tacnað]. ȝif þu ȝefihst ȝripan þine ȝeȝȝeþene ȝeȝȝe
 þe beon þ þu naht unȝuhteſ ne ðo ȝe[tacnað]. ȝif þu
 ȝefihst of hehȝe ſtope nýþeȝ on þýſtȝum þe ȝeallan
 anxſumnýffe oððe teonan ȝe[tacnað]. ȝif þu ȝefihst þ
 þu ȝeȝilȝe ȝif nexftan þineſ ýfel ſaȝ on lichaman ȝe-
 [tacnað]. ȝif þu ȝefihst mið ȝiȝe þinum licȝan ȝod
 ȝe[tacnað]. ȝif þu ȝefihst þe ȝebiððan to ðȝuhte
 miel bliſſe þe to cuman hit ȝetacnað. ȝif þu ȝefihst
 timbȝian huſ þin ȝeoh þin ȝexan hit ȝetacnað.

¹ aſcýrþuð, MS., moueri.² hyfele, MS.³ þȝan, MS.⁴ heaȝmaſ, MS.⁵ For þinne.

gems it forbodes palavers.* If you see many goats it bodes vanity. If you see yourself acting as judge it signifies good or honour. If you see many hounds it tells you to beware of your enemies. If you see yourself give a kiss to your neighbour it indicates good. If you see many loaves it portends joy. If you see bees trick or damage you, it shews your life will be agitated by men. If you see bees fly into your house it betokens hindrance. If you see snakes come against you, it admonishes you to beware of evil women. If you see an eagle flying, death will have hold of your wife. If you see yourself wash in warm water, it portends humiliation of body. If you see yourself wash in cold water, it betokens health of body. If you see or find many pennies, it means parables, or blamings, or cursings. If you see yourself take somewhat at the hand of a dead man, it shews money is coming to you from some quarter. If you see your house on fire, that means you will find money. If you see your arms cut off it marks good. If you see yourself have many clothes, it shows you will have your enemy in your power. If you see yourself have a gold ring it betokens worship. If you see yourself vomiting, it shows your thoughts and plans will be dissipated and counted for nought. If you see your neck enwreathed, be on your guard to do no wrong. If you see yourself fall from a high place into darkness, it betokens anxiety or troubles. If you see yourself covet your neighbours wife, it forbodes an evil sore on your body. If you see *te cum uxore vicini tui concumbere*, it betokens good. If you see yourself pray to the Lord, it betokens much bliss coming. If you see yourself building a house, it indicates that your money will be growing more.

* *Parabolas, Lat.*

STARCRAFT.

DORALOGIUW.

MS. Cott. Tiberius, A. iii., fol. 176.

HORALogium · HORARUW BREUE · INCHOAT EN HIC.

On VIII. kal. ian̄. þ̅ byð on crīstes mærgre dæg byð
seo sceadu to underne · ʒ to none · seoron ʒ tƿentig-
oþan healpes fotes · ʒ to miðbæge feoreþ ʒ tƿentig ;

On .VIII. idus ian̄. þ̅ ʒs on þone tƿelftan dæg byð
feo sceadu to underne ʒ to none .XXV. fota ʒ to mið-
bæge .XXII. ;

On .XII. kal. feþ̅. bið seo sceadu to underne ʒ to
none an ʒ tƿentig fota · ʒ to miðbæge ehtatýne · ʒ
lýtle mape ;

On .II. ñ̅ · FEB̅ byð seo sceadu to underne ʒ to none
ehta teoþan healpes fotes ʒ to miðbæge firtýne ;

On .XII. kal. MARTII bið seo sceadu to underne ʒ
to none firtýne fota · ʒ to miðbæge tƿelfe ;

On .II. ñ̅ · MAR̅. bið seo sceadu to underne ʒ to
none þƿeottýne fota · ʒ to miðbæge teoþan hialfes ;

On .XII. kal. APR̅. þ̅ iƿ emnihte byð seo sceadu to
underne ʒ to none · enbluƿon fota · ʒ to miðbæge
niƿoþan healpes ;

On .ñ̅ · APR̅. bið seo sceadu to underne ʒ to none ·
teoþan healpes fotes lang · ʒ to miðbæge forneah
seorun ;

On .XII. kal. MAI̅. byð seo sceadu to underne ʒ
to none ehta fota · ʒ lýtel eaca · ʒ to miðbæge
forneah ʒýx ;

On .II. ñ̅ · MAI̅ byþ seo sceadu to underne ʒ to none
forneah ehta fota · ʒ to miðbæge firtan healpes ;

A D I A L.

The length of the gnomon is six feet.

Here beginneth a short horalogium.

1. On the twenty fifth of December, that is, on Christmas day, the shadow at nine in the morning, and at three in the afternoon, is twenty six and a half foot long, and at midday twenty four.

2. On the sixth of January, that is, on Twelfth day, the shadow at nine and three is twenty five foot, and at midday twenty two.

3. On the twenty first of January the shadow at nine and three is one and twenty foot, and at midday eighteen and a little more.

4. On the fourth of February the shadow at nine and at three is seventeen and a half feet long, and at midday fifteen.

5. On the seventeenth of February the shadow at nine and three is fifteen foot, and at midday twelve.

6. On the sixth of March the shadow at nine and three is thirteen foot, and at midday nine and a half.

7. On the twenty first of March, that is the equinox, the shadow at nine and three is eleven foot, and at midday eight feet and a half.

8. On the fifth of April the shadow at nine and three is nine and a half feet long, and at midday about seven.

9. On the twentieth of April the shadow at nine and at three is eight foot and a little more, and at midday about six.

10. On the sixth of May the shadow at nine and three is about eight foot, and at midday four and a half.

On .xii. kal. ivñ. bið ƿeo ſceadu to underne ƿ to none ƿeoƿon ƿota . ƿ to miðbæge ƿeoƿen ;

On kal. ivñ. bið ƿeo ſceadu to underne ƿ to none lýtle lengre þonne ſeoƿon ƿota . ƿ to miðbæge ƿeoƿen ;

On . idus ivñ bið ƿeo ſceadu to underne ƿ to none ehtoðan healƿes ƿotes lang . ƿ to miðbæge ƿeoƿen ;

On .viii. kal. ivli . þ ƿs on Iohannes mærgre ðæg bið ƿeo ſceadu to underne ƿ to none ƿel neh ehta ƿota . ƿ to miðbæg¹ .iiii. ;

On .ii. ñ . ivli . bið ƿeo ſceadu to underne ƿ to none eahta ƿota ƿ to miðbæge lýtle mape þonne ƿeoƿen ;

On .xii. kal. agvsti . bið ƿeo ſceadu to underne ƿ to none ehta ƿota . ƿ lýtle mape . ƿ to miðbæge fif-tan healƿes ;

fol. 176 b.

On .viii. id agvsti bið ƿeo ſceadu to underne ƿ to none niƿoþan healƿes ƿotes lang . ƿ to miðbæge lýtle mape þonne .v.

On duobecima . kal. ſeþt . bið ƿeo ſceadu to underne ƿ to none niƿun ƿota . ƿ to miðbæge gýx . ;

On non ſeþt . bið ƿeo ſceadu to underne ƿ to none enbleftan healƿes ƿotes lang ƿ to miðbæge ƿeoƿon.

On .xii. kal. oðt . þ ƿr emnihte . bið ƿeo ſceadu to underne ƿ to none . tƿelf ƿota lang . ƿ to miðbæge niƿun ;

On .ii. ñ . oðt . bið ƿeo ſceadu to underne ƿ to none ƿeoƿertyne ƿota . ƿ to miðbæge endluƿon.

On .xii. kal. noþ . bið ƿeo ſceadu to underne ƿ to none gýxtyne ƿota lang . ƿ lýtle mape . ƿ to miðbæge . xiii.

¹ miðbæg for miðbæge, in order to get uniformity: each paragraph makes two lines of the MS.

11. On the twenty first of May the shadow at nine and three is seven feet, and at midday four.

12. On the first of June the shadow at nine and three is a little longer than seven feet, and at midday four.

13. On the thirteenth of June the shadow at nine and three is seven and a half feet long, and at midday four.

14. On the twenty fourth of June, that is, on St. John the Baptists day, the shadow at nine and three is pretty near eight foot, and at midday four.

15. On the sixth of July the shadow at nine and three is eight foot, and at midday a little more than four.

16. On the twenty first of July the shadow at nine and three is eight foot and a little more, and at midday four and a half.

17. On the eighth of July the shadow at nine and three is eight and a half foot long, and at midday a little more than five.

18. On the twenty first of August the shadow at nine and three is nine foot, and at midday six.

19. On the fifth of September the shadow at nine and three is ten and a half feet long, and at midday seven.

20. On the twentieth of September, "that is, the equinox," the shadow at nine and three is twelve foot long, and at midday nine.

21. On the sixth of October the shadow at nine and three is fourteen foot, and at midday eleven.

22. On the twenty first of October the shadow at nine and three is sixteen foot long and a little more, and at midday thirteen.

On .ſ. NOV. bið ƿeo ſceadu to underne . ƿ to none .
nigon týne ƿota . ƿ lýtle mare . ƿ to miðbæge ƿeo-
fontýne.

On .XII. kal. Dĕc . bið ƿeo ſceadu to underne ƿ to
none ƿorneah . ƿeoƿer ƿ .XX. ƿota . ƿ to miðbæge an
ƿ tƿentiz.

On .III. ſ. Dĕc . bið ƿeo ſceadu to underne ƿ to
none ƿyx ƿ XX. ƿota . ƿ to miðbæge þreo ƿ tƿentiz.

On .XIX. kal. IAN . bið ƿeo ſceadu to underne ƿ to
none . ƿeoƿon ƿ tƿenti ƿota . ƿ to miðbæge ƿif ƿ
tƿentiz ƿorneah.

MS. Cott. Caligula, A. xv., fol. 122 b.

On ane nihta ealð mona . ƿ on .XXIX. ſcinð .III.
ƿƿicena lengce.

On tƿizra nihta ealð mona . ƿ on .XXVIII. ſcinð ane
tið . ƿ .III. ƿƿicen.

On .III. nihta ealð mona . ƿ on .XXVII. ſcinð tƿa
tiða . ƿ .II. ƿƿican.

On .IIII. nihta ealð mona . ƿ on .XXVI. ſcinð þreo
tiða . ƿ .I. ƿƿica.

On .V. nihta ealð mona . ƿ on .XXV. ſcinð ƿeoƿer
tiða.

On .VI. nihta ealð mona . ƿ on .XXIII. ſcinð ƿeoƿer
tiða . ƿ .IIII. ƿƿicena.

On .VII. nihta ealð mona . ƿ on .XXII. ſcinð ƿif
tiða . ƿ .III. ƿƿicena.

On .VIII. nihta ealð mona . ƿ on .XXI. ſcinð fýx
tiða . ƿ .II. ƿƿican.

On .IX. nihta ealð mona . ƿ on .XX. ſcinð feoƿon
tiða . ƿ .I. ƿƿica.

On .X. nihta ealð mona . ƿ on .XIX. ſcinð eahta
tiða.

On .XI. nihta ealð mona . ƿ on .XVIII. ſcinð eahta
tiða . ƿ .IIII. ƿƿicena.

23. On the fifth of November the shadow at nine and three is nineteen foot long and a little more, and at midday seventeen.

24. On the twentieth of November the shadow at nine and three is about twenty four foot long, and at midday twenty one.

25. On the second of December the shadow at nine and three is twenty six foot, and at midday twenty three.

26. On the fourteenth of December the shadow at nine and three is seven and twenty foot, and at midday almost twenty five.

1. When the moon is one or twenty nine days old it shines for four fifths of an hour.

2. When the moon is two days old or twenty eight it shines for one hour and three fifths.

3. When the moon is three nights old or twenty seven it shines for two hours and two fifths.

4. When the moon is four nights old or twenty six it shines for three hours and one fifth.

5. When the moon is five nights old and twenty five it shines for four hours.

6. When the moon is six nights old or twenty four it shines for four hours and four fifths.

7. When the moon is seven days old or twenty three it shines for five hours and three fifths.

8. When the moon is eight nights old or twenty two it shines for six hours and two fifths.

9. When the moon is nine nights old or twenty one it shines for seven hours and one fifth.

10. When the moon is ten nights old or twenty it shines for eight hours.

11. When the moon is eleven days old or nineteen it shines for eight hours and four fifths.

On .XII. nihta ealb mona . ƿ on .XVIII. ſcinð niƿon
 tida . ƿ .III. ƿƿicena.

On .XIII. nihta ealb mona . ƿ on .XVII. ſcinð .X.
 tida . ƿ .II. ƿƿica.

On .XIII. nihta ealb mona . ƿ on .XVI. ſcinð .XI.
 tida . ƿ .I. ƿƿica.

On .XV. nihta ealb mona . ſcinð .XII. tida.

MS. Cott. Caligula, A. xv., fol. 126 a.

Synðon tƿegen ðaƿaf on æghƿýlcum monðe ſƿa hƿæt
 ſƿa on þam ðaƿum onƿýnð ne ƿurð hit næƿƿe ƿe-
 enðob.

On Ianuaf ƿonne fe mona bið .III. nihta ealb ƿ
 .III.

On Febƿuariuf ƿonne he bið .V. nihta ealb ƿ .VII.

On Mafuriuf ƿonne he bið .VI. nihta ealb ƿ .VII.

On Appeliſ ƿonne he bið .V. nihta ealb ƿ .VIII.

On Mafuriuf ƿonne he bið .VIII. nihta ealb ƿ .IX.

On Iuniuf ƿonne he bið .V. nihta ealb ƿ .XVII.

On Iuliuf ƿonne he bið .III. nihta ealb ƿ .XIII.

On Aƿuſtuf ƿonne he bið .VIII. nihta ealb ƿ .XIII.

On September ƿonne he bið .V. nihta ealb ƿ .IX.

On October ƿonne he bið .V. nihta ealb ƿ .XV.

On Nouember ƿonne he bið .VII. nihta ealb ƿ .IX.

On December ƿonne he bið .III. nihta ealb ƿ .XII.

And ſƿa hit bið ƿýme fe þe ƿýlle.

12. When the moon is twelve days old or eighteen it shines for nine hours and three fifths.

13. When the moon is thirteen days old or seventeen it shines for ten hours and two fifths.

14. When the moon is fourteen days old or sixteen it shines for eleven hours and one fifth.

15. When the moon is fifteen days old it shines for twelve hours.

There are two days in every month in which whatever is begun will never reach completion.

In January when the moon is three days old or four.

In February when the moon is five days old or seven.

In March when the moon is six days old or seven.

In April when the moon is five days old or eight.

In May when the moon is eight days old or nine.

In June when the moon is five days old or seventeen.

In July when the moon is three days old or thirteen.

In August when the moon is eight days old or thirteen.

In September when the moon is five days old or nine.

In October when the moon is five days old or fifteen.

In November when the moon is seven days old or nine.

In December when the moon is three days old or twelve.

So ware who will.

Elce gearpe þonne þu fcytle witan hpylce dæge man fcytle weorðian . 7 healðan þone halgan funnan dæg . aduentum dñi . þanna þe þanne þ þu hit naht ær .v. kl'. Deceb'. ne naht æfter .III. nonas . þifef fylfæf monðef þænne ne healðe . ac on þifon feorran dagum þu fcealt healðan butan ælcepe tpeonunge þone dæg 7 þone tokýme mid ealre arpurðneffe.

fol. 121 b.

Ealðe witan 7 wif eomane gefetton on gearweræfte þæt næfre ær .XI. kl'. Aprælif. Ne naht æfter .VII. kl'. mī eaftor tæð gearwðan fceal. Ac on þifon getele loc hwær hit þonne to gega buton ælcon tpeon healðe hit mon þonne þær mid rihte.

MS. Cott. Caligula, A. xv., fol. 126.

ON kl'. Ian'. ofer .xvi. kl'. febr'. loca hwær þu hæbbe .x. nihta ealðne monan ofer þ . þonne funnan dæg belúc alleluia.

ON februaruuf ofer .vii. id. febr'. loca hwær þu finðe tpeigna nihta ealðne monan ofer þ . on þone funnan dæg bið halga dæg.

ON marra' ofer .xii. kl'. Aprl'. loca hwær þu finðe .xiii. nihta ealðne monan . ofer þ fe mæfta funnan dæg bið eaftor dæg.

Gif þu nýte fpylce concuppentef beon on gearpe . fec gearpe hpylce dæge beo riðie kl'. apl', gif hit bið funnan dæg þonne bið concuppentef .I. Gif hit bið monan dæg þonne bið concuppentef .II. And fpa þela daga fpa bið aȝān on þare pucan . fpa þela concuppentef þu fcealt habban on þam gearpe.

And fpa þela nihta fpa fe mona bið ealð on . xi. kl'. aþ. fpa þela spacta þu fcealt habban þý gearpe.

And gif þu wille witan mid gefceade þ gemære terminum feptuagesimalif . þonne tele þu þæf monan

Every year it may be known on what day to celebrate and keep the holy Sunday of Advent. Mind not to keep it before the twenty seventh of November nor after the third of December; but in the seven days interval (inclusively) the day and the Advent may be kept with all honour.

Old sages and wise Romans have laid it down in calculation that Easter must never happen before the twentieth of March, nor after the twenty fifth of April. But in this reckoning, within these limits, observe where it falls, let it then be duly kept without any doubt.

A Calendar.

Computus Ecclesiasticus.

On the first of January consider where, after the seventeenth of January, occurs a moon ten days old observe the Sunday. Halleluia!

In February, after the seventh of February, see where you get a moon two days old; the next Sunday will be a holy day.

In March, after the twentieth, see where you get a moon fourteen nights old; the next Sunday is Easter day.

If you know not what concurrentes there are in the year, ascertain what day is the thirty first of March; if it be a Sunday the concurrentes are one; if a Monday the concurrentes are two, and you will have as many concurrentes for the year as days are gone in the week. And you will have as many epacts in the year as the day the moon is old on the twenty first of March.

If you want to know with discrimination the term or fixed date of Septuagesima, count the moons age on

elbe . kl'. Ian'. oð þ þu cume to þrutiga . for eft on þone nīpan tele oð tȳne . þonne on þam teoðan stent fe teþmen þ gemæne si hpylc [dæg] hit si . þonne fe nexta sunnan þe þær æfter cȳmð bið septuagesima.

And gif þu wille witan hwaðe hu fela epactas on gearne ȳnnan þonne tele þu hu ealð fe mona beo on .xi. kl'. ap'. swa fela nihta swa fe mona bið þonne on dæg ealð . swa fela epactas ȳnnað þȳ gearne.

fol. 127 b.

And gif þu wille witan hu ealð fe mona wære fȳrn gearne on þȳfne dæg . þonne wite þu hu ealð fe mona beo nu to dæg . þonne do þu .xx. þær to . þonne gif þær beo under ealle ma þonne .xxx. þonne swa fela nihta swa fe mona bið ealð ofer þa .xxx. þonne wæs fe mona fȳrn gearne on þȳfne dæg swa ealð.

And gif þu wille witan hu ealð fe mona scȳle beon ofer gearne on þȳfne dæg . þonne wite þu hu ealð fe mona beo nu to dæg . þonne beo fe mona swa ealð swa he beo do .xi. þær to . þonne beo þær swa fela swa þær beo ofer þa .xxx. þonne bið fe mona swa ealð ofer gearne on þȳfne dæg.

Se ærfeſta fȳgedæg þe man ſceal fæſten iſ on hlyðan. And fe ofer iſ ær pentecoſten. And fe ærfeſta þe bið on iuluſ. Se man þe wiſ gefæſt ne wearf he him na ondræðan helle witan butan he beo hlaforð ſwica.



the first of January till you come to thirty; then begin again the new counting up to ten, then on the tenth day occurs the term or fixed date, be it what day it may. And the Sunday next after is Septuagesima.

And if you want to know early how many epacts there are in the year, count how old the moon is on the twenty second of March, and there will be as many epacts in the year as the moon is days old.

And if you want to know how old the moon was on the previous year this day, then ascertain how old the moon is to-day; then add twenty, then, if in all there be more than thirty, how many days the moon be (by this reckoning) over thirty, so many was the moon old last year.

If you want to know how old the moon will be on this day next year, ascertain how old the moon is to-day; then, whatever be the result, add eleven; then, however many there be over thirty, so old will be the moon next year on this day.

The first Friday to fast on is in March, and the second is before Pentecost, and the first also which happens in July. The man who keeps this fast need not fear hell fires, unless he be a traitor.

DE TEMPORIBVS.

The Manuscripts cited are,

MS. Cott. Tiberius, A. iii. = R.

MS. Cott. Tiberius, B. v., fol. 24 a. = M.

MS. Cott. Calig. A. xv., fol. 140. = L. *Imperfect.*

MS. Cott. Titus, D. xxvii., fol. 30. = S.

MS. Biblioth. Publ. Acad. Cantab. = P. [Gg. 3. 29].

INCIPIUNT PAUCA DE TEMPORIBVS BEDAE PRESBITERI.

1.

IC POLDE EAC GYF IC DORSTE GADRIAN¹ SVM GEHPÆDE
 andgyt of ðære bēc þe beda ƿe fnotera laƿeop ƿesette.
 ƿ gadepode of manegra ƿisra laƿeopa bocum . be ðæs
 ƿearƿ ymbrenum fram anniginne miððan earðer. Ðæt
 nis to ƿelle ac elles to ƿædenne þam þe hit licað .²
 Ðitodlice þa þa se ælmihtiga ƿcýppend þisne miððan
 earð ƿesceop . þa cwæð he ƿeƿeorðe³ leoht . ƿ leoht
 ƿæs þærnihte ƿeorðen . þa ƿeseah ƿob þ þ leoht ƿæs
 ƿob .⁴ ƿ to dælde þ leoht fram þam þeostnum . ƿ het
 þ leoht dæg . ƿ þa ðeostro⁵ niht . ƿ ƿæs þa ƿetealb
 æfen and meƿigen⁶ to anum dæge : On ðam oðrum
 dæge ƿesceop ƿob heofenan . feo ðe is ƿehaten ƿrma-
 mentum . feo is ƿerepenlic . ƿ lichamlic . ac ƿra þeah
 ƿe ne maƿon for ðære ƿrplynan⁷ heahnyſse . ƿ þæra
 ƿolcna ðicnyſse . ƿ for ƿre eazena týððernyrre . hi
 næfre ƿeseon . Seo heofon belýcð on hyne hosme ealne
 miððan earð . And heo æfre týrnð onbvtan⁸ uf .
 ƿrftre þonne ænig mýlen⁹ hƿeol .¹⁰ eal ƿra deop under
 þýſſere¹¹ eorðan . ƿra heo is bufan . Eall heo is sine-
 pealt . ƿ ansunð . ƿ mið fteornum amett.¹² Soðlice þa
 oðre heofenan þe bufan hýne fýnð . ƿ beneoðan ƿynð
 unƿeregenlice .¹³ ƿ mannum unafmeazendlice. Sýnð ƿra
 þeah mā heofenan .¹⁴ ƿra ƿra se ƿitega cwæð. Coeli celo-
 num . þ ƿ¹⁵ heofena heofenan. Eac se apostol paulus
 aƿnat þ he ƿæs ƿelædd oð ða þriððan heofenan . ƿ he

¹ pluccian, M.² P. omits the sentence.³ ƿeƿeorðe, P.⁴ ƿob, M.⁵ ðeostro, P.⁶ meƿien, M.⁷ ƿrplynenan, P.⁸ onbvtan, P.⁹ mýlan, M.¹⁰ hƿeol, P.¹¹ þýſſere, M.¹² amett, M.¹³ unƿerep-, P.¹⁴ heofonan, M. ; and so in next

line and further on.

¹⁵ hƿ, M.

A TREATISE ON ASTRONOMY AND COSMOGONY.

I would also, if I durst, gather some little information Beda, the original. from the book which Beda the wise teacher set forth and collected from books of many wise doctors about the courses of the year, from the beginning of the world. It is not for a sermon but to be read otherwise by them whom it so pleaseth. When then the Almighty Creator formed this world, then said he, "Let there be light," and Genes. i. 3. light forthwith came into existence. Then God saw that the light was good, and divided the light from the darkness, and called the light day, and the darkness night, Creation. and then was evening and morning counted for one day. On the second day God formed heaven, which is called firmament; it is visible and material, but yet we are not able, for its remote elevation and for thickness of the clouds and for tenderness of our eyes, ever to see it. The heaven locketh up in its bosom all the world; and Heaven revolves. it turneth ever about us, swifter than any mill wheel, as deep under this earth as it is above it. It is all round and solid, and painted with stars. Well, the other heavens which are above it and beneath it are beyond the discussion and investigation of men. There are how- Plurality of heavens. ever more heavens, as the prophet said, "the heaven I. Kings viii. 27. of heavens." Also the apostle Paulus wrote that he was taken up to the third heaven, and he there heard the

ðær gehýrðe þa ðizelan¹ forð þa nan mann fræcan
ne mot. On þam þriddan dæge zesceop se ælmihtiga
zob jæ . ʒ eorðan . ʒ ealle eorðlice frnyttinga. Ða
þrý dazas preron butan runnan . ʒ monan . ʒ fteor-
pan.² ʒ eallum tidum . zelicepe prazan mid leohte . ʒ
peostpum apenebe. On ðam feorðan dæge zesceop³ zob
tpa miccle leoht . þ is sunne . ʒ mona . ʒ betæhte þ
mare leoht . þ is seo runne to ðam dæge . ʒ þ læsse
leoht . þ is se mona . to þære nihte. On ðam ylcan
dæge he zeporhte ealle fteorpan . ʒ tida zesette. On
ðam fiftan dæge he zesceop⁴ eall prym cynn . ʒ þa
micclan hpalaf . ʒ eall⁵ risc cynn . on mistlicum⁶ and
mænigfealþum hipum. On ðam fyxtan dæge he ze-
rceop eall deor cynn . ʒ ealle nytena⁷ þe on feoper fo-
tum zæð . ʒ þa tpezen menn abām . ʒ efan. On þam
feorðan dæge he zeendobe hif peorc . ʒ seo pucu præs
þa azān. Nu is ælc dæg on þýsum midbanearde . of
þære sunnan lýhtinge. Soðlice seo sunne zæð be zobes
bihte . betpeox⁸ heofenan ʒ eorðan . on dæg bufon⁹
eorðan . ʒ on niht under ðýsse eorþan . eall spa feorþ
adune on nihtlice¹⁰ tide under þære eorþan spa heo
on dæg bufon¹¹ up astihð. Æfre heo byð ýrinende
ýmbe ðas eorðan . ʒ eall¹² spa leohte scinð under þære
eorðan on nihtlice¹³ tide . spa spa heo on dæg deð
bufan upum hearþum. On ða healfe þe heo scinð þær
býð dæg . ʒ on þa healfe þe heo ne scinð ðær býþ
niht. Æfre býð on sumre¹⁴ sidan þære eorðan dæg .
ʒ æfre on sumre sidan niht. Ðæt leoht þe pe hatað
dægneð .¹⁵ cýmð of þære sunnan . ðonne heo uppearð
bið . ʒ heo ðonne tobræfð þa nihtlican peostpu mid
hýpe micclan leohte. Eall¹⁶ spa þicce is þeo heofon mid
fteorþum afýlled on dæg spa on niht . ac hi nabbað

¹ bizlan, M.² eal, P.³ bufan, M.⁴ -licepe, P.⁵ fteorþum, M.⁶ mistlicum, P.⁷ -licepe, P.⁸ sumre, P.⁹ scop, M.¹⁰ nytena, P.¹¹ bufan, M.¹² dægneð, P.¹³ zesceop, M.¹⁴ betpux, P.¹⁵ eal, P.¹⁶ Eal, P.

mysterious words which no man may speak. On the II. Cor. xii. 2. third day the Almighty God formed sea and earth, and all earthly vegetation. Those three days were without sun and moon and stars, and at all times overspread with light and darkness in equilibrium. On the fourth day God made two mickle lights, that is the sun and moon, ^{Sun and moon created.} and assigned the greater light, that is the sun, to the day, and the lesser light, that is the moon, to the night. On the same day he wrought all stars and set times. On the fifth day he formed all creeping things, and the mickle whales, and all fish kind in various and manifold forms. On the sixth day he formed all kinds of beasts, and all cattle that go on four feet, and the two men Adam and Eve. On the seventh day he ended his work, and the week was then gone. Well, every day in this world Day. is from the lighting up of the sun. The sun indeed goeth by Gods arrangement, betwixt heaven and earth, by day above the earth, and by night under this earth, ^{Sun revolves.} quite as far down by night time under the earth as by day it mounts up above it. Ever is it running about this earth, and shineth all as bright under the earth by night time as by day time it doth over our heads. On the side on which it shineth there is day, and on the side on which it shineth not there is night. Ever is there Night. on one side of the earth day, and ever on one side night. The light which we call dawn, cometh from the sun, when it is upward, and it then driveth away the nightly darkness with its mickle light. All as thick is the heaven filled with stars by day as by night, but they have no Stars by day.

nane lȳhtinge for þære sunnan andþerðnȳsse. Þe hatað ænne ðæg . fram sunnan upgange oð æfen . æc spa þeah is on bocum geteald to anum ðæge fram þære sunnan upgange oð þ heo eft becume . þær heo ær upstah . on þam fæce fȳnd getealde feoper ȳ tƿenti tida . seo funne is spiðe mȳcel . eall ƿpa bƿað heo is . þæs þe bēc secgað . ƿpa eall eorðan ȳmbhƿȳrt . ac heo þingð ƿr spȳðe unbƿað . for þam þe heo ƿr ƿiðe feop¹ fram ƿrum zesihþum . Ælc þing² þe hit³ fȳrr bȳð . þe hit þe læsse ðingð . Þe maƿon þeah⁴ hƿæðere tocnaƿan be hȳne leoman þ heo unlȳtel is . Spa naðe spa heo ƿaƿtihð . heo ƿcinð ƿeond ealle eorðan ƿelice . ȳ ealne eorðan bƿaðnȳsse endemes oƿerƿrȳhð . Eac ƿƿȳlce þa fteorpan þe us lȳttle⁵ þingeað . sȳnd spȳðe bƿaðe . ac⁶ for ðam miclum⁷ fæce . þe us betƿeonan ȳs . hi ƿȳnd ƿeƿuhte ƿrum zesihðum spiðe ƿehƿæde . Hi ne mihton spa þeah nan leoht to eorðan asendan . fram þære heahhican heofenan . Gȳf hi ƿpa ƿehƿæde ƿæron⁸ spa spa ƿrum eazum ðincð.⁹ Soðlice se mona ȳ ealle fteorpan underfoð leoht of ðære miclan¹⁰ funnan . ȳ heora nan næfð nænne leoman buton of ðære sunnan leoman . ȳ þeah þe seo funne under eorðan on nihtlice¹¹ tide scine . þeah aƿtihð hȳne leoht on ƿumpe¹² siðan þære eorðan þe ða fteorpan buƿon¹³ us onliht . ȳ þonne heo ƿr aƿæð heo oƿerƿrȳð ealna þæra fteorpena ȳ eac þæs monan leoht mið hȳne oƿmætan leohte . Sco ƿunne ƿetacnað ƿrne hælenð cƿust . se ðe ȳs nihtƿiſnȳsse sunne . spa spa fe ƿitega cƿæð . Timentibus autem nomen domini ƿugetur ƿol iustitiæ . et sanitaƿ in pennis eius . Ðam mannum þe him onðƿædað ƿodes naman þam . aƿist nihtƿiſnȳsse sunne . ȳ hælp¹⁴ is on hȳne ƿiðerum . Se mona þe ƿeað . ȳ ƿanað ƿetacnað

¹ feop, M.² þingð, M.³ ƿpa hit þe, P.; twice, S.⁴ þeah, P. omits.⁵ lȳtle, P.⁶ ȳ, M.⁷ micclan, S.⁸ ƿæro, M.⁹ ðincð, M. omits.¹⁰ micclan, P. S.¹¹ -lice, P.¹² ƿumpe, P.¹³ buƿan, M.¹⁴ hælp, M. S.

lighting up, for the presence of the sun. We hight it one day from sunrise to even, but notwithstanding in books it is accounted as one day from the rising of the sun till it again come to the place from which it before arose; in that period are counted four and twenty hours. The sun is very mickle, all as broad is it, according to what books say, as the whole compass of the earth; but to us it seems very unbroad, since it is very far from our sight. Every thing the further off it is, the less it seemeth. We may however know by its light that *the sun* is not little. As soon as it mounts up, it shineth over all earth alike, and envelopes the breadth of all the earth. So likewise the stars, which seem to us little, are very broad; and from the mickle space which is between *them* and us, they seem to our sight very small. They would not however be able to send any light to earth from the lofty heaven if they were so minute as to our eyes *they seem*. Well, the moon and all the stars receive light from the mickle sun, and none of them hath any light but from the suns light; and although the sun at night time shine under earth, yet its light on one side of the earth mounts up and lighteth up the stars above us; and when it riseth it overpowers the light of all the stars and also of the moon with its immense splendour. The sun tokeneth our Healer Christ, who is the sun of righteousness, as said the prophet, To the men who dread the name of God, to them shall arise the sun of righteousness, and healing on his wings. The moon which waxeth and

Day popularly
and techni-
cally.

Sun larger
than the earth.

Stars large.

Lunar and
stellar light
borrowed.

Mystical sense.

Malachi iv. 2.

þas andþearðan ȝelaðunge . þe pe on sýnd. Seo ȝs
 peaxenbe þurh acennedum cildum.¹ ȝ panienbe þurh
 forðranenum.² þa beorhtan steorpan ȝetacniað þa
 ȝeleaffullan on ȝodes ȝelaðunge . ðe on ȝodre broht-
 nunge scinað. Crist soðlice onlȝht hi ealle þurh hif
 ȝife spa spa fe ȝodspellepe iohannes cwæð. Erat lux uera
 que inluminat³ omnem hominem venientem in hunc
 mundum. Ðæt soðe leoht com þe onlȝht ælcne mann .
 cumenðne to ðýsum midðaneapde. Næpð ure nan nán
 leoht . æmȝne ȝobnýsse buton of cristes ȝyre. Se ðe
 ȝs soðne rihtwýsne sunne ȝehaten. [þam fy fulðor
 ȝ lof mid fæder . ȝ halȝan ȝafte . on ealra worulða
 woruld á butan ende. Amen.]⁴

2. DE PRIMO DIE SECULI . SIUE DE EQUINOCTIO UERNALI :

Done⁵ forþman dæg þýfere worulde pe mazon afor-
 ðan þurh ðæs lænctenlices⁶ emnihtef⁷ dæg . for þam
 þe se emnihtes dæg is se feorða dæg þýsere⁸ worulde
 ȝeƿcapennýsse.⁹ Þrý dazas ƿæron ær am dæge . bu-
 tan¹⁰ funnan . ȝ monan . ȝ eallum feorþum . ȝ on ðam
 feorðan dæge . þýsere¹¹ worulde ȝescapennýsse¹² ȝe-
 sceop se ælmihtȝa fcyppenð sunnan . ȝ ȝesette hi¹³
 on ærne meȝen¹⁴ on midðan east dæle . þær ðæs¹⁵
 emnihtes cƿcul is ȝetealb . þ heo æfre ýmbe ȝeapes
 ýmbrýnum þær ðone dæg . ȝ þa niht ȝeemnýtte¹⁶ on
 ȝelicepe ƿæȝan. Ðæs ýlcan dæȝes he ȝesette þone¹⁷
 monan fulne on æfnunȝe . on east dæle mid scinendum
 feorþum samod . on þæs hæpfeðlican emnihtes¹⁸ rýne
 ȝ þa eastelican tid þurh ðæs monan anȝýnn¹⁹ ȝesette.

¹ þurh, with dative frequently ; þurh acennebe cild, S.

² ƿapenbe, S.

³ -net, M.

⁴ From S., which makes this the end.

⁵ MS. Tib.

A. iii., fol. 63 b. begins here ; it omits the headings.

lenctenef, S.

⁷ ýmnihtef, M.

⁸ þýsse, M.

⁶ lenct, P. ;

⁹ ȝefceap-, R.

¹⁰ butan, M.

¹¹ þilf, without termination, R.

¹² ȝefceap-, R.

¹³ hȝ, R.

¹⁴ meȝen, R. S.

¹⁵ ðær, P.

¹⁶ ȝeem-, M.

¹⁷ þæne, R.

¹⁸ ým-, M.

¹⁹ anȝn, R.

waneth, betokeneth this present *church or* congregation ^{Mystery of the} in which we are. It is waxing through children born, ^{moon.} and waning by men deceased. The bright stars betoken the faithful in Gods congregation who shine in a godly way of life. Christ then illuminates them all through his grace, as the gospeller Iohannes said, "The sooth ^{John i. 9.} "light came which lighteth every man coming to this "world." None of us hath any light of any goodness, except of Christs grace, who is called the sun of true righteousness.

We are able to find the first day of this world by ^{First day of} means of the day of the vernal equinox, since the day ^{creation.} of the equinox is the fourth day of the formation of this world. There were three days before that day without a sun and a moon and all stars; on the fourth day of the formation of this world the Almighty Creator shaped the sun, and set it in early morning in the midst of the east part, where the ^{Sun then in its} "equator" is accounted to be, in order that it ever ^{node.} in the revolutions of the year might there make even in equilibrium the day and the night. On that same day he set the full moon at evening in the eastern ^{Moon full, and} quarter along with shining stars, in the course of the ^{in its node.} autumnal equinox, and he arranged the time of Easter by means of the moons first place. We will speak

ƿe ƿillað ƿurðon ýmbe þas emnihte sƿiðon ƿƿrecan .
on geðafenlicne¹ scoƿe . ƿ þe secgað² nu fceortlice . þ
se ƿorpa ðæg . þýsse³ ƿoruld is geƿeald to ðam
ðæge þe þe hatað quinta decima⁴ kalendaſ appilis . ƿ
þæs emnihtes ðæg ýs gehæƿð spa spa beða tæcð . þæs
on ðam ƿeorðan ðæge . þ ƿ on duodecima⁵ kalendas
appilis . Embe⁶ þis þe sƿpecað eft sƿiðon spa spa þe
æſ beheton.

3. DE NOCTE.

Niht is gesett mannum tō ƿefte on þýsum miðban
earpe. Soðlice on þam heofenlicum eðele niſ nan niht
gehæƿð . ac þær ƿ ƿingal leoht buton ælcum þýstrum.⁷
Ure eorðlice niht⁸ soðlice cýmð þurh ðære eorðan
sceade . þonne seo sunne geðð on æfnunge under þýs-
sene eorðan . þonne býð ðære eorðan bradnýs betƿeo⁹
us . ƿ þære funnan þ þe hýre leoman lýhtinge nab-
bað . oð ðæt heo eft on oþerne ende up aſtið . ƿitod-
lice þeah þe hit ƿunðelic¹⁰ þince .¹¹ nis þeos ƿoruldlice
niht nan þing buton¹² þære eorðan sceadu . betƿeo¹³
þære funnan . ƿ mannkýnne.¹⁴ ƿoruldlice¹⁵ uðƿitan
sæðan .¹⁶ þ seo sceadu aſtið up¹⁷ oð ðæt heo becýmð
to þære lýfte¹⁸ ufeƿearðan .¹⁹ ƿ þonne beýrnð se mona
hƿiltidum . þonne he full býð on ðære sceade ufe-
ƿearðne .²⁰ ƿ faſſeteð²¹ oððe mið ealle aſƿearað . ƿor
þam²² þe he næƿð þære sunnan²³ leoht þa hƿile þe he
þære sceade orð ofeýrnð oð ðæt þære sunnan leo-
man²⁴ hine eft onlihton.²⁵ Se mona næƿð nan leoht
buton of ðære sunnan leoman . ƿ he ƿ ealra tungla
nyðemest . ƿ ƿor þi²⁶ beýrnð on þære eorðan sceade

¹ -licepe, P.	² fecgeað, R.	³ þisse, R.	⁴ xv., R.
⁵ xii., R.	⁶ ýmbe, R.	⁷ þeostrum, P.	⁸ nýht, M.
⁹ betƿux, R. P.	¹⁰ ƿunðor-, R.	¹¹ þinge, M.	¹² butan, R.
¹³ betƿux, P. R., fol. 64 a.	¹⁴ -cynne, P.	¹⁵ ƿeoruld-, R.	
¹⁶ sæðon, R. P.	¹⁷ upp, R.	¹⁸ lýfte, R.	¹⁹ up-, R. P.
²⁰ ufeƿearðe, R. P.	²¹ faſſeteð, R.; faſſeteð, P.	²² þan, P.	
²³ sunnan, R. omits.	²⁴ leoma, R.	²⁵ onlihteð, R.	²⁶ þi, R.

further about this equinox in a more suitable place, and we now say shortly, that the first day of this world is accounted to be the day which we hight ^{Day of creation.} the fifteenth before the kalends of April (*March 18*); and the day of the equinox is held to be, as Beda teacheth, on the fourth day from that, that is on the twelfth day before the kalends of April (*March 21*). About this we will speak more exactly, as we before promised.

Night is appointed as a rest for men upon this earth. Night. In the heavenly mansions to be sure no night is known, but there is perpetual light without any darkness. Our ^{The cause of it.} earthly night in fact cometh of the shadow of the earth; when the sun in evening goeth under this earth, there is the broadness of the earth between us and the sun, so that we have not the lighting up of his ray, till he mounts up again at the other end. Indeed, though it may seem wonderful, this mundane night is nothing but the shadow of the earth betwixt the sun and mankind. Secular philosophers have said, that the shadow mounteth up till it cometh to the upward air, and then the moon when it is full sometimes runneth upon the shadow aloft, and turneth colour or becometh wholly swart, in as much as it hath not the light of the sun while it runneth over the point of the shadow, till the rays of the sun again light it up. The moon hath no light but of the suns rays, ^{Moons light borrowed.} and is of all heavenly bodies the nethermost, and for that reason runneth upon the earths shadow when it

þonne he full byð . na fýmle gpa þeah for þam bradan
 cipcule þe is zobiacus gehaten . under þam¹ cipcule
 Ƴpnð² seo sunne . Ƴ se mona . Ƴ þa³ tpef tunzlana
 tacna.⁴ Ƴtoblice ðæs monan tpenbel is symle⁵ gehal-
 Ƴ ansunb . þeah ðe eall endemes eallunga⁶ ne scine.
 Dægþamlice⁷ ðæs monan leoht byð peaxenbe⁸ oððe
 panienbe⁹ feoper¹⁰ Ƴpican.¹¹ þurh þære sunnan leoman.
 And he zæð ðægþamlice¹² oððe to þære sunnan¹³ oððe
 fram ðære sunnan spa fela Ƴpican.¹⁴ na þ he becume
 to þære funnan . for ðam¹⁵ þe seo runne if micle¹⁶
 ufor¹⁷ þonne se mona sƳ . De cƳmð gpa þeah foran
 onƳean þære¹⁸ sunnan . þonne he of hƳre ontend byð.
 Symle¹⁹ he pent his hƳrƳ to þære funnan . þ is Ƴe
 Ƴnepealta ende þe þær onlƳht byð . De cpeðað þonne
 nƳrne monan æfter menniscum Ƴepunan . ac he is æfre
 se Ƴlca þeah ðe his leoht zelomlice hƳƳre.²⁰ Ðæt æm-
 tige fæc²¹ buƳon²² þære lƳfte is æfre scinende of ðam
 heopenlicum tunglum . Ðit Ƴetimað hƳltidum þonne
 se mona beƳpnð on ðam Ƴlcan fƳpican²³ þe seo runne
 Ƴpnð . þ his tpenbel underscƳt þære²⁴ sunnan to þam²⁵
 Ƴrðe þ heo eall aƳeostƳað.²⁶ Ƴ steorpan æteorpað²⁷
 ƳƳƳlce on nihte : þis Ƴelimpð selbon . Ƴ næfre buton
 on nƳrum monan . Be þam is to understanðenne . þ
 se mona . is oƳmæte²⁸ bƳað . þonne he²⁹ mæg þurh his
 underscƳte ða sunnan aƳeostƳan.³⁰ Seo niht hæfð
 seoran³¹ ðælas fram þære sunnan settlunge³² oð hƳre
 upƳanz . An þæra³³ ðæla is cƳepusculum þ is æfenglo-
 ma . Oþer is uesperum . þ is æfen .³⁴ þonne se æfen-

¹ þone, S. ² Ƴpnð, R. ³ þa, M. omits. ⁴ Ƴ þa
 tpef tacna. ⁵ simble, R. ⁶ eallunga, R.; eallunge, P.
⁷ -hpom-, P. ⁸ pexenbe, R. ⁹ panigenbe, P. ¹⁰ inior, R.
¹¹ Ƴpicon, P. ¹² -hpom-, P. ¹³ In R. the penman passed from
 funnan to sunnan, thirteen words. ¹⁴ Ƴpicon, M. P. ¹⁵ ðan, P.
¹⁶ micle, P. ¹⁷ Ƴurþor, R. ¹⁸ Ƴeanunga Ƴopon þa, M.; Ƴopon, P.;
 Ƴopn, S. ¹⁹ Simble, R. ²⁰ hƳeopre, R. P. ²¹ fæce, R. ²² buƳan, R.
²³ fƳpicon, R. ²⁴ þa, R. ²⁵ þan, P. ²⁶ aƳƳftƳað, R.
²⁷ æƳƳƳað, R. ²⁸ oƳmætic, R. ²⁹ heo, R. ³⁰ aƳƳftƳan, R.
³¹ vii., R. ³² settlunge, P. ³³ þære, R. ³⁴ P. M. omit "that is even."

is full, not always however between us and the broad ^{Moon travels} circle which is hight the zodiac: under that circle ^{out of the} zodiac. runneth the sun and the moon and the twelve constellations of the heavenly bodies. The disc of the moon is plainly always complete and entire, though all of it does not always shine equally. Day by day the ^{Moons orb} moons light is waxing or waning four points through ^{unchanged.} the suns rays, and daily it goeth to or from the sun as many points, not so as to come to the sun, since the sun is much higher than the moon is. Yet it cometh forward in front of the sun, when it is fired up by it. It always turneth its back to the sun, that is, the round end which is lighted up. We then speak of the new moon according to the custom of men, but *the moon* is always the same though its light frequently changes. The empty space above the air is ^{Empty space.} ever shining from the heavenly bodies. It betideth sometimes, when the moon runneth upon the same streak on which the sun runneth, that its disc cometh ^{Eclipse of} under the sun to that degree that it turneth all dark, ^{the sun.} and stars appear as at night. This happeneth seldom, and never but at new moon. By it is to be understood that the moon is extremely broad, when it is able by its intervention to darken the sun. The night ^{Divisions of} hath seven parts from the setting of the sun to its ^{the night.} uprising: one of the parts is the evening gloaming; the second is evening, when the evening star appears

steorþra betpux þæpe nepsunge æteopað.¹ þriððe is conticinium. þonne ealle þing speopiað² on hýra³ neste. Feorða.⁴ is intempestum. þ is miðniht. Fifta is gallicinium. þ is hancneb.⁵ Syxta is matutinum uel aurora þ is dægneb.⁶ Seoroða is diluculum. þ is se ær⁷ mærien⁸ betpeox⁹ þam dægnebe.¹⁰ 7 sunnan upgange. Pucan 7 monðas sýnð¹¹ mannum cuðe æfter hýra¹² andgýte. 7 þeah ðe pe hi¹³ æfter boclicum andgýte arriton. hit pile þingcan¹⁴ ungelænebum mannum to deoplic 7 ungerunelic. Þe recgað¹⁵ spa þeah be ðære halgan easter tide. þ spa hpær¹⁶ spa þe mona býð feovertýne nihta ealb fram .xii^{ma}.¹⁷ kl. arpil. þ on ðam dæge býð geo easterlice gemæru. Þe pe hatað terminus. 7 gýf se terminus. þ is se .xiii^{ma}.¹⁸ lunaris becýmð¹⁹ on ðone sunnan dæg þonne býð se dæg palm sunnan dæg. Gýf se terminus gescýt²⁰ on fumon²¹ dæge þæpe pucan þonne býð se sunnan dæg þær æfter easter dæg.

4. DE ANNO.²²

Dæpe sunnan gear is þ heo beýrne þone miclan²³ circul zodiacum. 7 gecume under ælc þæra twelf tacna. ælce²⁴ monðe²⁵ heo ýrnð under an þæra tacna.²⁶ An þæra tacna²⁷ ýs gehaten aries.²⁸ þ is ram.²⁹ Oðer taurus. þ is fearr. Þriðða gemini. þ³⁰ sýnð³¹ ge-
trisan.³² Feorða cancer.³³ þ is crabba. fifta leo. Syxta urgo. þ is mæben. Seoroða libra. þæt is

¹ ætýpað, R. ² supiað, R. P. ³ heora, P. ⁴ feorþe, R.
⁵ -cræb, R. ⁶ dægcræb, R. ⁷ ærne, R. S. ⁸ menzer, P. R.,
fol. 64 b. ⁹ betpux, R. P. ¹⁰ -ræbe, R. ¹¹ sýnbon, R.
¹² heora, P. ¹³ hý, R. ¹⁴ þincean, R. ¹⁵ fecgeaþ, R.
¹⁶ hpær, R. ¹⁷ xii, M. ¹⁸ xiii, M. ¹⁹ becýmbþ, R. ²⁰ berçyt, P.
²¹ funnon, M. R.; fumum, P. ²² MS. L., what remains of it, begins here. ²³ miclan, P.; micelan, R. ²⁴ Ælcon, R. ²⁵ monað, L.
²⁶ táca, L. ²⁷ táca, L. ²⁸ áries, L. ²⁹ ram, L. ³⁰ þæt, L. adda.
³¹ sýnbon, R. ³² getrýfan, R. ³³ cancer, L.

within that interval ;^a the third is the silent night, when all things are silent in their rest ; the fourth is midnight ; the fifth is the cock crowing ; the sixth is the dawn ; the seventh is the early morning betwixt the dawn and sunrise. Weeks and months are known to men according to their understanding, and though we should write them according to the sense of books, it will seem to unlearned men too deep and unusual. Weeks and months, too recondite a subject. We say however, of the holy Easter tide, that whensoever the moon is fourteen nights old from the twelfth day before the kalends of April, on that day is the Easter limit which we call terminus, and if the terminus, that is the fourteenth day of the moons age, cometh on the Sunday, then that day is Palm Sunday. If the terminus falls on some day of the week, then is the Sunday after that Easter day.

OF THE YEAR.

The year of the sun is that it run through the mickle circle the zodiac, and come under each of the twelve signs *of the zodiac*. Every month it runneth under one of the signs. One of the signs is hight the Ram ; the second the Bull ; the third the Twins ; the fourth the Crab ; the fifth the Lion ; the sixth the Maiden ;

^a Vesperum, apparente stella huius nominis. Beda.

pund oððe¹ pæge. Eahtoðe² scorpius. þ is þropenð. Niðoða³ is⁴ sagittarius. þ is scýtta. Teoða⁵ ys capricornus þ is buccan horn. oððe bucca. Enblyfta⁶ is aquarius. þ is pæter ȝyte.⁷ oððe fe þe⁸ pæter ȝýt.⁹ Trelfte is¹⁰ pisces. þ sýnb fixas. þas trelf tacna sýnb¹¹ spa ȝehíþobe¹² on ðam heorfenlicum¹³ podesum.¹⁴ ȝ sýnb¹⁵ spa þræde þ hi ȝefýllað tpa tida.¹⁶ mid hýra¹⁷ upgange. oððe nýþerþange. Ælc ðæra¹⁸ trelf tacna hýlt his monað. ȝ þonne seo sunne hi hæfð ealle underþunnen. þonne byð an ȝear aȝan. On ðam ȝearne sýnb¹⁹ ȝetealde trelf monðas. ȝ tpa ȝ fiftiȝ²⁰ pucena.²¹ Ðneo hund ðaga. ȝ fiftiȝ. ȝ sýxtiȝ ðaga. ȝ þær to eacan sýx tida.²² þa²³ maciað æfre ýmbe²⁴ þ feorðe ȝear þone ðæg. ȝ ða niht þe pe hacað bissex-tum. Romanifce²⁵ leoban²⁶ onȝýnnað²⁷ heora²⁸ ȝear æfter hæðenum ȝepunan. on pinterlicepe²⁹ tibe.³⁰ Eþrei³¹ healdað heora³² ȝearnes annȝinn.³³ on lenctenlicepe³⁴ emnihte. Ða ȝreciscan³⁵ onȝýnnað hýra³⁶ ȝear æt ðam sunnftebe.³⁷ ȝ ða eȝptiscan on hærfeste.³⁸ Ða³⁹ eþreiscan⁴⁰ þeoba⁴¹ ðe ȝodes æ heolðon aȝunnon⁴² heora⁴³ ȝearnes annȝinn⁴⁴ ealra rihtlicost. þ is on ðære lenctenlican emnihte. .xii^{ma}. kal. aprilif⁴⁵ on þam ðæge þe seo sunne. ȝ fe⁴⁶ mona. ȝ ealle tunglan.⁴⁷ ȝ ȝearlice tida ȝesette þæran. Soðlice ðæs monan ȝear hæfð seorþon. ȝ trentiȝ ðaga. ȝ eahta tida. On ðam fýrste⁴⁸

¹ oþþ, R. ² Eahtoþa, R.; Eahtaðe, L. ³ niðoþe, R. P.
⁴ is, L. omits. ⁵ Teoþe, R. P. L. ⁶ enblyfte, R., without is;
enblyfte, P. L. ⁷ scyte, R. ⁸ þe þe, M.; þe ȝe, P. ⁹ ȝeot, L.
¹⁰ is, R. omits. ¹¹ sýnt, R. ¹² ȝehíþobe, L. ¹³ heorþon, P. L.;
-lican, L. ¹⁴ podespe, R. P. L. ¹⁵ sýndon, R.; fýnd, L. ¹⁶ tida, L.
¹⁷ hýre, L.; hýre, P.; heora, R. ¹⁸ þara, L. ¹⁹ sýndon, R.
²⁰ fifti, R. ²¹ pucan, R. P. L. ²² tida, L. ²³ þe, R. P. L.
²⁴ embe, P. L. ²⁵ Romanifce, R. ²⁶ leobe, R.; leoba, P. L.
²⁷ -neð, L. ²⁸ hýra, L. ²⁹ -licepe, R. L. ³⁰ tibe, L. ³¹ heþrei, L.
³² hýre, R. L. ³³ annȝin, R.; annȝinn, P.; annȝynn, L. ³⁴ læncten, L.;
-licepe, P. ³⁵ ȝrecifcean, R. ³⁶ heora, R. P. ³⁷ sunn, L. omits.
³⁸ hærfest, M. ³⁹ Ac, P. R. L. add. ⁴⁰ eþreiscan, R. ⁴¹ þeoba, L.
⁴² aȝunnon, L. ⁴³ heara, R.; hýra, L. ⁴⁴ annȝin, R. ⁴⁵ duodecima
kalenþar aprilif, L. ⁴⁶ fe, M. P. omit. ⁴⁷ tungla, R. ⁴⁸ fýrmeft, R.

the seventh the Pound or Balance; the eighth the Scorpion; the ninth the Archer; the tenth the Bucks horn, or the Buck; the eleventh is the Water gout, or the man who pours water; the twelfth is the Fishes.

These twelve signs are so formed upon the heavenly sphere, and are so broad, that they fill two hours with their up or down going. Each of the twelve signs holdeth his month; and when the sun hath run under them all, then is one year gone. In the year are counted twelve months, and fifty two weeks, three hundred and sixty five days, and in addition six hours. Those *hours* make always about the fourth year the day and the night which we call Bissextus. Roman nations begin their year according to the heathen custom at winter time. The Hebrews hold the beginning of their year at the spring equinox. The Greeks begin their year at the [*summer*] solstice,* and the Egyptians at harvest. The Hebrew people who held Gods law began the beginning of their year most rightly of all; that is on the spring equinox, on the twelfth of the kalends of April, on the day on which the sun and moon and all the stars and yearly seasons were appointed. Well, the year of the moon hath seven and twenty days and eight hours. In that period it run-

Each constellation of the zodiac takes two hours in traversing the horizon.

Hebrews reckon from the day of creation.

Revolutions of the moon.

* A solstitio. Beda, ix.

he underþýrnð. ealle ða tpeľ tacna . þe seo funne under-
 gæð tpeľ monað. Se mona is soðlice be suman¹ ðæle
 spíftne² þonne seo funne . ac spa þeah³ þurh⁴ þa
 spíftnýsse⁵ ne mihte he underþýrnan ealle þa tpeľ
 tunglan⁶ binnan⁷ jeofon⁸ and tpeťizum ðagum.⁹ ȝ
 eahta tidum . ȝȝ he urne spa up¹⁰ spa þeo¹¹ sunne
 deð.¹² þære sunnan rýne is spíðe rum . for þan¹³ þe
 heo is spíðe up .¹⁴ ȝ ðæs monan rýne is spíðe¹⁵ neapio.
 for þan þe he ýrnð¹⁶ ealra tungla¹⁷ niðemest.¹⁸ ȝ þære
 eorðan gehendof. Nu¹⁹ miht ðú underþstandan þ læs-
 san ýmbȝanz²⁰ hæfð²¹ se²² mann²³ þe gæð abutan²⁴
 an hús . þonne se²⁵ ðe ealle ða þurh bezæð. Spa eac
 ðe mona hæfð his rýne hraðor²⁶ aurnen²⁷ on þam
 læssan ýmbþýrftre . þonne seo sunne hæbbe on ðam
 mapan. Þis is læs monan gear . ac his monað is mare .
 þ is þonne he ȝecýrð nipe fram²⁸ þære sunnan . oð þ
 he eft cume hýpe²⁹ forne aȝean³⁰ ealb . ȝ ateorob .³¹
 ȝ eft þurh hi³² beo³³ ontend.³⁴ On ðam monðe sȝnb
 ȝetealde niȝon ȝ tpeťiz ðaȝa . ȝ tpeľ tida . þis is se
 monelica³⁵ monað . ȝ hýs gear is þ he underþýrne
 ealle ða tpeľ tunglan.³⁶ On sumum³⁷ gearpe býð³⁸ se
 mona tpeľ siðon ȝenipob .³⁹ fram þære halȝan eafter
 tide⁴⁰ oð eft eaftpon . ȝ on⁴¹ sumum gearpe he bið
 þneottýne⁴² siðon ȝeobnipab .⁴³ þ gear ðe⁴⁴ pe hatað
 communis hæfð⁴⁵ tpeľ nipe monan . ȝ þ gear ðe pe
 hatað embolismus . hæfð þneottýne⁴⁶ nipe monan.⁴⁷ Se

¹ runnon, R. ; sumon, P. ; funun, L. ² spíftne, L. ³ þeh, L.
⁴ ðaþ, M. ⁵ -neffe ne ne, L. ⁶ tungla, R. ⁷ binnon, L.
⁸ vii., R. ⁹ ðagum, L. ¹⁰ upp, R. ¹¹ þeo, R. omits ; seo, L. P.
¹² deð, P. omits. ¹³ þon, L. ¹⁴ upp, R. P. ¹⁵ spíðe, R. L. omit.
¹⁶ heo ýrnð, R. ¹⁷ tungla, R. omits. ¹⁸ nyðemyst, P. ; neoþemæst, L.
¹⁹ hu, R. ²⁰ embe, L. ²¹ hæf, L. ²² ðe, R. ²³ man, P. L.
²⁴ onbuzon, P. L. ²⁵ fe, L. ²⁶ paðor, M. P. L. ²⁷ aurnen, L.
²⁸ fram, L. ²⁹ hýpne, R. ³⁰ gear, P. L. M. ; fornon gear, S.
³¹ ateorob, L. ; azeorpað, S. ³² hu, R. ³³ býð, R. ³⁴ ontent, L.
³⁵ monlica, P. ³⁶ tungla, R. ³⁷ funon, R. ³⁸ he býð, R.
³⁹ ȝenipob, L. ⁴⁰ tide, L. ⁴¹ on, R. omits. ⁴² þneottene, L.
⁴³ -pob, R. L. ⁴⁴ ðe, R. omits. ⁴⁵ þ þ hæfð, R. ⁴⁶ þneottene, L.
⁴⁷ monlica, P.

neth under all the twelve signs, which the sun goeth under in a twelvemonth. The moon is indeed in some measure swifter than the sun; yet notwithstanding, with its swiftness, it would not be able to run under all the twelve constellations within seven and twenty days and eight hours, if it ran so high us as the sun doth. The course of the sun is very roomy, Orbit of the moon. since it is very high up, and the course of the moon is very narrow, since of all heavenly bodies it runneth the nethermost and handiest to the earth. Now mayest thou understand that a man who goeth about a house hath a less circuit *to perform*, than he who goeth about all the borough; so also the moon hath run its race earlier in the lesser circuit, than the sun hath on the greater. This is the year of the moon; but its month is more, that is when it parteth new from the sun till it again come before it, old and tired out, and again is lighted up by it. *In other words, the time the moon takes in completing a revolution from conjunction with the sun to conjunction with the sun again, is greater than the time it takes in making a revolution from one given meridian to the same again.* Revolution of the moon distinguished from the intervals between the new moons. In the month *from conjunction to conjunction* are counted nine and twenty days and twelve hours, this is the lunar month; and its year, *from meridian to meridian*, is that it runneth under all the twelve constellations. In some years the moon is twelve times renewed from the holy Easter time till Easter again, and in some years it is thirteen times renewed. How many moons from Easter to Easter. The year that we of *the Computus* call communis hath twelve new moons, and the year that we hight embolismus hath thirteen new moons. The lunar

monelica monað¹ hæfð æfre on anum monðe .xxx.² nihta.³ ʒ on oþrum niȝon ʒ .xx.⁴ On spa hþilcum sunlicum monðe spa⁵ se mona ʒeenbað.⁶ se býð his monað.⁷ Ic cpeðe⁸ nu ʒepislicor . ʒýf se ealða mona ʒeenbað⁹ tþam ðazum oððe þrum binnan hlýðan monðe . þonne býð he ʒetealb to ðam monðe . ʒ be his ʒezolum acunnod . ʒ spa forð be ðam oðrum . Feoper tida¹⁰ sýnð ʒetealbe on anum ʒeape . þ̅ rýnð .¹¹ uer . æstas . autumnus . hiemf.¹² Uer is lencten tid.¹³ seo hæfð emnihte . Æstas is sumor .¹⁴ se hæfð sunnſtede .¹⁵ Autumnur is hærfeste þe¹⁶ hæfð oðre emnihte . Hiemf is pinter .¹⁷ se hæfð oþerne ʒunnſtede . On þysum feoper tidum ýrnð seo sunne ʒeonð¹⁸ miſtlice¹⁹ ðælas . buþon²⁰ þýsum²¹ ýmbþpyrſte .²² ʒ þa²³ eorðan ʒetempnað . foðlice þurh ʒobes ʒeþeapunge . þ̅ heo sýmle²⁴ on anpe ſtope²⁵ ne puniȝe .²⁶ ʒ mið hyne hætan²⁷ miððaneapðes²⁸ pæstmas forþæpne . Ac heo ʒæð ʒeonð rtopa .²⁹ ʒ tempnað ða eorðlican³⁰ pæstmaſ æȝðer ʒe on pæſtme ʒe on riþunge .³¹ þonne se ðæg langað . þonne ʒæð³² seo funne norðþearð . oð þ̅ heo becýmð to þam tacne .³³ þe is ʒehaten cancer . þær is se sumerlica³⁴ sunnſtede . for þan³⁵ ðe heo cýrð³⁶ ðær onȝean eft suðþearð . ʒ se ðæg þonne ſceorþað . oð þ̅ seo sunne cýmð³⁷ eft suð to þam pinterlican³⁸ sunnſtede .³⁹ ʒ þær ætſtent . Ðonne heo norðþearð býð . þonne macað heo lenctenlice⁴⁰ emnihte on miððeapardum⁴¹ hýne nýne . Eft

¹ monof, R. ² þpitt, R.; þpiti, L. ³ niȝan, L. ⁴ tþenti, R.; tþentig, L. ⁵ spa sua, P. ⁶ ʒeenbað, L. ⁷ monoð, R. ⁸ cpelle, R. ⁹ ʒeenbað, L. ¹⁰ tida, L. ¹¹ ſýnt, R. ¹² hiemf, R. ¹³ tid, L. ¹⁴ ſum, L. ¹⁵ To the next ʒunnſtede, R. omits; ſtæðe, L. ¹⁶ ʒe, P. L. ¹⁷ pinter, L. ¹⁸ ʒeon, L. ¹⁹ miſſenlice, L.; miſſice, P. R, fol. 65 b. ²⁰ buþan, R. ²¹ þýſum, L. ²² emb-, L. ²³ þas, M. P. L. ²⁴ ſýmble, R. L. ²⁵ ſtôpe, L. ²⁶ on nanpe oþpe ne puniȝe, R.; ʒepuniȝe, M., omitting the negative. ²⁷ hæton, R. ²⁸ -eapðice, S. R. P. L. ²⁹ ſtope, R. ³⁰ eapð-, R. ³¹ riþunge, L. ³² ʒæf, L. ³³ táene, L. ³⁴ ſumor-, L. ³⁵ þon, L. ³⁶ cýrð, L. S.; cýmð, M. R. P. ³⁷ cýmpð, R. ³⁸ -licum, P. S. ³⁹ ʒun-, L. ⁴⁰ læncten, L. ⁴¹ -ðan, R. L.

month hath ever in one month thirty nights, and in the next nine and twenty. On whatsoever solar month (*calendar month*) the moon ends, that is its month. I say now more exactly, if the old moon endeth two or three days within March, then it is reckoned to that month, and tried by its rules, and so on of the others. Four seasons are reckoned in one year, that is Ver, *Æstas*, Autumnus, Hiems. Ver is The seasons. the lenten tide, which hath *in it* an equinox; *Æstas* is summer, which hath *in it* a solstice; Autumnus is harvest, which hath the other equinox; Hiems is winter, which hath in it another solstice. In these four seasons the sun runneth through various parts above this sphere, and thus tempereth the earth, of course Obliquity of the ecliptic. by Gods providence, lest it should remain always in one place, and with its heat burn up the fruits of earth. But *as it is, the sun* goeth through places and attempereth the earthly fruits, whether in waxing or in ripening. When the day lengtheneth, then the sun goeth northward, till it cometh to the sign that is hight Cancer, in which is the summer solstice, since it there turneth again southward, and the day then Varied length of days. shorteneth till the sun again cometh in the south to the winter solstice, and there again halteth. When it is northward then it maketh a lenten equinox in the middle of its course *northward*. When again it is

þonne heo suðþearf bið . þonne macað heo hæppæftlice¹ emnihte. Spa heo suðor bið spa hit spīþor pinterlæcð . ȝ zæð se pinterlica² cyle æfter hýne . ac þonne heo eft ȝepent onȝean . þonne todræfð³ heo þone⁴ pinterlican cyle mið hýne hatum⁵ leoman.⁶ Se langienða⁷ bæȝ⁸ is cealb . for þan ðe seo eorðe bið mið þam pinterlican⁹ cyle þurhȝan . ȝ bið langsum ær ðam¹⁰ ðe heo eft ȝebeþob¹¹ sȝ . Se sceortȝenða¹² bæȝ hæfð liðran ȝepederu¹³ þonne se langienða¹⁴ bæȝ¹⁵ for þan¹⁶ þe seo eorðe is eall ȝebeðob mið þære sumerlican hætan . ȝ ne bið eft spa hnaðe¹⁷ acolob. Witodlice se pinterlica mona zæð norðor þonne seo sunne ȝa¹⁸ on fumeþa . ȝ for þi he¹⁹ hæfð scȝrtan²⁰ sceade²¹ þonne seo sunne. Eft on langiendum dagum²² he ofer²³ zæð þone²⁴ suðran sunnftede . ȝ for þi he²⁵ bið nýðor²⁶ ȝesepen þonne seo sunne on rintȝa.²⁷ Spa þeah²⁸ ne zæð heora²⁹ naðer³⁰ ænne prican³¹ ofer³² þam ðe him³³ ȝesette³⁴ is. Ne bagas ne sȝnb³⁵ nu naþor³⁶ ne lænȝnan³⁷ ne scȝrtan þonne³⁸ hi³⁹ æt fruman pæran.⁴⁰ On æȝipta lande ne cȝmð næfre nan pinter . ne pen scȝpas.⁴¹ ác on middan urum rintȝa⁴² beoð hýna⁴³ felðas mið pȝrtum⁴⁴ blopenðe . ȝ hýna⁴⁵ oncerbas⁴⁶ mið æpplum aȝýllebe. Æfter heora ȝerepe zæð seo éa up nilus⁴⁷ ȝ ofer fletc⁴⁸ eall þ̅ eȝiptisce land .⁴⁹ ȝ stent⁵⁰ oferflebe .

¹ hæppæft-, P. ² pter-, R. ³ to, R. omits. ⁴ þæne, R.
⁵ hātan, S. ⁶ leomum, L. ⁷ langȝenða, P. ⁸ bæȝ, R. omits. ;
bæȝ, L. ⁹ -licum, M. P. L. ¹⁰ ðan, P. ¹¹ ȝebeþeb, L.
¹² scort-, L. ¹³ ȝepederu, L. ; ȝepidera, R. ¹⁴ langȝenða, L.
¹⁵ bæȝ, P. omits. ¹⁶ þam, R. ; þon, L. ¹⁷ naðe, L. ¹⁸ ȝange, R. P. L.
¹⁹ he, P. L. M. omit. ²⁰ sceortȝan, R. ; sceortȝan, L. ²¹ scēade, L.
²² -enbe bagan, R. ²³ heo for, R. ²⁴ þæne, R. ²⁵ he, P. M. L. S. omit.
²⁶ nȝþor, B. ; neoðer, S. ²⁷ rintȝe, L. ²⁸ þeh, L. ²⁹ hýna, L.
³⁰ naþor, L. ³¹ prican, R. ³² ofer, R. ³³ heom, R.
³⁴ ȝeset. P. L. ³⁵ sȝnb, R. ³⁶ naþor, P. M. omit.
³⁷ lænȝnan, R. P. L. ³⁸ þæne, R. ³⁹ hȝ, R. ⁴⁰ pæron, R. P. L.
⁴¹ pen scȝpas, L. ⁴² rintȝe, R. L. ⁴³ heora, P. ⁴⁴ peortum, P. M.
⁴⁵ heora, P. ⁴⁶ oncerbas, R. P. ; oncerbas, L. ⁴⁷ up nilus, L. ; nilis, R.
⁴⁸ fleb, M. ; flet, P. L. ⁴⁹ lānb, L. ⁵⁰ stent, R. ; stent, L.

southward, then it maketh the harvest equinox. The further south it is, the more wintry it is, and the wintry cold goeth after it; but when it turneth again, then it driveth away the wintry cold with its hot beams. The lengthening day is cold, since the earth is pervaded by the wintry cold, and it is long before it is warmed again. The shortening day hath milder weather than the lengthening day, since the earth is all warmed with the summer heat, and is not so soon cooled again. Well, the wintry moon goeth further north than the sun goeth in summer, and for that reason hath a shorter shadow than the sun. Again in the lengthening days it goeth beyond the southern solstice, and for that reason is seen nearer to the horizon than the sun in winter. Neither of them however goeth one point over the limits appointed them; nor are the days now either longer or shorter than they were at first. In the land of Egypt there never cometh any winter or rain showers; but in the middle of our winter their fields are blooming with worts, and their orchards filled with apples. After their reaping, the river Nilus goeth up and overfloweth all the land of Egypt, and it

Of the cause
of winter.

Of the coldness
of spring.

Of the shadow
cast by the
moon.

All this is
immutable.

Of the seasons
in Egypt.

hþilon¹ monað² hþilum³ leng⁴ ʒ sýððan⁵ to tpeľf
monðum ne cymð þær nan oðer scúr . oð þ seo ea⁶
eft up abnece .⁷ spa spa hýne ʒepuna⁸ is . ælce ʒeape
æne .⁹ ʒ hi habbað þurh þ cornes spa ʒela¹⁰ spa hi¹¹
mæft peccæð.¹²

5. DE MVNDO.

Miððaneapð is ʒehaten eall þ¹³ binnan þam fīrma-
mentum ʒ. Fīrmamentum is þeos roðerlice heoren¹⁴
mið manegum ſteorrum¹⁵ amett.¹⁶ Seo heoren .¹⁷ ʒ
sæ . ʒ eorðe sýnð ʒehatene miððaneapð. Seo¹⁸ fīrma-
mentum týrnð sýmle¹⁹ onbutan²⁰ us unbær þýssere²¹
eorðan ʒ buran .²² ac þær is unʒerim ʒæc betpeox²³
hýne . ʒ þære eorðon. Feoþer ʒ tpeutiʒ tida beoð
aʒane þ is an ðæg . ʒ an niht .²⁴ ær þan ðe heo beo
æne²⁵ ymbtýrnð .²⁶ ʒ ealle ða ſteorran²⁷ þe hýne on
ʒæste sýnð turmað onbutan²⁸ mið hýne. Seo eorðe
ſtent on æleumiððan þurh ʒoðes mihte spa ʒeʒæstneð .
þ heo næfre ne byhð naþor²⁹ ne ufor .³⁰ ne nýðor .³¹
þonne se ælmihtiga ſcyppenð . þe ealle ðing hýlt . bu-
ton ſpince .³² hi ʒeſtaðelode. Ælc sæ þeah³³ heo beop³⁴
sý hæfð ʒrunð³⁵ on ðære eorðan .³⁶ ʒ seo eorðe abýrnð³⁷
ælce³⁸ sæ³⁹ ʒ þone⁴⁰ miclan⁴¹ ʒānsecʒ ʒ ealle pýllſprun-
ʒas⁴² ʒ éan⁴³ þurh hiʒ⁴⁴ ýrnað. Spa spa æððran lic-
ʒeað⁴⁵ on ðæs mannes lichaman spa licʒað⁴⁶ þas⁴⁷ pæter

¹ hþilum, L. ² monoþ, R. ³ hþilon, R. L. ⁴ lengc, R. ; læng, L.
⁵ ſeþþan, R. ⁶ eá, L. ⁷ uppa bpecce, R., fol. 66 a. ; úp, L. ⁸ puna, R.
⁹ æne, L. S. ¹⁰ mýcel, L. ; ʒeala, R. ¹¹ hiʒ, R. ¹² peccað, P. S.
¹³ þ, L. omits. ¹⁴ heoron, L. ¹⁵ ſteorru, L. ¹⁶ amett, P. M. S.
¹⁷ heoron, L. ¹⁸ Se, R. ¹⁹ ſýmble, R. ²⁰ onbuton, L. ²¹ þiſſe, R.
²² buran, M. ; búron, L. ²³ betpux, R. P. ; betpýx, L. ²⁴ beoþ
æfre þ if an ðæg & an niht ſýnðon turmenbe aburan mið hýne, R.
²⁵ æne, R. M. omit ; æne, L. ²⁶ týrnð, M. ²⁷ ſteorran, L.
²⁸ onbuton, L. ²⁹ naþor, L. M. omit ; naþor ne, P. omits. ³⁰ ufor, R.
³¹ nýþor, R. ; neoðor, P. L. S. ³² ʒerþnce, R. P. L. ³³ þeah, L.
³⁴ beop, L. ³⁵ ʒrunð, L. ³⁶ eorþon, L. ³⁷ abepð, P.
³⁸ ealle, R. P. L. S. ³⁹ ſæc, R. ⁴⁰ þæne, R. ⁴¹ miclan, R.
⁴² pýl-, L. ⁴³ ea . an, R. ; eann, L. ⁴⁴ hiʒe, P. ; hýne, M. L. S.
⁴⁵ licʒað, P. L. ⁴⁶ licʒeað, R. ⁴⁷ þa, R. P.

remains in overflow at whiles a month, at whiles longer ; and after that for a twelvemonth there cometh no other shower, till the river again breaketh forth, as its custom is, once every year. And by that means they have of corn as much as they care to have.

Of the overflow of the Nile.

OF THE UNIVERSE.

World is hight all that which is within the firmament. The firmament is the heavenly sphere painted with many stars. The heaven and sea and earth are hight the world. The firmament turneth always about us, under this earth and above it, but there is an incalculable space between it and the earth. Four and twenty hours are gone, that is, one day and one night, before it is quite turned round ; and all the stars, which are fast fixed upon it, turn about with it. The earth standeth in the midst of all, so fastened by Gods might, that it never budgeth neither higher up nor lower down than the Almighty Creator, who holdeth all things without toil, established it. Every sea, though it be deep, hath its bottom on the earth, and the earth upbeartheth every sea, and the mickle ocean, and all welling springs and rivers run through it. As veins lie on the mans body,

Of the rotation of the earth on its axis.

Earth in the midst of all.

æððpan Ʒeond¹ ðas eorðan. Nærð naðer² ne sǣ. ne eá nænne stede³ buton on eorðan.

6. DE EQUINOCTIIS.

Manegra manna cƷýððung is Ʒ seo lenctenlice⁴ emniht⁵ Ʒebýrige⁶ nihtlice on octaua kl. aprilis⁷ Ʒ is on marian mǣsse bæƷe. Ac ealle þa easterpan Ʒ þa⁸ egyptiscan⁹ þe selost cunnon on ƷerimecƷæfte tealbon Ʒ seo lenctenlice emniht is Ʒerislice¹⁰ on duodecima kl. april. Ʒ is on sǣ. benedictus¹¹ mǣsse bæƷe.¹² Eft is beboben¹³ on ðam negole.¹⁴ þe us Ʒerissað be þære halƷan easterƷide: Ʒ næfre ne sý se halƷa easter bæƷ Ʒemærsoð.¹⁵ ær þan ðe seo lenctenlice emniht¹⁶ sý aƷān. Ʒ þæs bæƷes lenƷe¹⁷ oferstige¹⁸ þa niht.¹⁹ Ʒite nu for ðy²⁰ Ʒýf hit þære nihtlice emniht on scā²¹ marian mǣsse bæƷe²² Ʒ se bæƷ ne Ʒelumpe næfre ofer²³ ðam easter bæƷe.²⁴ fpa spa he for oft²⁵ beð. Us is neob²⁶ Ʒ pe þa halƷan²⁷ easter Ʒide. be ðam soðan negole healbon.²⁸ næfre ær emnihte. Ʒ ofer-sƷiððum²⁹ ðeostnum.³⁰ For þi pe secƷað³¹ foðlice Ʒ seo emniht is spa spa pe ær cƷædon on .XII^{ma}. kl. april.³² spa spa þa ƷeleaƷullan næðeras hit³³ Ʒesetton Ʒ eac Ʒerisse bæƷmæl³⁴ uƷ spa tæcað.³⁵ Eac ða oðre þreo Ʒiða.³⁶ Ʒ is se sumeƷlica funnstede. Ʒ se ƷinteƷlica. Ʒ³⁷ seo hæƷfestlice emniht³⁸ synt to emnettenne³⁹ be þissene emnihte. Ʒ hi⁴⁰ sýn sume ðaƷas Ʒehealbene ær þan octaua kl. Ʒitoblice se emnihtes bæƷ is eal-

¹ þuph, M. ² naðor, R. P. L. ³ stéde, L. ⁴ læncten-, L.
⁵ ým-, M. ⁶ Ʒebýrie, L. ⁷ april, L. ⁸ þa, P. M. L. S. omit.
⁹ -scēan, R. ¹⁰ Ʒerislice, L. ¹¹ -tes, P. M. S. ¹² bæƷ, L.
¹³ bebóben, L. ¹⁴ negule, R. ¹⁵ Ʒemærsoð, L. ¹⁶ emnihte, L.
¹⁷ lenge, P. ; længe, L. ¹⁸ ofer, R. ¹⁹ þu, L. adds. ²⁰ þaƷe, R.
²¹ scā, P. M. L. omit. ²² bæƷ, P. ²³ ofer, R. ²⁴ bæƷe, L.
²⁵ ofte, L. ²⁶ néob, L. ²⁷ pe halƷan, L., error. ²⁸ healban, R. L.
²⁹ sƷiððum, M. ³⁰ þýstfū, R. ³¹ secƷað, R. ³² april, L.
³³ hit, P. M. L. omit. ³⁴ bæƷmæl, M. ³⁵ tæcað, L. ³⁶ Ʒiða, L.
³⁷ Ʒ, M. omits. ³⁸ ým-, M. ³⁹ -enne, R. ⁴⁰ hig, R.

so lie these water veins through this earth. Neither sea nor river have any place but on earth.

OF THE EQUINOXES.

It is the tale of many men that the lenten equinox belongeth rightly to the eighth day before the kalends of April, that is the mass day of Mary. But all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the lenten equinox is certainly on the twelfth day before the kalends of April, that is on the mass day of St. Benedict. Again, in the rule which ascertaineth for us about the holy Easter season, it is ordered that the holy Easter day be never celebrated before the lenten equinox be gone, and the length of the day exceeds that of the night. Observe now hence, if it were rightly equinox on the mass day of Mary, that that day would never fall beyond the Easter day, as it oft doth. It is needful for us that we hold the holy Easter tide by the true rule, never before equinox and overcoming of darkness. Hence we say truly that the equinox is, as we before said, on the twelfth day before the kalends of April, as the faithful advisers have set it down, and as also sure day measurements teach us. Also the other three seasons, that is the summer solstice and the winter one, and the harvest equinox, are to be adjusted by this equinox, so that they be holden some days before the octave of the kalends. In fact the day of the equinox is one to all

On the day
on which the
sun crosses the
plane of the
equator.

The church
(and Jewish)
rule for the
equinox.

lum miððaneapbe ān . ȝ¹ ȝelice lang . ȝ ealle oðre
 ðaȝas on tpeľ monðum habbað mislice² langnisse.³
 On fumum⁴ eapbe hi⁵ beoð længpan .⁶ on sumon⁷
 fcyrtpan . for þæne eorðan fceadepunȝe .⁸ ȝ þæne sun-
 nan ymb⁹ ȝanze. Seo eorðe ftent¹⁰ on ȝelichnyse
 anpe pinnhnyte . ȝ seo¹¹ sunne ȝlit abutan¹² ȝepis-
 lice¹³ be ȝodes ȝesetnȝsse .¹⁴ ȝ on þone ende¹⁵ þe heo
 scinð ȝs ðæȝ þurh hyne lȝhtinȝe . ȝ se ende¹⁶ þe heo
 forlæst .¹⁷ byð mið þȝstrum¹⁸ opepþeaht .¹⁹ oð þ̃ heo
 eft²⁰ ðȝþer ȝenealæce .²¹ Nu is þæne eorðan sinepealt-
 nȝs²² ȝ þæne sunnan ymȝanz .²³ hremminȝ .²⁴ þ̃ se
 ðæȝ ne byð on ælcum eapbe ȝelice lang . On india
 lande penbað heopa²⁵ scaða²⁶ on sumeȝa suðpeapb . ȝ
 on pintpa norðpeapb . Ert on alexandria ȝæð seo sunne
 uppihte²⁷ on þam sumeplican²⁸ sunnsteðe²⁹ on mið-
 ðæȝe .³⁰ ȝ ne byð nan sceabu³¹ on nanpe³² healfe . Þis
 ylce ȝetimað eac on sumum oðrum storum . Weloc³³
 hætte an ȝland . þ̃ is þæra³⁴ sillheapena³⁵ land .³⁶ on
 ðam ȝlande hæfð se længsta³⁷ ðæȝ on ȝeape³⁸ tpeľ
 tida . ȝ lȝtle mare þonne ane healfe tida . On ðam ylcan
 eapbe norþpeapban .³⁹ . . . alexandria hæfð se læng-
 sta ðæȝ feopertyne⁴⁰ tida . On Italia⁴¹ þæt is Ro-
 mana riçe hæfð se længsta⁴² ðæȝ⁴³ firtyne tida . On
 Engla lande hæfð se længsta⁴⁴ ðæȝ seofontȝne⁴⁵ tida .
 On ðam ylcan⁴⁶ eapbe norðpeapban⁴⁷ beoð leohte nihta

¹ ȝ, L. omits. ² mȝflice, L. ³ langrumnȝrre, P. ⁴ fumon, R. L.
⁵ hi, R. omits. ⁶ lengpan, R. P. L. ⁷ fumum, P. ⁸ fceadepunȝe, R.
⁹ ymbe, R. ¹⁰ ftent, L. ¹¹ fe, R. ¹² onbutan, P.;
 onbuton, L. ¹³ ȝep., R. L. omit. ¹⁴ -neffe, R. L. ¹⁵ ænde, L.
¹⁶ ænde, L. ¹⁷ -læst, R.; -læc, L. ¹⁸ ðeostpum, P. L. ¹⁹ opep-
 þeaht, R. ²⁰ æȝt, L. ²¹ ȝeneā-, L. ²² -nef, L.; finepealneffe, R.
²³ ymbe, R.; ymb, P. ²⁴ hremminȝ, L. ²⁵ hȝpa, L. ²⁶ fceada, R. P.
 L. S. ²⁷ upp, P. ²⁸ -cum, R. P. ²⁹ sunstēde, L. ³⁰ miððan, R.
³¹ fceabu, L. ³² nane, S. P. M. L. ³³ Weloc, R.; Merpobe, L.
³⁴ þapa, L. ³⁵ sillheappena, R. P. ³⁶ eapb, M.; eapb, L.; ȝeapb, S.
³⁷ lengesta, R.; lengsta, P. ³⁸ ȝeapa, M. ³⁹ On ðam eapbe þe is
 ȝehaten, P. M. L. ⁴⁰ -rȝna, R. ⁴¹ On Italia, etc., R. M. omit.
⁴² lengsta, P. omits; længȝsta, L. ⁴³ ðæȝ, L. ⁴⁴ længesta, L.
⁴⁵ feopen, R. ⁴⁶ ylcan, R. omits. ⁴⁷ -bon, B.

the world, and equally long, *while* all other days in the twelve months have various lengths *in various latitudes*. In one place they are longer, in another shorter, according to the shadowing of the earth and the circular motion of the sun *in the ecliptic*. The earth stands in the likeness of a pine nut, and the sun glideth about it surely by the appointment of God, and on the region on which it shineth there is day through its lightening up, and the region which it quits is overspread with darkness till it again approach thither. Now the roundness of the earth, and the circuitous course of the sun, is a limitation, so that the day is not in every place of equal length. In India then its shadow turneth in summer southward, and in winter northward. Again, in Alexandria the sun goeth right up *vertically* on the summer solstices at midday, and there is no shadow on any side. This same occurreth also in some other places. An island hight Meroe, which is the dwelling of the *Æthiopians*; in that island the longest day in the year hath twelve hours and little more than half an hour. In the same part of the world there is a city hight Alexandria, where the longest day hath fourteen hours. In Italy, that is the kingdom of the Romans, the longest day hath fifteen hours. In England the longest day hath seventeen hours. In the same country north-

All days everywhere of equal length at the equinox.

One hemisphere illuminated by the solar light.

The obliquity of the ecliptic is the cause of the varied length of days.

on sumepa . spylce ¹ hit ealle niht ðagie .² spa spa pe
 sýlfe forþort zesapon.³ Thile hatte an iġlanð be nor-
 ðan þýsum⁴ iġlanðe . sýx ðaga fær ofon⁵ sse . on ðam
 ne bið nan niht on sumerlicum .⁶ sunnstebe .⁷ sýx
 ðazum . for ðam⁸ ðe seo sunne býð þonne⁹ spa feorþ¹⁰
 norð azān . þ heo hponlice underzæð þære eorðan
 zeendunge . spýlce hit æfnige . ȝ þær nihte eft
 upzæð.¹¹ Eft on pinterlicum sunnstebe¹² ne býð nan
 ðæg on ðam foreræðan iġlanðe . for ðan ðe seo sunne
 býð þonne spa feorþ suð azan . þ hýne leoman ne
 mazon to þam lande zeræcan .¹³ for þære eorðan sine-
 pealtýnyse . Ýs þeah¹⁴ to pitenne þ sýmle býð¹⁵ un-
 ber ðæg ȝ niht¹⁶ feorep ȝ .xx.¹⁷ tida .¹⁷ ȝ on emnihtes
 ðæg .¹⁸ þ is ðonne se ðæg ȝ seo niht zelice lange beoð .
 þonne hæfð hýra ægðer tpef tida . spa spa crist sýlf¹⁹
 on his ȝodspelle cpæð . Nonne duodecim horæ sunt
 diei : Lá hu ne hæfð se ðæg tpef tida . Soðlice þære
 sunnan ormrætan²⁰ hætu pýncð²¹ fíf²² ðælas on mid-
 ðaneapbe . þa²³ pe hatað on leðen quinque zonaf . þ
 sýnð²⁴ fíf ȝýrðlas . An þæra²⁵ ðæla is on æleimidðan
 peallenbe ȝ unȝepunienðlic²⁶ for þære sunnan nea-
 peste.²⁷ On ðam ne earþað nan eorðlic mann .²⁸ for
 þam unbepenðlicum²⁹ brýne .³⁰ þonne beoð on tpa
 healpa þære hætan . tpegen ðælas ȝemetegobe³¹ naðor
 ne to hate ne to cealde.³² On ðam norðran ðæle
 punað eall manncýnn . under þam bræðan circule þe
 is ȝehaten zodiacus . Beoð þonne ȝýt tpegen ðælas on

¹ spille, R. ² ðagie, P. S. ³ ge, R. omits. ; ȝesáponn, L.
⁴ þýsum, L. ⁵ on, P. M. L. ⁶ -lican, L. ⁷ sunstébe, L.
⁸ ðan, P. ⁹ þonne, R. ¹⁰ feorþ, L. ¹¹ upp, R. ¹² sun-, L.
¹³ zeræcan, L. ¹⁴ þeah, L. ¹⁵ býð, L. omits. ¹⁶ ðæge ȝ nihte, P.
¹⁷ tida, L. ¹⁸ ðæge, P. ; ðæge, L. ¹⁹ sýlf, L. ²⁰ armrætan, M.
²¹ pýncð, L. ²² fíf, R., fol. 67 a. ²³ þe, R. ²⁴ sýnt, R.
²⁵ þære, R., omitting ðæla ; þære, L. ²⁶ ge-, L. R. omit ; -igenðlic, P. ;
 unȝepunelic, M. ; on-, R. ²⁷ -pýste, P. ²⁸ man, P. L. ²⁹ una-
 bepennlicum, P. ; unabepennan, R. ³⁰ brýne, L. ³¹ ȝemetegobe, L.
³² cole, L.

ward there are nights in summer so light as if it were dawn all night, as we ourselves often saw. Thule hight Thule, an island on the north of this island, six days journey by sea, in which there is no night at the summer solstice ^{where at the summer solstice} for six days, since the sun is then gone so far north, ^{is no night;} that it but slightly goeth under the *horizon*, or ending of the earth, as if it were getting evening, and then right away goeth up. Again, at the winter solstice ^{and at the winter solstice} there is no day in the aforesaid island, since the sun ^{no day.} is then gone so far south, that its rays may not reach to the land, for the roundness of the earth. It is, however, to be observed that always between day and night *together* there are four and twenty hours; and on the day of the equinox, that is when the day ^{A day of rotation is twenty} and night are equally long, then either of them hath ^{four hours.} twelve hours; as Christ himself in his gospel hath said: Are there not twelve hours in the day? Well, the immense heat of the sun worketh five parts in the world, which we hight in Latin *quinque zonas*, that is, five girdles. One of the parts is in the midst of all, ^{Of the zones.} boiling hot and uninhabitable for the nearness of the sun, on which no earthly man dwelleth for the intolerable burning. Then there be on the two sides of the heat two parts temperate, neither too hot nor too cold. On the northern part dwell all mankind, under the broad circle which is hight *zodiacus*. There are

ƿpa healƿa . þam gemeteƿobum bæle .¹ on suðeƿearðan .²
 ƿ on norþƿearðan .³ þyses⁴ ymbhƿyrftes⁵ cealde ƿ un-
 ƿunienðlice .⁶ ƿor þan þe seo funne ne cymð him næfre
 to . ac ætstent on ægðre healfe⁷ æt þam sunne-
 fteðum .⁸

7. DE BISSEXTO.

Sume ƿneoftas secgað⁹ þ bissextus cume¹⁰ þurh þ
 þ iosue abæð¹¹ æt ƿode . þ seo sunne stob¹² stille . anes
 dæges lencge¹³ þa þa he ða hæðenan . of þam earðe
 aðileƿode¹⁴ þe¹⁵ him ƿod ƿorƿearf . Soð ðæt¹⁶ is þ
 seo sunne þa¹⁷ stob¹⁸ ƿtille¹⁹ anes dæges lencge²⁰
 buƿon²¹ ðære býrriƿ ƿabaon .²² þurh ðæs þegenes²³
 bene .²⁴ ac se dæg eode ƿorð ƿpa ƿpa oðre dæƿas .
 ƿ nis næfre þurh þ²⁵ bissextus . þeah þe þa²⁶ unƿe-
 læreðan ƿpa penað .²⁷ Bis²⁸ if ƿrupa .²⁹ sextus . se
 sýxta . bissextus . ƿrupa³⁰ sýx . ƿor þam þe³¹ cƿeðað³²
 on ðam ƿearpe nu to dæg .³³ sexta kl. marƿti ƿ eft
 a³⁴ meƿriƿen .³⁵ sexta kl. marƿti . ƿor ðan³⁶ ðe æfre
 býð an dæg . ƿ an niht ma on ðam ƿeorðan ƿearpe .
 þonne³⁷ ƿære on ðam þrum ær . Se dæg . ƿ seo niht
 ƿeaxað³⁸ of³⁹ ðam sýx tibun . þe ælce ƿearpe beoð to
 lafe .⁴⁰ to eacan þam ðrum hund dæƿum . ƿ riƿ ƿ ƿyxti-
 riƿ⁴¹ dæƿa .⁴² Seo sunne beƿrind ða ƿelf tacna⁴³ on
 þrum hund dæƿum ƿ riƿ ƿ sýxtiriƿ dæƿa .⁴⁴ ƿ on riƿ ti-
 bum . ƿrýlce heo nu to ƿearpe ƿange on ærne meƿriƿen⁴⁵

¹ bælum, R. L. ² suð-, R. ³ on, P. omits. ; norþe-, L. ⁴ þiffel, L.
⁵ emb-, L. ⁶ -igenðlice, P. ⁷ R. omits on æg. h. ⁸ -ðe, R.
⁹ secgað, R. ¹⁰ come, R. L. ¹¹ abæðe, L. ¹² stobe ? ¹³ læncge, M. ;
 lenge, L. ¹⁴ aðileƿode, R. ¹⁵ ƿpa, R. ¹⁶ ðæt, R. omits.
¹⁷ þa, R. L. omit. ¹⁸ stobð, L. ¹⁹ ƿtille, P. M. omit. ²⁰ læncge, M. L.
²¹ buƿan, R. ²² ƿabao, R. ²³ þegenef, R. ²⁴ bebe, L. ²⁵ þ, L.
 omits, error. ²⁶ þeh þa, L. ²⁷ penon, P. ²⁸ Bif, L. ²⁹ ƿria, R. ;
 túa, L. ³⁰ túa, L. ; ƿria, R. ³¹ þam þe, R. P. ³² cƿiþað, R.
³³ R. omits a line. ³⁴ on, P. ³⁵ amepriƿen, L. ; R. omits seven words.
³⁶ þon, L. ³⁷ þenne, R. ³⁸ pexeð, R. ³⁹ on, R. ⁴⁰ to lafe, R.
 omits. ⁴¹ ƿyxtiriƿum, R. ⁴² dæƿum, R. L. ⁴³ tacnu, L. ⁴⁴ dæƿum, P. L.
⁴⁵ meƿriƿen, R. L. ; meƿriƿen, P.

further yet two parts on two sides of the temperate ones, on the southward and the northward of this sphere, cold and uninhabitable, since the sun never cometh to them, but halteth on either side *the equator* at the solstices.

OF LEAP YEAR.

Some priests say that bissextus cometh because that Joshua prayed to God so that the sun stood still for the length of one day, when he destroyed the heathen from the country which God gave him. Sooth it is that the sun above the city Gibeon through the prayer of the thane : but the day went forth as other days, and is never through that bissextus, though the unlearned ween so. Bis is twice, sextus the sixth ; bissextus the sixth twice, inasmuch as we say in that *the bissextile* year now to day, the sixth before the kalends of March, and again to morrow the sixth before the kalends of March, since there is ever one day and one night more in the fourth year than were in the three preceding. The day and the night grow up out of the six hours which in every year are a remainder beyond the three hundred days and the sixty five days. The sun runneth through the twelve signs *of the zodiac* in three hundred and sixty five days and six hours ; so now this year it enters in early morning on the circle of the equinox, *that is, it*

A popular
notion cen-
sured.

The origin of
the day over.

on¹ ðæs emnihtes cýrcule . ƿ² oðre Ʒeape on midbæge .
 þriððan Ʒeape on æfen.³ feorðan Ʒeape on midbne nihte .
 on þam fiftan Ʒeape eft on æfne meƿigen.⁴ ƿitob-
 lice ælc þæra⁵ feoreþ⁶ Ʒeapa⁷ aƷýfð sýx tida .⁸ þ
 sýnb⁹ feoreþ ƿ tƿentiz tida an¹⁰ bæƷ ƿ an¹⁰ niht .
 Ðone¹¹ bæƷ settan¹² romanisce ƿeƿas anb¹³ ƿitan¹⁴
 to ðam monðe þe ƿe hatað febfuarius . for ðam¹⁵ ðe
 se monað¹⁶ is ealra scýrtoft¹⁷ ƿ enbenýht.¹⁸ Be ðam
 bæge fƿræc¹⁹ se ƿisa augustinus . þ se ælmihtiga scýp-
 penð hine Ʒesceope²⁰ fram fƿymðe midðaneapðes to
 micelne Ʒerýnu .²¹ ƿ Ʒýf he býð forlæten untealb . þær
 ƿiht æpent eall²² ðæs Ʒeapes ýmbƿýn²³ þƿýnes . ƿ he
 belimpð²⁴ æƷðer Ʒe to ðære sunnan . Ʒe to ðam monan .
 for þan ðe ðær is an bæƷ ƿ an²⁵ niht . Gýf þu nelt
 hine tellan eac to þam monan . spa spa to þære sun-
 nan . þonne aƿæst²⁶ þu þone²⁷ eafterlican ƿeƷol . ƿ
 ælces nipes²⁸ monan Ʒerim . ealles þæs Ʒeapes .

8. DE SALTU LUNÆ.²⁹

Spa spa þære sunnan³⁰ sleacnýs³¹ acenð ænne³² bæƷ
 ƿ ane³³ niht æfne ýmbe³⁴ feoreþ Ʒear . fƿa eac þæs
 monan fƿiftnes³⁵ aƿýrƿð³⁶ ut³⁷ ænne bæƷ . ƿ ane niht
 of ðam Ʒetæle³⁸ hýs ƿýnes . æfne ýmbe³⁹ neozontýne⁴⁰
 Ʒear . ƿ fe bæƷ is Ʒehaten saltus lunæ . þ is ðæs
 monan hlýp . for þan⁴¹ þe he ofenhlýpð ænne bæƷ . ƿ
 fƿa neap⁴² þam neozonteoðan⁴³ Ʒeape . fƿa býð se nipa
 mona braððra Ʒesepen . Se mona ƿæs æt fƿuman⁴⁴

¹ oð, L. ² ƿ, P. M. omit. ; R. omits five words. ³ æfen, L.
⁴ meƿgen, L. ⁵ þara, L. ⁶ feopra, R. ⁷ Ʒeape, R. ⁸ tida, L.
⁹ fɿndon, R. ¹⁰ on, R. L. ¹¹ Ðæne, R. ¹² setton, R. L.
¹³ ƿeƿas anb, L. P. R. omit. ¹⁴ ƿitan, R. ; ƿitan, L. ¹⁵ ðan, P.
¹⁶ monoð, R. ¹⁷ scýrtoft, P. M. ; scýrtoft, L. ¹⁸ enbe niht, L. ;
 neht, R. ; next, P. ¹⁹ fƿræcð, R. ²⁰ Ʒesceop, R. ²¹ Ʒerýne, R.
²² eal, P. ²³ ýmbƿene, P. ²⁴ Ʒelimpð Ʒe, R. ²⁵ ane, R.
²⁶ aƿæft, R. P. L. ²⁷ þonne, R. ²⁸ nipa, R. P. ; nipa, L.
²⁹ LVNEA, M. ³⁰ sunnan, R. omits. ³¹ -nef, L. ³² ænne, R.
³³ ane, R. omits. ³⁴ embe, L. ³⁵ -nýra, R. ; -nýs, P. ³⁶ ƿýrð, R.
³⁷ út, L. ³⁸ Ʒetæle, R. P. ³⁹ embe, P. L. ⁴⁰ niƷon, R. ; niƷen, L.
⁴¹ þam, L. ⁴² neop, L. ⁴³ niƷon, L. ⁴⁴ fƿuman, L.

crosses the equator, the next year at midday, the third year at even, the fourth year at midnight, the fifth year again in early morning. Each, then, of the four years gives six hours, that is, *in all*, four and twenty hours, one day and one night. This day Roman men and wits set down to the month which we hight Februarius, since that month is of all shortest and next the end. Of that day spake^a the wise Augustinus, February, the last month, takes the odd day. that the Almighty Creator formed it from the beginning of the world for a great mystery, and if it be left uncounted, at once all the course of the year goeth wrong; and it belongeth both to the sun and to the moon, since there is in it one day and one night. If thou art not willing to reckon it to the moon as well as the sun, then thou dost away the rule of Easter, and the reckoning of every new moon through all the year.

OF THE LEAP OF THE MOON.

As the slackness of the sun produces one day and one night always in four years, so also the swiftness of the moon throweth out one day and one night from the reckoning of its course every nineteen years, and the day is called saltus lunæ, that is, the moons leap, since it overleapeth one day, and the nearer to the nineteenth year the broader is the new moon seen. The moon was at the beginning formed in evening, and

^a "Senarii perfectio in scripturis commendata." Quattuor enim quadrantes faciunt unum diem, quem necesse est intercalari excurso quadriennio, quod bissextum vocant ne

temporum ordo turbetur: etiam ipsos dies quinque et quadrantem si consideramus, senarius numerus in eis plurimum valet.

De Trinitate, IV. iv.

on æfen¹ zesceapen ⁊ æfne sýððan on æfen his ýlde
apent.² Gýf he býð ær æfenne³ fram ðære sunnan
zeebnupod. he býð þonne sona æfter sunnan⁴ setl-
gange nipe⁵ getealb.⁶ Gýf he þonne⁷ æfter runnan
retlunge ontend býð. oððe on⁸ miððene nihte.
oððe on hancnebe.⁹ ne býð he næfne nipe getealb.¹⁰
þeah¹¹ ðe he habbe þneo ⁊ tpentiz tida. ær þan¹² ðe
he becume to þam¹³ æfene þe he on zesceapen¹⁴ pæs.
Be þysum¹⁵ is of¹⁶ mýcel ýmb¹⁷ grræc. þonne þa¹⁸
læpeðan pillað habban þone¹⁹ monan be þam ðe hi hine
geseoð. ⁊ þa zelæpeðan²⁰ hine healdað be þisum fope-
sæðan²¹ zesceade. Hpilon býð se mona ontend²² of ðære
sunnan. on bæz. hpilon on niht. hpilon on æfen.
hpilon on æfne²³ meþgen.²⁴ ⁊ spa miflice.²⁵ ac he ne
býð²⁶ þeah nipe²⁷ ær þan²⁸ ðe he þone²⁹ æfen zesihð.
ne sceal nan cristen mann. nan þincz³⁰ be ðam monan
pizlian. zýf he hit³¹ beð. hif zeleafa³² ne bið naht.
Spa lengra bæz³³ gpa býð se nipa³⁴ mona ufor³⁵ zese-
pen.³⁶ ⁊ spa scýrtia bæz spa býð se nipa mona nýðer³⁷
zesepen. Gýf seo sunne hine onælð ufan. þonne ftupað³⁸
he. zýf heo hine³⁹ onælð riht⁴⁰ þpýnes.⁴¹ þonne⁴²
býð he emlice⁴³ gehýrneð. zýf⁴⁴ heo hine ontend.⁴⁵
neoðan.⁴⁶ þonne capað he up.⁴⁷ for þan⁴⁸ þe he pent
æfne þone hincz⁴⁹ to þære sunnan pearb. he býð spa
onpend⁵⁰ spa spa seo sunne⁵¹ hine ontend.⁵² Nu cpeðað

¹ æfen, L. ² apent, L. ³ æfene, L. ⁴ þære sunnan, L.
⁵ setle unnipe, R.; setlunge, P. L.; nipe, L. ⁶ getealb, L. ⁷ þonne, R.
⁸ on, R. omits. ⁹ hán-, L. ¹⁰ nipe getealb, L. ¹¹ þeh, L.
¹² þam, R. ¹³ þan, P. ¹⁴ zesceapen, R. P. L. ¹⁵ þissum, L.
¹⁶ of, M. R. L. omit. ¹⁷ ymbe, R.; emb, P. ¹⁸ þa, R. omits, fol. 68.
¹⁹ þone, R. ²⁰ -don, L. ²¹ -bum, L. ²² ontent, L. ²³ æfne,
R. omits. ²⁴ meþgen, L. ²⁵ miflice, R. P. L. ²⁶ býð na, B.
²⁷ nipe, L. ²⁸ þam, R. ²⁹ þone, R. ³⁰ ðing, P. L. ³¹ hit, L. omits.
³² zeleafa, R. ³³ bæz, L. ³⁴ nipa, R. omits. ³⁵ ufor, R.
³⁶ zesapen, L. ³⁷ nýðer, R.; niðer, L. ³⁸ ftupað, L. ³⁹ ⁊ gýf
heo hýne, R.; ⁊, L. ⁴⁰ rihte, L. ⁴¹ þpýr, P. ⁴² þonne, L.
⁴³ ýmlice, M. ⁴⁴ ⁊ gýf, R. ⁴⁵ ontent, R. P. L. ⁴⁶ nýðan, R.
⁴⁷ upp, R. P.; úpp, L. ⁴⁸ þam, R. ⁴⁹ hincz, L. ⁵⁰ apend, P. L.
⁵¹ heo for s. s., R. L. ⁵² ontent, R.; atent, P.; ontént, L.

ever since in evening changeth its age. If ever it be renewed by the sun before evening, it is then soon after sunset reckoned new. If further it be lighted ^{Evening new moon.} up after the sunset or at midnight or at cock crowing, it is never accounted new, though it have three and twenty hours *to pass* before it come to the evening on which it was formed. About this there is often ^{Discussions arise on this.} much discussion, when the laymen will have the moon *be* according as they see it, and the learned hold of it by the aforesaid distinction. At whiles the moon is kindled up by the sun at day time, at whiles at night, at whiles at even, at whiles at early morning, and so on, variously; but notwithstanding it is not new till it seeth the evening. No christian man shall do any- ^{Witchery by the moon.} thing of witchery by the moon; if he doth his belief is naught. The longer the day is the higher is the new moon visible, and the shorter the day the lower is the new moon seen. If the sun illuminates it from above, then it stoopeth; if it illuminates it right athwart, then it is evenly horned; if it lights it up from below, then *the moon* turneth upwards; insomuch as ^{On the posture of the moon.} it turneth always its back toward the sun, it is so turned as the sun lighteth it up. Now some men,

sume menn .¹ þe ðis gescēað² ne cunnon . þ̅ se mona hine pende³ be þan þe hit⁴ puberian⁵ sceal⁶ on þam monðe . ac hine⁷ ne pent⁸ næfre naðor⁹ ne peber . ne ūnpeber of ðam þe him¹⁰ gecynde ys . Wēnn¹¹ maƿon spa þeah¹² þa þa¹³ fȳppȳtte¹⁴ beoð cepan be his bleo . ȳ be þære sunnan . oððe þæs roðeres .¹⁵ hpȳlc peber topearb bȳð . Hit is gecȳndelic þ̅ ealle eorðlice licha-man beoð fulpan¹⁶ on peaxendum monan þonne¹⁷ on panigendum .¹⁸ Eac¹⁹ þa tpeopa²⁰ þe beoð aheapene on fullum monan beoð heapðpan pið pȳpmætan²¹ ȳ leng-færpan²² þonne²³ þa ðe beoð on nȳpum monan aheapene .²⁴ Seo sē ȳ se mona ȳep̅p̅p̅læcað him betpeonan .²⁵ æfre hi²⁶ beoð ȳfepan²⁷ on pæftme . ȳ on panunȳe . ȳ spa spa²⁸ se mona dæȳhpamlice²⁹ ȳeopen pȳcan laƿon aȳst .³⁰ þonne³¹ he on ðam oðrum³² dæȳe dȳðe .³³ spa eac seo sē sȳmle³⁴ ȳeopen pȳcan³⁵ laƿon flepð .

9. DE DIUERSIS STELLIS.

Sume menn cpeðað þ̅ steorpan feallað of heopenan .³⁶ ac hit ne fȳnð³⁷ na fteorpan þ̅ þær feallað ac iȳ fȳp³⁸ of þam roðore³⁹ þe fpringð⁴⁰ of ðam tunglon⁴¹ spa spa fpeapcan boð of fȳpe . Witodlice spa feala⁴² steorpan sȳnð⁴³ ȳȳt on heopenum⁴⁴ spa spa on fȳpmðe pæron . þa þa hi⁴⁵ ȳob gescēop .⁴⁶ Ealle mæft⁴⁷ hi sȳnð⁴⁸ fæfte

¹ men, P. ² gescēað, L. ³ pēnde, L. ⁴ he, R. ⁵ pēbrian, R. P. ;
 pōbrian, L. ⁶ sceal, P. ⁷ hit, P. ⁸ apent, L. ⁹ naðor, R. omits.
¹⁰ hȳ, P. L. ; hȳȳ, R. ¹¹ Wēn, P. ¹² þeh, L. ¹³ þa þe, R. L.
¹⁴ fȳppȳtte, L. ¹⁵ pōðereȳ, L. ¹⁶ fullpan, L. ¹⁷ þēonne, R.
¹⁸ panienðan, R. ; panienðum, L. ¹⁹ Ac, R. ²⁰ tpeop, R.
²¹ -ætam, L. ²² lang, R. L. ; fēpan, L. ²³ þēonne, R. ²⁴ aheapene, L.
²⁵ betpȳnan, R. ²⁶ hȳ, R. ²⁷ ȳefēpan, L. ²⁸ ȳpa, once, R.
²⁹ -hpon-, P. ³⁰ apift, L. ³¹ þēonne, R. ³² oðpan, L. ³³ æp
 dȳðe, L. ³⁴ fȳmle, R. ³⁵ pȳcon, R. P. L. ³⁶ heopenun, P. ;
 heorunum, R. ³⁷ fȳnt, R. L. ³⁸ fȳp, L. ; on, R. ³⁹ pōðore, L.
⁴⁰ fpringeð, R. P. ⁴¹ tunglum, R. P. L. ⁴² feala, R. L. ⁴³ fȳnt, R.
⁴⁴ heorunum, L. ⁴⁵ hȳ, R. ⁴⁶ gescēop, L. ; gescēop, R. ⁴⁷ mæfte, L.
⁴⁸ finbon, R.

who do not understand this explanation, say, that the moon turns itself according as the weather shall be in the month; but neither good weather nor bad ever turneth it from that which is natural to it. Men, however, who are inquisitive may observe by its colour and by that of the sun or of the sky what weather is at hand. It is natural that all earthly bodies shall be fuller at the waxing of the moon than at its waning. Also the trees which be hewn at full moon are harder against wormeating and longer lasting than they which are hewn at the new moon. The sea and the moon match one another always; they are fellows in waxing and in waning; and according as the moon daily riseth four points later than it did on the previous day, so also the sea floweth four points later.

Weather prophets in error.

How to judge of weather.

Of trees hewn.

Of tides.

OF THE VARIOUS STARS.

Some men say that stars fall from heaven; but it is not stars that then fall, but it is fire from the sky, which springeth off the heavenly bodies as sparks do from fire. In fact, there are as many stars still in heaven as there were at the beginning, when God created them. They all, for the most part, are fast in

Meteors, are not fixed stars falling.

on þam firmamentum . ȝ þanon ne afeallað¹ þa hpile
 ðe þeos woruld stent.² Seo sunne ȝ se mona.³ ȝ
 æfen steorpa . ȝ dæg steorpa . ȝ oðre þrý⁴ steorpan
 ne sýnð⁵ na fæste on þam firmamentum . æc habbað
 hýra⁶ azenne ȝanz on fundron.⁷ Ða seoron⁸ sýnð⁹
 gehatene septem planetæ . ȝ ic pat þ hit pile ðincan¹⁰
 spýðe ungeleaffullic ungelæredum mannum . ȝýf pe
 secgað¹¹ ȝerwalice be ðam fteorpan .¹² ȝ be hýra¹³
 ȝange. Apcton¹⁴ hatte an¹⁵ tungol¹⁶ on norð ðæle .
 se hæfð seoron steorpan . ȝ is for ði oþrum naman
 gehaten septemtro . þone¹⁷ hatað læpebe menn¹⁸ ear-
 les pæn. Se ne ȝæð næfre adune¹⁹ under þýssepe²⁰
 eorðan . spa spa oðre tunglan²¹ doð . ac he pent abu-
 tan . hpilon²² adune ȝ hpilon up²³ ofer dæg . ȝ ofer
 niht. Oðer tungel is on suð ðæle þýsum²⁴ ȝelic .
 þone²⁵ pe ne mazon næfre ȝeseon. Treȝen fteorpan
 standað eac stille . an²⁶ on suð ðæle . oðer on norð
 ðæle . þa sýnð²⁷ on leðen axis gehatene . þone²⁸ suðran
 steorpan pe he ȝeseoð næfre . þone²⁹ norðran pe ȝeseoð .
 þone³⁰ hatað menn ȝcip steorpa.³¹ Hi sýnð³² gehatene³³
 axis.³⁴ þ is . ex . for þam ðe se firmamentum pent on
 ðam tram fteorpan .³⁵ spa spa hpeogel³⁶ týrnð on
 eaxe .³⁷ ȝ for ði hi standað sýmle³⁸ stille. Pliabe³⁹
 sýnð⁴⁰ gehatene þa seoron steorpan þe on hæfpeste up
 aȝað⁴¹ ȝ ofer⁴² ealne⁴³ pinter scinað ȝangenbe eastan
 pestpeand. Ofer ealne sumor⁴⁴ hi ȝað on nihtlice⁴⁵

¹ nafallað, L. ² stænt, L. ³ móna, L. ⁴ þreo, L.
⁵ sýndon, R. ⁶ heopa, R.; hýpe, L. ⁷ fundpan, L. ⁸ seorone, L.
⁹ sýndon, R. ¹⁰ þincean, R. L. ¹¹ secgeaþ, R. ¹² ȝceorpan, R. L.
¹³ heopa, R. ¹⁴ Aphcton, M.; Aphcton, L. ¹⁵ ȝum, L. ¹⁶ tungel, R. P.
¹⁷ þæne, R. L. ¹⁸ men, P. ¹⁹ adun, L. ²⁰ þisse, R. ²¹ tungla, R.
²² abutan . hpilon, M. omits; ábúron, L. ²³ hpilon upp adune, R.;
 ȝ, P. L. omit, also transpose; adun, L. ²⁴ þissum, L. ²⁵ þæne, R.
²⁶ an, L. omits. ²⁷ sýnt, R. ²⁸ þæne, R. ²⁹ fteorpa, L. ³⁰ sýnt, R.
³¹ gehátene, L. ³² áxis, L. ³³ fteorpan, R. ³⁴ hpeogul, R. P.;
 hpeogul, L. ³⁵ ex, R. P. L. ³⁶ sýmle, R. ³⁷ Pliabe, L. ³⁸ sýnt, R.
³⁹ aȝað, L. ⁴⁰ ofer, R. ⁴¹ ealne, L. ⁴² fúmor, L. ⁴³ -licepe, R. P.

the firmament, and will not fall thence, while this world standeth. The sun and the moon, and the ^{The planets.} evening star and the day star, and three other stars, are not fast in the firmament, but they have their own career apart. These seven are hight the seven planets; and I know that it will seem very incredible to un-^{Their orbits beyond the}learned men if we speak precisely of the stars and of ^{unlearned.} their course. Arctos hight a constellation in the north part, which hath *in it* seven stars, and it is by another ^{Great bear.} name hight septentrio, which laymen call the churls wain. It goeth never down under this earth, as other constellations do, but it turneth at whiles down and at whiles up, during day and night. There is in the ^{A similar con-}south part another constellation like this, which we ^{stellation in the south.} are never able to see. Two stars also stand still, one ^{South and north pole-}in the south part, another in the north part, which in ^{stars.} Latin are hight axis. The southern star we never see; the northern we see; men hight it the ship star. They are hight axis, that is axle, since the firmament ^{The Pleiades.} turneth on those two stars, just as a wheel turneth on an axle, and because they always stand still. Pleiades are hight the seven stars which in harvest go up, and during all winter shine going from east westward. During all the summer they go at night time under

time under þisse þe¹ eorðan . ȝ on ðæg bufan.² On
 pinterlice³ time hi beoð on niht uppe . ȝ on ðæg adune.
 Cometæ fýnð⁴ gehatene ða fteorpan ðe færlice ȝ un-
 gepunelice æteoriað.⁵ ȝ sýnð zeleomabe.⁶ Spa þ him
 gæð of se⁷ leoma spylce oðer sunnbéam . hi ne beoð
 na lange hpile zesepene . ac spa oft spa hi⁸ æteoriað.⁹
 hi¹⁰ zebicniað rum þing nipes topeapð þære¹¹ leode .
 þe hi ofer scinað . þeah ðe pe spīðor ȝpnecon¹² be
 heorfenlicum tunglum . ne mæg spa þeah se ungelæ-
 neba¹³ leornian hýna leohtbæran nýne.

10. DE ELEMENTIS.

Deos lýft ðe pe on libbað ȝs an ðæra¹⁴ feoper¹⁵
 zesceafta . þe ælc lichamlic ðing on punað . Feoper¹⁶
 zesceafta sýnð .¹⁷ þe ealle eorðlice lichaman on puniað .
 þ sýnð.¹⁸ Aer . ȝgnif terra . aqua.¹⁹ Aer . is lýft.²⁰
 Ȝgnif . fȝr . Terra . eorðe . Aqua . pæter . Lýft²¹ is
 lichamlic zesceaft . fpyðe þýnne . seo ofer gæð ealne
 midðaneapð . ȝ up²² astitð fornéan oð ðone²³ monan .²⁴
 on ðam fleoð²⁵ fuzelas . spa fexas spimmað on
 pætere . Ne mihte heopa²⁶ nan fleon . næpe seo²⁷
 lýft ðe hi býrð . Ne nan mann²⁸ ne nýten næfð
 nane orðunge buton þurh þa lýfte.²⁹ Nis na seo or-
 ðung ðe pe utblapað ȝ mateoð³⁰ ure sapul .³¹ ac is seo
 lýft þe pe on libbað on ðýssum³² beablican³³ life . spa
 spa fexas cpelað³⁴ ȝýf hi³⁵ of pætere beoð .³⁶ spa eac
 cpelð³⁷ ælc eorðlic lichama . ȝýf he býð ðæpe lýfte
 bebæleð.³⁸ Nis nan lichamlic þing³⁹ ðe næbbe ða feo-

¹ þisse, R. ² bufan, P. L. ³ -licepe, R. P. ⁴ fýnðon, R.
⁵ æteoriað, L. ⁶ zelemobe, R. P. L. ⁷ ȝf for verb, R. ⁸ hug, R.
⁹ ætýriað, L. ¹⁰ hug, R. ¹¹ þape, L. ¹² ȝpnecað, M.
¹³ -pebe, R. ¹⁴ þara, L. ¹⁵ feoper, P.; feorða, M. R., fol. 69 a, L.
¹⁶ feopor, R. ¹⁷ fýnðon, R. ¹⁸ ȝf, R.; þ ȝf pmb, L. ¹⁹ R. omits all
 the Latin. ²⁰ lýft, L. ²¹ upp, R. ²² þæne, R. L. ²³ mónan, L.
²⁴ fleogað, R. ²⁵ hýna, L. ²⁶ þ, R. ²⁷ man, P. ²⁸ þ lýft, M.;
 lýft, L. ²⁹ inn ateof, R. P. ³⁰ faul, R. ³¹ þifum, R. L.
³² -licum, R. ³³ cpellað, L. ³⁴ heo, R. ³⁵ beað, M. ³⁶ cpýlð,
 R. L. ³⁷ bebæleð, R. ³⁸ þugc, R.

this earth, and by day above it. At winter time they are at night up and by day down. Comets are hight Comets. the stars which appear suddenly and unusually, and are furnished with rays so that the ray goeth out of them like a sunbeam. They are not seen for long, but as often as they appear they betoken something They forebode. new at hand to the people over which they shine. Though we should speak more at full of the heavenly bodies, yet the unlearned man is not able to learn of their light bearing course.

OF THE ELEMENTS.

This air in which we live is one of the four elements Elements, four. of which every bodily thing consists, that is, aer, ignis, terra, aqua. Aer, is lyft; ignis, fire; terra, earth; aqua, water. Lyft is a very thin substance; it goeth over all the world, and mounteth up pretty near to the moon; on it fly fowls as fishes swim in water. None of them would be able to fly, were it not for the air Air. which beareth them; nor hath any man or beast any breath except through the air. The breath which we blow out and draw in is not our soul, but is the air in which we live in this mortal life; as fishes die if Necessary to life. they are out of the water, so also each earthly body dieth if it be deprived of the air. There is no bodily thing

þer gesceapta him mid.¹ þ is lýft.² y fýr . y³ eorðe.
 y pæter. On ælcum lichaman sýnb⁴ þas feoþer ðing.
 Nim⁵ ænne sticcan y gnið⁶ to sumum þinge⁷ hit
 hatað þærrihte⁸ of ðam fýre þe him on lutað. For-
 bærn þone⁹ oðerne enbe.¹⁰ þonne¹¹ gæð se pæta¹² ut
 æt ðam oþrum enbe mid þam smice.¹³ Spa eac ure
 lichaman habbað ægðer ge hætan ge pætan . eorðan .
 y lýft. Seo lýft¹⁴ ðe pe ýmbe¹⁵ fýrþeacð aftið up¹⁶
 fornean¹⁷ oð¹⁸ þone¹⁹ monan . y abýrð²⁰ ealle polcna.²¹ y
 stormað.²² Seo lýft þonne heo aftýneð²³ is. byð²⁴ pind .
 se pind²⁵ hæfð miftlice²⁶ naman on bocum. Ðanon²⁷
 þe he blæpð him byð²⁸ nama zesett.²⁹ Feoþer heafob
 pindas sýnb.³⁰ se fýrmesta is easterne pind³¹ rub-
 folanus gehaten. for þan³² ðe he blæpð fram³³ ðære
 sunnan upfýrþe.³⁴ y ýs³⁵ spýðe gemetegeob. Se oðer
 heafob pind is suðerne auster gehaten se aftýneð³⁶
 polcnu y ligettas.³⁷ y miftlice³⁸ cpýlb blæpð³⁹ geonb
 ðas eorðan. Se þridda⁴⁰ heafob pind hatte zephirus.⁴¹
 on gnesiscum gereorde . y on ledenum bocum .⁴² fabo-
 nus. Se blæpð pestan y þurh his blæð⁴³ acuciað ealle
 eorðlice blæðu .⁴⁴ y blapað . y se pind⁴⁵ tofýrþe⁴⁶ y
 ðapað ælcne pintep. Se feorða heafob pind hatte sep-
 temtrio . se blæpð norðan . cealde . y snaplic .⁴⁷ y
 pýrceð ðrige⁴⁸ polcnu. Ðas feoþer heafob pindas hab-
 bað betpeox⁴⁹ hum on ýmb⁵⁰ hpýrte oðre eahta⁵¹

¹ mid him, L. ² lýft y, R. omits. ³ y, L. P. omit. ⁴ fýnt, R.
⁵ Nime, P. M. ⁶ gnið, L. ⁷ ðince, P. ⁸ fone, L., for þærrihte.
⁹ þone, R. ¹⁰ ænbe, L. ¹¹ þenne, R. ¹² pæte, L. ¹³ smice, L.
¹⁴ lýft, R. ¹⁵ embe, R. P. L. ¹⁶ upp, R. ¹⁷ fornean, L.; -neah, R.
¹⁸ oððe, L. ¹⁹ þone, R. ²⁰ abýrð, P. ²¹ polcnu, P. ²² tofýrþe, L.
²³ aftýneð, L. ²⁴ byð . ýf, R.; bið . 17, P.; byð, L. omits. ²⁵ R. omits
 three words; L. two. ²⁶ miftlice, R. P. L. ²⁷ Ðanon, L.
²⁸ byð, R. omits. ²⁹ zesett, L. ³⁰ fýrþe, R. ³¹ pind, R. transposes.
³² þan, L. ³³ for, R. ³⁴ upfýrþe, L. ³⁵ ýs, L. omits. ³⁶ -pað, P.;
 aftýrþe, L. ³⁷ ligettas, P. ³⁸ miftlice, R. P. L. ³⁹ blæpð, L.
⁴⁰ þridda, L. ⁴¹ zephirus, L. ⁴² bocum, P. M. L. omit.
⁴³ blæð, R. P. L. ⁴⁴ blæðe, R.; blæða, P. L. ⁴⁵ pind, L. ⁴⁶ tofýrþe, L.
⁴⁷ snaplic, L. ⁴⁸ ðrige, P. L. ⁴⁹ betpeox, R. P. L. ⁵⁰ eam, L.
⁵¹ eahta, R.; eahte, L.

which hath not with *in* it the four elements, that is, air, fire, earth, and water. In each body are these four things. Take a stick and rub it against something, it immediately gets hot by the fire which lurketh in it. Burn one end, then the wet goeth out at the other end with the smoke. So also our body hath both heat and wet, earth and air. The air of which we speak mounteth up nearly as far as the moon, and beareth up all clouds and storms. The air when it is stirred is wind. The wind hath in books various names : a name is set on it *according to the quarter* whence it bloweth. There are four chief winds : the first is the east wind, hight subsolanus, since it bloweth from the uprising of the sun, and is very temperate. The second head wind is the south, called auster ; it stirreth up clouds and lightnings, and bloweth various plagues through this earth. The third principal wind hight Ζέφυρος in the Greek language, and in Latin Favonius ; it bloweth from the west, and through it blowing all earthly herbs quicken and blow, and the wind casteth away and thaweth all wintriness. The fourth leading wind hight septemtrio ; it bloweth from the north, cold and snowy, and formeth dry clouds. These four head winds have between them in the circle of the horizon eight other

The elements form by compounding all known bodies.

Wind.

The names of the winds, first from the cardinal points.

Then from intermediate points.

pindas æfre betryx¹ þam hearoð pindum tpegen pindas. Ðæra² naman y blapunge³ pe mihton fecgan⁴ gýf hit ne þuhte æþryc⁵ to apputenne.⁶ Is swa þeah⁷ hpæðene⁸ an ðæra⁹ eahra pinda aquilo gehaten. se blærð norðan. y eastan.¹⁰ healic. y cealb. y spide ðrige.¹¹ se is gehaten oðrum naman boveas.¹² y ealne ðone¹³ cpyld ðe se suðerna¹⁴ pind auster acænð.¹⁵ ealne he todræfð. y afluð.¹⁶ Us þincð to manigfealb.¹⁷ þ pe spidoþ ymbe þis spnecon.¹⁸

11. DE PLUVIA.

Renas cumað of ðære lýfte þurh godes mihte. Seo lýft liccað.¹⁹ y arýhð²⁰ ðone²¹ pætan of ealne eorðan. y of ðære sæ. y gegaderað²² to scurum. y þonne²³ heo²⁴ mare²⁵ abeþan ne mæg. þonne²⁶ fealð hit adune to þene²⁷ alýseb. y toþorpen hpilon þurh pindes²⁸ blæða.²⁹ hpilon þurh³⁰ ðære sunnan hætan. Þe pæðað³¹ on ðære bec. þe is gehaten libeþ neþum. þ se pitega helias³² abæð³³ æt gode. for þæf folces þrynyssum.³⁴ þ³⁵ nan þen ne com ofeþ eorðan feorðan³⁶ healþan gearne. þa abæð³⁷ se pitega eft³⁸ æt gode þæt he his folce miltasian sceolde y him penas. y eorðlice pæftmas³⁹ forgyfan.⁴⁰ Ða astah he up on⁴¹ anre dune. y gebizeþum cneopum gehæð for þam⁴² folce⁴³ y het his⁴⁴ cnapan þa hpile behealban⁴⁵ to þære sæ. gýf he⁴⁶

¹ betryx, R. P. L. ² þæra, L. ³ -unga, L. ⁴ feggan, M.
⁵ æþryc, R. ⁶ putenne, M.; apputenne, L. ⁷ þeah, R. omits;
þea hð, L. ⁸ hpæðene, M. R. ⁹ þara, L. ¹⁰ easten, L.
¹¹ ðrie, P. L. ¹² boveas, L. ¹³ þene, R. ¹⁴ suðerna, M.
¹⁵ acenþ, R. P. L. ¹⁶ þingþ, R. L. ¹⁷ manig-, L. ¹⁸ fprecan, R.
¹⁹ liccað, P.; liccað, L. ²⁰ astahð, L. ²¹ þene, R. ²² gegaderað, R.
²³ þonne, R. ²⁴ heo, M. omits. ²⁵ mara, L. ²⁶ þonne, R.
²⁷ to þene, L. ²⁸ pindas, P. M. ²⁹ blæde, R.; blæþum, M. P.
³⁰ þæra, L. ³¹ pæðbaþ, R.; pæðað, R. ³² elias, M. L. ³³ abæde, P.
³⁴ -neflum, R. ³⁵ þa, L. ³⁶ feorðan, L. omits. ³⁷ bæð, P. M.
³⁸ æft, L. ³⁹ eorðmæftmar, R. ⁴⁰ forgear, R.; L. ends here.
⁴¹ upp on, R. ⁴² þ, M. ⁴³ folc, P. M. ⁴⁴ is, M. ⁴⁵ beheolbon, R.
⁴⁶ hig, R.

winds, two winds always between the chief winds. Their names and blowings we might say, if it seemed not tedious to write them. One, however, of the eight winds is hight aquilo; it bloweth from the north east, ^{North east wind.} high and cold and very dry; it is hight by another name Boreas, and all the mortality which the south wind auster produces, all that it driveth away and putteth to flight. To us it seemeth too complex to speak further about this.

OF RAIN.

Rains come from the air through the power of God. ^{Rain from evaporation.} The air licketh up and draweth the wet from all the earth and from the sea, and gathereth it into showers; and when it can bear no more, then it falleth down dissolved in rain, and at whiles is dissipated by means of the winds with their blasts, at whiles through the heat of the sun. We read in the book which is hight the Liber Regum, that the prophet Elias prayed to God ^{Elijah.} for the perversenesses of the people, and that no rain came over the earth for three years and a half. Then the prophet again prayed to God that he would have mercy on his people, and give them rains and fruits of the earth. Then he went up upon a hill and with ^{Prays for rain.} bended knees prayed for the folk, and bid his knave the while look forth to the sea if he saw aught. Then

aht gesape.¹ Ða æt nýxtan² opæð se cnapa. þ he gesape of³ þære sê arisan an lýtel polcn.⁴ 7 þærnuhte afpeartode seo heofen. 7 polcnu⁴ arison. 7 se pinð bleop. 7 pearð micel rēn geporðen.⁵ Ðit is spa spa⁷ pe ær sædon. þ seo⁸ lýft atýhð up⁹ of ðære eorðan. 7 of þære sê ealne þone pætan. þe býð to rennum¹⁰ apenð.¹¹ þære lýfte gecýnð is þ heo sýcð ælcne pætan up to hýre.¹² þis mæg sceapian se ðe pile. hu se pæta gæð up¹³ spýlce mid smice oððe mifte. 7 gýf hit sealt byð of ðære sê. hit býð þurh¹⁴ ðære funnan¹⁵ hætan. 7 þurh þære lýfte bradnýsse to ferf-cum pæterum¹⁶ apenð. Soðlice godes miht gefadað ealle gepederu.¹⁷ se ðe ealle þing buton earfoðnýsse gedriht.¹⁸ He nære¹⁹ na ælmihtig. gýf him ænig gefabung earfoðe pære. His nama is omnipotenf. þ ys ælmihtig. for þan²⁰ ðe he mæg eall²¹ þ he pile. 7 his miht nahpar ne spincð.²²

12. DE GRANDINE.

Ðazol cýmð of ðam renðnopum. þonne hi²³ beoð gefnopene. up²⁴ on²⁵ ðære lýfte. 7 spa fyððan²⁶ feallað.

12. DE NIVE.

Snar cýmð of ðam þýnnum²⁷ pætan. þe býð up²⁸ azogen mid²⁹ þære lýfte. 7 býð gefnopen ær þan³⁰ he to ðnopum geurnnen sý. 7 spa fæmtinges³¹ fýlð.

¹ gefapon, R. ² nextan, R. ³ on, R. ⁴ polc, R. ⁵ polcna, R.
⁶ P. transposes. ⁷ spa, once, R. ⁸ heo, R. ⁹ upp, R.
¹⁰ pene, R. ¹¹ gepenð, R. ¹² he . . . ga, R. adds. ¹³ upp, P.
¹⁴ þurh, P. omits. ¹⁵ funn, R. ¹⁶ pætan, P. M. ¹⁷ gefpýðera, R.
¹⁸ P. M. transpose. ¹⁹ nærre, R. ²⁰ þam, R. ²¹ eal, P.
²² fnech, R. ²³ hi, R. omits. ²⁴ upp, P. ²⁵ of, R. ²⁶ fýþþon, R.
²⁷ þýnnum, R. omits. ²⁸ upp, P. ²⁹ on, P. ³⁰ þam, R.
³¹ fæmtinger, R.; fæmtinger, P.

at last the knave said, that he saw arise out of the sea a little cloud, and at once the heaven became swart, and clouds arose, and the wind blew, and a mickle rain came on. It is, as we before said, that the air draweth *Evaporation* up from the earth and from the sea all the moisture, which is turned to rain. It is the nature of the air that it sucketh up every moisture to it. This he who *visible* willeth may see, how the moisture goeth up as with smoke or mist; and if it be salt from the sea it is turned to fresh water through the heat of the sun and the broadness of the air. In fact the power of God ordereth *Divine order* all weathers; he who manages all things without difficulty. He would be not almighty, if any arranging were a difficulty to him. His name is the Omnipotent, that is, almighty, because he is able to do all that he willeth, and his power nowhere is put to effort.

OF HAIL.

Hail cometh of the rain drops when they are frozen *Hail is frozen rain.* up in the air and so fall afterwards.

OF SNOW.

Snow cometh of the thin moisture which is drawn up *Snow is frozen vapour.* by the air and is frozen before it hath run into drops, and so it falleth continuously.

14. DE TONITRU.

Ðunor cýmð of hætan.¹ ⁊ of pætan. Seo lýft
 cýhð ðone pætan to hýne neoðan. ⁊ ða hætan ufon.²
 ⁊ þonne hi zegaderode beoð. seo hæte. ⁊ se pæta
 binnon ðære³ lýfte. þonne rinnað hi him betpeo-
 nan.⁴ mið egeslicum sƿege. ⁊ þ̅ fýr abýrft⁵ ut ðurh
 lizett.⁶ ⁊ ðeƿað pæstmum zýf he mape biþ þonne ge
 pæta. zýf se pæta byð mape ðonne⁷ þ̅ fýr þonne⁷
 fremeað hit.⁸ Sƿa hattre⁹ sumor. sƿa mape¹⁰ ðunor.¹¹
 ⁊ lizet on zeare. Soðlice ða þuneras¹² ðe iohannef
 ne mošte arritan. on apocalipsin sýnð zaftlice¹³ to
 underftandenne. ⁊ hi naht ne belimpað to ðam ðu-
 nepe.¹⁴ þe on þýssepe lýfte oft egeslice bƿarclað.¹⁵ ge
 býð hlud for ðære lýfte bƿaðnýsse. ⁊ fnecefnfull.¹⁶
 for ðæs fýnes sceotungum. Sý þeos zesetnýs.¹⁷ þus
 heƿ zeendob. zob helpe minum handum.¹⁸

¹ ofætān, R.² ufan, P.³ þære, R.⁴ betpýnan, R. P.⁵ abepft, P.⁶ lizette, R. P.⁷ þenne, R.⁸ ⁊, adds R.⁹ hattre, P.¹⁰ mape, P.¹¹ sunor, M.¹² þunƿar, R.¹³ zaftlice, R.¹⁴ þunpe, R.¹⁵ bƿarclað, M.¹⁶ -ful, P.¹⁷ geferebnyf, R.¹⁸ P. R. omit four last words.

OF THUNDER.

Thunder cometh from heat and wet. The air draweth the wet to it from beneath and the heat from above, and when they are gathered in one, the heat and the wet, within the air, then they battle with one another with an awful noise, and the fire bursteth out through lightning and damageth crops if it be more than the wet. If the wet be more than the fire, then it is of advantage. The hotter the summer is, the more thunder and lightning there is in the year. The thunders, however, which Iohannes in the Apokalypse was not to write of, are to be understood in a spiritual sense, and they do not at all belong to the thunder which in this air often awfully pealet. It is loud from the broadness of the air, and harmful from the shootings of the fire. Let this narrative be thus here ended. May God help my hands.

MS. Cott. Calig. A. xv. fol. 139 a.

Ɔpactar þe me to þiffum tpeľfmonðum deð butan
 zeðeorfe þe maƆon zecýðan heora uprppung . þe habbað
 on tpeľf monðum þneo hund [ð]aƆa Ɔ fīf Ɔ fýxtiƆ
 ðaƆa Ɔ fýx tīða . fpa þe forpel oft zecýðað habbað.
 Nu iƆ hit to pīanne æƆhpīlcum þe þīreƆ cƆæfteƆ
 ƆleapneƆre cunnan þencð . hu feła ðaƆa ma beoð æfteƆ
 funnan pīne þonne æfteƆ þæƆ monan . þære funnan
 ðaƆaƆ þe nu arputen . nu biðbe ic þa þe hit cunnon Ɔ
 þīƆ Ɔædon þ hit him hefeľic ne beo . Ɔ þa þe hit na
 Ɔýt aƆmeaðon heƆ æfteƆ þenceon . ÆfteƆ þæƆ monan
 pīne þe habbað þneo hund ðaƆa Ɔ feopeƆ Ɔ fīftiƆ ðaƆa .
 Nu ic pīlle þ þu mið æpeľne fīmeaunƆe þence . hu
 manuƆe þæƆ to lafe fýnt . oððe hu feala ðaƆa ma Ɔýnt
 on þære Ɔunna pīne þanne on þæƆ monan . EndleƆan
 ic pat þ þu pīlt cpeðan . to þam endleƆan ðo endleƆan .
 þonne beoð þæƆ tpa Ɔ tƆentīƆ . To tƆam Ɔ tƆentīƆum
 ðo endleƆan . þonne beoð þæƆ þneo Ɔ þƆuttīƆ . forlæst
 þa þƆuttīƆ Ɔ nīm þa þneo . fpa ealle þa nīƆontyne Ɔear
 ðo þu . Nīm leƆa fīneonð nīƆon teoða ƆearƆeƆ þ þu ðo
 tpeľf to þam ehtatynum epacten . þonne hæƆft þu
 þƆuttīƆ epacteƆ . Ɔ næƆft nane . þ beoð nulle on leðen .
 NīƆ na to forƆetanne þ þære halƆan laðūnƆe laƆeopaƆ
 læpðon ; þ Ɔpa ealð Ɔpa Ɔe mona biþ on .xi. kal .
 arpīlīƆ . Ɔpa feale epacteƆ beoð þi Ɔearne . Uerbi ƆƆaƆia .
 fƆīlce ic fpa cpeþe . þý tpeľftan Ɔearne on þam cīrcule
 þý mann het ðecennouenalem on leðen Ɔ on enƆľīfe
 þaƆa nƆƆonteoða Ɔeara ýmƆīne . þu hæƆft anƆe nīht
 ealðne mona þæƆ ðeƆeƆ Ɔ þæƆ ƆearƆeƆ þu hæƆft anƆe
 epactum.

fol. 139 b.

ON EPACTS AND THE LUNAR CYCLE.

We may, without harm, explain the origin of the *Epacts*, epacts which are reckoned for this twelvemonth. In the twelvemonth we have three hundred and sixty five days six hours, as we have before often said. Now it is to be understood by all who would learn the mysteries of this science how many more days there are in the solar year than in the lunar. The solar days we have just mentioned. Now I beg that my explanation may not be tedious to those who know the subject and read this; and that those who have not yet investigated the matter, will think of it according to the method here pursued. By the revolution of the moon we have three hundred and fifty four days in the year. Now I wish you to consider with noble inquisitiveness how many remain, or how many days there are in the solar year more than in the lunar. Eleven I know you will say. To these eleven add eleven; that makes twenty two. To twenty two add eleven, that makes thirty three: omit thirty, and take the three. So do for all the nineteen years. In the nineteenth year add twelve to the eighteen epacts, then you have thirty epacts, and so none left, in Latin nullæ. It is not to be forgotten that the doctors of the holy church have taught, that there are as many epacts in the year as the moon is days old on the eleventh day before the first of April (March 22). For example, in the twelfth year of the cycle of nineteen years, or the lunar decennovennial cycle, you have a moon one day old on that day, and the year has one epact.

CHARMS.

CHARMS.

MS. Cott. Tiberius, A. iii., fol. 103.

MS. Cott. Julius, C. 2, fol. 97 b.¹

Textus Roffensis, p. 50.

*This charm is
from the Textus Roff.
various MSS made
ca. 1589 - 1613*

Gýf feoh fy undeƿfangen.² Gif hit hoƿf fy fing on
hiƿ ƿeteƿan oƿpe on hiƿ bƿibele.³ Gif hit fy oðer feoh-
fing on þ ƿotƿon.⁴ y ontend þ ƿeo candela. y bƿýp on
þ [h]oƿpæc þ.⁵ ƿex þ ƿupa. Ne mæg hit þe nan mann⁶
ƿoƿhela. Gif hi[t] fy innoƿ.⁷ Sing þonne⁸ on ƿeo-
ƿer heaƿe þæf huƿel. y æne on miðban. Crux xƿi
reducet. Crux xƿi ƿer fupum ƿerit inuenta est.
abraham tibi ſemitaſ uiaſ montes concludat iob & flu-
mina a[d] iudici[um] ligatum perducet. Iudeaſ xƿi
ahengon. þ heo m com to ƿite⁹ ſƿa ſtranɡum¹⁰ ƿeðý-
don him¹¹ bæba þa ƿiƿneſtan¹² hý þ bƿoƿe onɡulbon¹³
hælan¹⁴ hit heom¹⁵ to heaƿme micclum. ƿor þam [þe]
hi hit ƿoƿhela ne mihtan.¹⁶ Ðit beƿpæð y beƿpæl ƿe
ðe hit ahte mið fullan ƿolcƿuhte¹⁷ ſƿa ſƿa hit hiƿ
ýlbƿan mið ƿeo y mið ƿeoƿe ƿuhte beɡeatan. y lætan.
y læƿðan ðam to ƿeƿealde ðe hý ƿel uðan¹⁸ y ſƿa
ic hit hæbbe ſƿa hit ƿe ƿealde ðe to ƿýllanne ahte
unbƿýðe y unƿoƿboben. y ic aɡnian ƿille to aɡenƿe
ahte ðæt ðæt ic hæbbe. y næƿe ðæt ýntan ne ƿlot-
ne ƿloh. ne tunƿ. ne toƿt. ne ƿuƿh. ne ƿotmæl. ne
land. ne lære. ne ƿeƿe. ne meƿe. ne ƿuh ne ƿum.¹⁹

¹ A paper MS. of transcripts.

² undeƿnumen, Roff.

³ bƿibely.

Roff.

⁴ hoƿpæc, Roff.

⁵ Roff. omits.

⁶ þe manna, only, Roff.

⁷ moƿp, Roff.

⁸ Roff. omits.

⁹ ƿitene, Tib.

¹⁰ ſtranɡan, Tib.

¹¹ heom, Tib., Jul.

¹² ƿƿƿtan, Jul.

¹³ ƿoƿgulbon, Roff.

¹⁴ hælon, Roff.

¹⁵ him, Roff.

¹⁶ y heo hit na ƿoƿhela ne mihtan;

Jul., Roff. Tib. goes no further.

¹⁷ ƿolcƿuht, Jul.

¹⁸ ƿban, Roff.

¹⁹ ƿuƿepum, Jul.

A charm for loss of cattle.

If cattle be privately taken away; if it be a horse sing on his fetters or on his bridle; if it be other cattle, sing on the foot spoor and light three candles, and dip on the hooftrack the wax thrice. No man shall be able to conceal it. If it be indoor goods, then sing on the four sides of the house, and once in the middle: etc. The Jews hanged Christ; that resulted to them in a punishment so strong; they did to him of deeds the worst; they paid for that in trouble; they concealed it, to their own mickle harm; since conceal it they could not. He bequeathed it and died, he, *I say*, who owned it, with full folk right, as his ancestors with money and with life by right obtained it; and they let it go and left it to him to have power of it, to whom they granted it: and so I it have as he gave it, who had it to give, unclaimed and unforbidden; and I will own for my own possession that which I have, and never will impair, neither plot nor ploughland, neither turf nor toft, neither furrow nor footmeasure, neither land nor leasow, neither fresh nor marsh, neither rough^a nor room,^b of wood nor of field, of sand nor

^a Rough ground.

| ^b Space.

pudeſ ne fealdeſ . ſandeſ ne ſtandeſ . pealdeſ ne pæ-
tepeſ . butan ðæt lærte ða' hpile ðe ic libbe . forðam
[ðe] [n]iſ ſe man¹ on līfe ðe ærpe gehýrde ðæt
man cwiððe oððon crafode hine on hundreðe oððon
aþpan on gemote on ceaptope oþþe on cýpcrape ða
hpile he līfe unſac he pæf on līfe beo on lezepe ſpa
ſpa he mote . do ſpa ic læpe beo ðu be ðinum . ⁊
læt me be minum ne gýrne ic ðineſ ne læðeſ ne
landeſ . ne face ne focne . ne ðu mineſ ne bæpſt ne
mynte ic ðe nan þing ;

MS. Cott. Calig., A. xv., fol. 136 a.

Se engel bpohte þiſ geppit of heofonum . ⁊ lebe hit
on uppan fēf petruſ peofuð on rome . Se þe þiſ zebed
ſingð on cýpcean . þonne forſtent hit him ſealtespa
fealma . And ſe þe hit ſingð æt hiſ enbeðæge þonne for-
ſtent hit him huſelganz . And hit mæg eac wið æghpil-
cum uncuþum ýfele ægðeſ ge fleozenbeſ ge ſapenbeſ .
Gif hit innon bið ſing þiſ on pæteſ fýle him ðrincan .
ſona him bið ſel . Gif hit þonne útan ſi . ſing hit on
peſſe butepan . ⁊ ſmepe mið þ̅ lic . ſona him kýmð bot .
And ſing þiſ ylce zebed on niht ær þu to þinum neſte
ga . þonne gefcýlt þe god wið unſpeſnum þe nihteſneſſum
on menn becumað .

Matheus . Marcus . Lucas . Iohannes . bonus fuit &
fobrius religioſus . me abdicatus . me parionus . me
orgillus . me oſſius oſſi dei fucanus fuſdiſpenſator &
piſticus .

M'. M'. L. I. Cum patriarchis fidelis . Cum pro-
phetis & erilis . Cum apoſtolis humilis . *IHU* xp̅i & matheus
cum fēf de fidelibus adiunctus eſt actibus .

¹ ðas, Roſſ.

| ² mſe tman, Roſſ., Jul.

of strand, of wold nor of water; except it last me as long as I live. Since the man is not alive, who ever heard that any made a talk or summoned before the hundred *court*, or anywhere to a *folk* gemot, in a market place, or in a church congregation, as long as he lived. He was without litigation in life, be he on his last bed as he may be. Do as I teach; be thou with thine, and leave me with mine. I yearn not for thing of thine, neither lathe nor land, nor soke^a nor socn.^b Neither thou needest me, nor do I mind thee at all.

The angel brought this writing from heaven and laid it on the altar of St. Peter at Rome. He who sings this prayer in a church, for him it shall be equivalent to all the Psalms of the Psalter. And he who sings it at the day of his death, for him it shall be equivalent to attendance at the eucharist. And it is also valid for every strange evil, either flying, that is, atmospheric, or travelling, that is, epidemic. If the occasion arise indoors, sing this over water and give it to the sick to drink, he will soon amend. If it be out of doors, sing it on fresh butter, and smear the body with that: amendment will soon appear in him. And sing the same prayer at night before you go to bed, then God will shield you against bad dreams, which come on men at night time.

The first portion of the charm, besides the Latin, seems to contain some Hellenistic, μή ἄδικος, μή πανουργός, μή ὀργίλος, μή ἀνόσιος, where μή should be οὐ and οὐκ, and πιστικός.

*In the second portion, the initial letters M. M. L. I. stand for Matthew, Mark, Luke, and John. The word *eterilis* is obscure.*

^a Right of trying crimes committed on the estate.

^b Power of a lord over his vassals, with the corresponding duties.

M. M. L. I. Deum patrem . Deum filium . Deum spiritum sanctum trinum & unum & iohannem basileus fidelium damasci per suffragium sancti spiritus lucidum omnipotens uirtutibus sanctus est in sermonibus.

M. M. L. Iohannes. Panpulo dimisit & addinetum. A & ω. pepi camellof abiunctionibus degeftum fit pro omni dolore cum dubitu¹ obseruatione obseruator. Exultabunt fci in gloria . l&tabuntur. Exultationes dei in faucibus eorum . & gladii. Laudate deum in fci eius . oð enbe.

Gif þu pille 3² to þinum hlaforðe oppe to kyninge oppe to oppum menn oððe to gemote þonne bæp þu þaf fcafaþ . ælc þæpa³ þonne bið he þe liþe . 7 blið.⁴ xx. h . b . e . o . e . o . o . o . e . e . e . laf . b . R . U . fi . ð . f . p . A . x . Box . Nux . In nomine patris Rex. Ω. p . x . xix . xli . xli' . ih' . † Deo . eo . deo . deeo . laforuel . bepax . box . nux . bu . In nomine patris rex marie . ih'f . xpc dominus meus . ih'c † . Confra . senioribus . H . hrinlur . her . letus contra me . hee . larrhibus excitatio pacis inter uirum & mulierem .⁵ A. B. & alfa tibi reddit uota fructu l&a . hta . tota . tauta . uel tellus 7 ade urefcit.

Fragment of a charm.

MS. Cott. Vitell., E. xviii., fol. 16 a.

þ þær fi pode tacn on . 7 nim of ðam gehalgedan hlafe þe man halige on hlaþmæsse bæp . 7 eoþer fnaða . 7 georþyme on þa 7 eoþer hypan þær beþeneþ .

¹ debita ?

² Illegible.

³ This word is illegible.

⁴ Thus MS. for bliðe.

⁵ mulierum, MS.

In the fourth portion, Psalm cxlix. verses 5 and 6, and Psalm cl. are cited.

If you purpose to (go a begging) to your lord, or to the king, or to another man, or to a parliamentary assembly, then carry these letters on your person; every one of them will then be gentle and courteous to you.

So that there be a mark of a cross upon it, and take from the hallowed bread, which is hallowed on Lammas day, four pieces, and crumble them on the four corners of the barn.

p. 24d A. 13, 202.

MS. Cott. Faustina, A. x., fol. 115 b., xi. century.

Alfa.

fol. 136.

Deor eahrealƿ mæz ƿiþ ælceƿ cýnneƿ bƿoc on eazon.
 ƿiþ flean on eazon. ƿ ƿiþ zepiƿ. ƿ ƿiþ miſt. ƿ ƿiþ tēƿ.
 ƿ ƿiþ ƿýrmaƿ. ƿ ƿiþ deað flæƿc. Eall nīƿne cƿoccan.
 fý aſett on eorþan oþ bƿeƿd. ƿ þaƿ ƿýrta ƿý ſƿýþe
 ƿmæl cƿƿflobe. ƿ zedōn innan þam cƿoccan. on uppan
 þam fý zedōn. Gƿ. oþþe ƿæta. þ hi þearle ƿel ƿēfe beon.
 þ iſ þonne tƿezna cýnna biſcœoppýrt. ƿ zlēppe. ƿ
 ƿiþbe. zeappe. ƿ ƿiþleafe. bægefege. ƿ fýnnfulle. ƿ
 bƿune hoƿe. Sý fýþþan æƿen ƿæt. læƿel. oþþe cēc.
 nýþeƿeƿd abýƿeþ. þ he eall ſcīne. beſmýra eall þ
 ſcīnenþe miþ huniƿ teape leohtlice. Sete þonne on
 uppan þone cƿoccan. þ ƿe æþem ƿlea upp. þonne
 binnaþ þum þazum. ƿæt þinne ƿinƿer miþ þinum
 ſƿatle. ƿ zlēbba þone læƿel lýclum ƿ liclum. ƿ nim
 þær ƿode eahfealƿe.

Sý zemenzed tozæþeƿe huniƿ teap. ƿ ƿin. ƿ ƿuban
 ƿeap. ƿ eƿenſela zedon on cýƿeƿen ƿæt oþþe mæſtling.
 oþþe bƿæfen. nim þær ƿode eahfealƿe.

In the margin in a hand of A.D. 1200.

ƿ'. ƿiþ þa blemna þeſ ſe hocceſ mora zefoban. ƿuna.
 ƿ alb ruſel ſmoru. lea þeƿ to.

ƿ' ƿiþ hefd eca. þare clata mora et rap. feſtende.

Jtem. cnuca¹ betonicam. ƿ gniþ þa þungana ƿ on
 ufan þ hefd.

ƿ'. ƿiþ raucka. Nim atena gratan ƿ unſiþ ƿ ac
 bƿenc goþ togeþera. ƿ lege þeƿto hoƿteſ hoƿneſ ƿ
 etriman duſt. et ƿiþ hera ƿiþ.²

¹ cunca, MS.| ² Read ƿiþ.

Leechdoms omitted in their place.

This eye salve is good for annoyance of every sort in the eyes, for pin in the eyes, and for web, and for dimness, and for wateriness, and for insects, and for dead flesh. (Take a) quite new crock; let it be set in the earth up to the brim and these worts, minced very small, be put into the crock, and on the top of these grout (?) or some liquid, that they may be thoroughly moistened; that is to say, bishopwort of two kinds, and glap, and ribwort, and yarrow, and cinqfoil, daisy, and sinfull, and brown hove. After that let a brazen vessel, a dish or bowl, be scoured in the lower part, till it quite shine; smear all the shining surface lightly with virgin honey. Then put this upon the crock, so that the vapour may strike upwards, then within three days wet thy finger with thy spittle and spatter the dish by little and little. And thence take a good eye salve.

Let virgin honey, and wine, and juice of rue be mingled together, and in equal quantities be put into a copper vessel, or a latten or a brazen one. Thence take a good eye salve.

For blains. Roots of sea mallow sodden, pound them, and add old lard grease; lay to the blains.

For head ache. Eat, when fasting, root of clote, raw.

Again, pound betony and rub the temples and the top of the head.

For hreaking. Take groats of oats and sour cream and good oakdrink together, and lay thereon dust of harts horn and dust of oat bran, and eat it with the pith of the oats.

ƿ. contra cotidianas febres Sume de urticis manipulum . ʒ stans flexo [genu] contra orientem bic. In nomine patris quæro te . in nomine filii inuenio te . in nomine patris ʒ filii ʒ spiritus sancti arripio medicinam contra febres pro ea dic pater noster ʒ credo ix uicibus.

9 Zf4A. 13. 202.

A charm. In the old hand as before, xi. century.

Ðiſ man ſceal ƿingan niȝon ſypon ƿiþ utſiht on an hƿepenbræben æȝ . þrý ðaȝaſ. † Ecce bol ȝola ne biſ dubum be the cunða bræthe cunða . elecunða ele uahȝe maette me eienum . on the ƿuetha la ta uſ leti unda . noeuſ ȝeppæ dulȝeþoþ. Pater . noſter oþ enbe ; ʒ cpeþ ȝymle æt þam þrope huic . 8 if.

Contra ƿriȝona omnibus horis ƿepubſ In carta . & cum licio ligat ad collum eȝnoti hoſa deſiciente. In nomme domini crucifixi ſub pontio pilato . ƿeſ ſignum crucif xpi . fugite ƿebſeſ . ſeu ƿriȝona cotidiana . ſeu ȝeppiana . uel nocturna . a ƿepuo dei . N. Septuaginta xiiii milia angel ƿeſequentur noſ. † Eugeniuf . Stephanuf . Pſotaciuf . Sambuciuf . Dioniſiuf . Cheſiluf . & Quſiacuf ; Iſta nomina ſcribe . et ſupeſ ſe poſtat qui patitur.

Contra ƿebſeſ in nomine ſce et Indiuidue trinitatis In eſſeſo ciuitate chelbe ibi ƿequieſcunt . vii. ſci . dormienter Maximianus . Malchuf . Martiniſanus . Io- hanner . Sepaphion . Dioniſius . et Conſtantiſnus . deus ƿequieſcet In illis Ipſe dei ƿilius ƿit ſupeſ me ſamulum (ſ am) tuum (ſ am.) N. & libeſet me be iſta eȝputu- dine & be ƿebſe . et be omni populo Inimici. Amen ;

*A blessing on fruit of the field.**MS. Cott. Vitell., E. xviii., fol. 16 a.*

þiſ iſ ſeo oðer bletſung.

Domine deus omnipotens qui fecisti cœlum & terram.
tu benedixisti fructum istum in nomine patris & filii &
spiritus sancti. Amen 7 pater noster.

MS. Cott. Caligula, A. xv., fol. 125.

þið gedruſ.

† In nomine domini nostri ihu xpi . tera . tera .
tera . testis . contempna . taberna . gise . ges . mande .
leis . boif . eis . andies . mandies . moab . lib . lebes .
Dominus deus adiutor sit illi . iss . eaz . filiaz . arti-
fex . amen.

þið poccaf.

Sanctus nicasius habuit minutam uariolam & rogavit
dominum ut quicumque nomen suum secum portare
scriptum.

Sce nicasi presul & martir egregie ora pro me . N .
peccatope & ab hoc morbo tua intercessione me de-
fende. Amen.

þið zespell.

Domine ihu xpe deus noster per orationem serui tui
blasii festina in adiutorium meum.



**A GLOSSARY OF NAMES OF PLANTS FROM THE
LIBRARY OF THE CATHEDRAL, DURHAM.**

298.

THE DURHAM GLOSSARY OF THE NAMES OF WORDS.

A.

ABSINTHIUM.¹ Vermod.
ABROTANUM.² Sutherne Vude.
ABSINUATICA. Smeore vȳrt.
ABLAETA. Cravenbeam.
ACROCERIUM. Docca.
ACITELLIUM vel **Acecula.** Hrame-
 son.
ACUCULE. Croppas.
ACITULIUM. Geaces sure.
ACANTALEUCA.³ Smel thistel.
ACANTON.⁴ Beo vȳrt.
ACHILLEA.⁵ Collocroch.
ACONITA.⁶ Thung.
ADRIATICA. Galluc.
AEMUM.⁷ Hindberien.
AFFODILLUS.⁸ Vude hofe.
AGRIMONIA. Gareliue oththe clif
 vȳrt.

AGRIMONIA ALPHA. Eathelferthing
 vȳrt ī glofvȳrt.
AGLAO FOTIS.⁹
ALLIUM. Garlec.
ALTHEA. Merc mealeve.
ALTILIA¹⁰ **REGIA.** Vude roue.
ALGEA.¹¹ Flot vȳrt.
ALLENUS. Veal vȳrt ī ellen vȳrt.
AMORFOLIA. Clate.
AMBROSIA. Hind helethe.
AMIGDALUS.¹² Easterne nute beam.
AMBILA.¹³ Lec.
ANECUM.¹⁴ Dile.
ANTA. Eoforthrote.
ANNUOSA.¹⁵ Easc throte.
ANCHORIUM.¹⁶ Medere.
APIUM. Mearce.
APIASTUM. Vude merce.
APPARINE. Cliue.
APPOLLIGONIUS.¹⁶ Unfortreden
 vȳrt.

¹ ἀψίνθιον.

² ἀβρότανον.

³ ἑκάνθα λευκή.

⁴ ἑκάνθιον.

⁵ Ἀχιλλεῖον.

⁶ ἀκόνιτον.

⁷ αἰμά ? fruits of αἰμόλ.

⁸ ἀσφόδελος.

⁹ ἀγλαοφωτῖς. Hb. clxxi.

¹⁰ Hastula.

¹¹ Alga.

¹² ἀμύγδαλον.

¹³ ἐμυλον, frumenty ?

¹⁴ ἀνηθον.

¹⁵ ἑγχουσα.

¹⁶ πάλινρονον.

APODILLIS.¹ Vude roue † bara popig.
 APIASTRUM. Beo vȳrt.
 AQUILEIA.² Argentilla.
 ARNAGLOSSA.³ Vegbrade.
 ARBORATIO. Vilde redic.
 ARTEMESIA.⁴ Mugvȳrt.
 ARISTOLOCHIA. Smerevȳrt.
 ARTIMESIA.⁴ Hilde.
 ARTENESIA MONOCLOS.⁵ Clif thunge.
 ARCHANGELICA. Blinde nettle.
 ARTEMESIA TANGENTES. Thet is
 othres cȳnnes mugvȳrt.
 ASCALONIA. Ynne leac † cipe.
 ASTULA REGIA. Vude roue † bare
 popig.
 ATRILLA. Attorlathe.
 AUADONIA. Feld vȳrt.
 AURIS LEPORIS † AURISFOLIA. Half
 vȳrt.

B.

BACINIA.⁶ Blace bergan.
 BRASSICA. Cavlic.
 BASILISCA. Neder vȳrt.
 BALSEMITA. Balsemite.
 BATROCUM.⁷ Cluf vȳrt.
 BETONICA. Se leasse bisceop vȳrt.
 BETUNUS. Heope.⁸
 BETA. Bene dicta.
 BERBENACES. Easc vȳrt.

BERBESCIUM. Gescad vȳrt.
 BROGUS. Head.⁹
 BOROTIUM † BORATIUM. Eoforthrote.
 BOTRATION. Cluf thunge † thung.
 BOBONACA. Hrate.
 BRONIA. Hȳmelȳc.
 BRICIUM. Cerse.
 BRITTANNICA. Viht mēres vȳrt †
 heaven hindele.
 BUGLOSSE. Foxes gloue.
 BUCSTALMUM. Hvit megethe.
 BUGLOSSAN.¹⁰ Glof vȳrt † hundes
 tunga.
 BULBUS.¹¹ Belene.
 BULBI SCILLICI.¹² Gledene.

C.

CALAMUS. Hreod.
 CALESTA¹³ † CALCESTA.¹³ Hvit
 cleaure.
 CALTA¹³ SILUATICA. Vude cleaure.
 CALCICULIUM.¹⁴ Geacessure.
 CALISTRICUS¹⁵ † CALITRICEM. Eali-
 fer † veter vȳrt.
 CAMICULA. Argella.
 CAMELEON¹⁶ † CAMEDRIS.¹⁷ Vulues-
 comb.
 CAMEMILEON¹⁸ ALBA † CAMEMELON
 sebrade. Vulues teals.
 CAMESETE.¹⁸ Ellen vȳrt.
 CAMELON.¹⁸ Eorth crop.

¹ ἀσφιδελος.² Aquilegia.³ ἀρνόγλωσσα.⁴ Ἀρτεμισία.⁵ μονόκλωνος.⁶ Vaccinia.⁷ βατράχιον, ranunculus.⁸ hip.⁹ heað.¹⁰ βοτάνωσσον.¹¹ βολβός. Hb. clxxxiñ.¹² σκιλλητικός, of squilla.¹³ Caltha.¹⁴ Acitulum, now Acetosella.¹⁵ καλλιτριχον.¹⁶ χαμαιλέον.¹⁷ χαμαιδρός.¹⁸ χαμαιακτή.

CHAMEDAFNE. ¹ Leoth vȳrt f hrea-fnes fot.	CEREFOLIUM. Cerfille f hȳnne leac.
CAMEPITUM. ² Eacrop.	CRESO. ¹⁰ Cerse.
CAMERION. Mete thistel.	CIMINUM. ¹¹ Cȳmen.
CAMEMELON. Magethe.	CINAMONIUM f CIMINI. Sutherne rind.
CAMEPITHIS. ² Henep.	CICATA. ¹² Heomlic f vude vistle.
CANNA. Hreod.	CICER. Sum bean cȳnn.
CANIS LINGUA. Hundes tunga.	CYCLAMINOS. Eortheppel f slite f attorlathe.
CANDUELIS. Linde f vige. ³	CYNOGLOSSA. Ribbe.
CANIS CAPUT. Hundes heauod.	CIRROS. ¹³ Clyfe.
CAPRIFOLIUM. Vudebinde.	CRISTO. Cleaure.
CAPE. ⁴ Henep.	CITOCATIA. ¹⁴ Libb corn.
CAPPARIS. Vude bend.	CLITON. Clate.
CARDUUS. Thistel.	CITTASANA. Fanu.
CARIX. Secg.	COLITUS ¹⁵ f COLOCUS. ¹⁵ Eoforthrote.
CARISCUS. Fic beam.	COLIANDRA. Cellendre.
CARIOTA. Valch mora.	COLATIDIS. Singrene.
CARISCUS. Cvicbeam.	CONSOLDA. Ban vȳrt.
CAROCASIA. ⁵ Hareminte.	CONFIRMA. Galluc.
CARDUUS SILVATICUS. Vude thistel.	CORNUS. Cavel.
CASTANEA. Cistelbeam,	CORIMBUS. ¹⁶ Ifgcropp.
CATHARTICUM. ⁶ Lybb corn.	COSTA f COSTIS. Cost.
CAULA. Caul.	COTILEDON. ¹⁷ Umbilicus Veneris.
CELIDONIA. Celitheme.	COTULE. Bolle. ¹⁸
CENTAURIA. Eorh gella f hyrd vȳrt f curmelle.	COXA. ¹⁹ Thung.
CENOCEPHALEON. ⁷ Heort cleaure.	CULUNA. ²⁰ Megethe.
CENTENODIA. ⁸ Unfortreden vȳrt.	CUCUMERIS. Hservhete f Verhvete.
CEPA. Henne leac. ⁹	CULMUS. Healm.
CERVILLUM. Fille.	CAMERION. Mete thistel.

¹ χαμαῖδᾰφνη.² χαμαεπίτυς.³ A bird, the linnet, see Gl. R. 38.⁴ κάρναβις.⁵ κολοκάσια.⁶ καθαρτικόν, purgative.⁷ κυνοκεφάλιον. Hb. lxxxviii.⁸ Centumnodia.⁹ enneleac, a compound of unio, onion, and leek.¹⁰ Out of the English.¹¹ κύμινον.¹² cicuta.¹³ κίρσος.¹⁴ κολοκάσια.¹⁵ cardo (Fr. chardon) λευκός.¹⁶ κόρυμβος.¹⁷ κοτυληδών.¹⁸ κοτύλη, a cup.¹⁹ Toxicum.²⁰ Calmia, calamine.

CANAFEL¹ SILUATICA. .1. Camepithis
henep.
CHARTAMO.² Lybb corn.
CARDAMON. Cearse.

D.

DRACANTEA. Dracentia.
DELFI-MON. Fugeles vise.
DILLA. Docc.

E.

EBULE I EOBULUM.³ Veal vȳrt i
ellenvȳrt.
ELEOTRUM. Eleotre.
ELLEBORUS. Vede berige i thung.
ELLEBORUS ALBUS. Tunsing vȳrt.
ELIOTROPHUS. Sigel hveorfa.
ELIOTROPION. Solago minor.
ECIOS.⁴ Haransvecce.
ELIOTROPIA. Sigelhverpha.
EMIGRANT.⁵ Von vȳrt.
EPTAFILON. Gelod vȳrt .1. vii. folia.
EPICOSIUM.⁶ Half vȳrt.
ERIFEON. Lith vȳrt.
ERUCI.⁷ Sinapis.
ERASTI.⁸ Bremel.
ERITHIUS.⁹ Brad thistle.
ERMIGIO. Hind berge.

F.

FAFIDA. Leomoc.
FRAGA. Stravberian vel mersc
mealeve.
FEBREFUGIA. Fever fugie.
FETILLINA¹⁰ ARBORATICA. Eofer
fearn.
FEBRIFUGIA. Smero vȳrt.
FEL TERRE. Eorth gealla.
FENICULUM. Flonel i finul.
FENE GRECIO. Vyle cerse.
FENIFUGA.¹¹ Attorlathe.
FERUTELA vel FERULA. Easc throte.
FICUS. Fic beam.
FILA AUROSA. Ban vȳrt.
FILEX.¹² Fearn.
FULLERUTA. Rude.
FUMICLUM. Finul.
FUNGUS. Svam.
FUFUR.¹³ Sifetha.

G.

GALBA.¹⁴ Galloc.
GAGANTES.¹⁵ Mug vȳrt.
GALLI CRUS. Attorlathe.
GALLITRICUS. Veter vȳrt.
GLADIOLUM. Gladene.
GRASSULA.¹⁶ Hleomuc.
GRAMEN. Cvice.
GENTIANA. Eorth nuta i feldvȳrt.

¹ κανθαβίς.² καρδάμων.³ Ebulum.⁴ ἑχιον.⁵ ἡμικρανία, megrim.⁶ Epicurium.⁷ Eruca, rocket.⁸ Ruscus.⁹ ἐρεθίσκη ?¹⁰ Filicina, female filix.¹¹ Venenifuga.¹² Filix.¹³ Furfures.¹⁴ Galls, gallnut.¹⁵ Dracunculus, Hb. xii.¹⁶ Crassula.

GENESTA. Brom.
GIGARTIA.¹ Eorth galla.
GINGERLIS. Heunebel.
GRISSA GARINA. Vorthig cearse.
GRYAS. Medere.
GOTUNA. Cammuc.

H.

HEDERA. Ifg.
HEDERA NIGRA. Eorth ifg.
HERBESCUM.² Gescad vÿrt.
HIBISCUS. Mersc maleve.
HINNULA CAMPANA. Spere vÿrt.
HIERIBULBUM. Greate vÿrt.
HIEREBULBUM. Cusloppe.
HYPERICON. Corion.
CLITUM. Clate f clif vÿrt.

I.

IDROGIAS.³ Grundes svilige.
IEROBOTANVM. Easc throte.
IUNCUS. Risce.
IUSQUIAMUS f SIMPHONIAÇA. Hen-
nebal.
INCUMUS.⁴ Popig.
INTULA.⁵ Val vÿrt.
IPPIRUS.⁶ Equisieia f toscanleac.

L.

LINGUARIUM. Vude binde.
LACTIRIAS f LACTIRIDA. Gyth corn
f lib corn.
LACTUCA SILUATICA. Vude lectric.
LACTUCA LEPORINA. Lactuca.
LAGENA.⁷ Crocc.
LAPPA. Clate.
LAPATIUM.⁸ Vude docce.
LAUENDULA. Lauendre.
LEPTOFILOS.⁹ Mug vÿrt.
LEPORIS PES. Haran hig.
LEONTAPODIUM. Leonfet.
LILIUM. Lillie.
LINGUA BOBULE. Oxan tunge.
LINGUA BUBILLA.
LYCHANIS¹⁰ STEPHANICE. Lecs vÿrt.
LOLIUM. Coccel f ate.
LUBESTICA. Luuestice.

M.

MALUA. Hoc leaf.
MALUA CRISPA. Smerig vÿrt.
MALUA ERRATICA. Hoc leaf f
Geormen leaf.
MALUM TERRE. Galluc f elechtre.
MALACHIN AGRIA.¹¹ Vude rofe.
MAGDALIS.¹² Gyth corn.
MAGUDARIUS.¹³ Caul.
MARRUBIUM. Harhune.
MASTIX.¹⁴ Hvit cuda.

¹ γήραρα, grapeseds.² Verbascum.³ ἡριγέρων.⁴ μήικων.⁵ Intubus.⁶ ἱππουρίς.⁷ a jug.⁸ λάπαθον.⁹ Hb. xiii.¹⁰ Hb. cxxxiii.¹¹ μαλδχη ἀγρία.¹² ἀμυγδαλή.¹³ μαγδαρίς.¹⁴ μαστίχη.

MELLAUNA. Meode vȳrt.
 MENTA. Minte.
 MERCURIALIS. Cedele f merce.
 METORIA.¹ Hvit popig.
 MILLEFOLIUM. Gearve.
 MODERA. Cicene mete.
 MORA. Heort berige.
 MOSILCUM. Ragu.
 MULA.² Horshelne.
 MUSCUS. Mose.
 MALAGMA.³ Sealfa.

N.

NAPIS. Nep.
 NARCISSUS. Hals vȳrt.
 NASTURCIUM. Vilde cerse.
 NEPITAMON. Nepte.
 NERETA. Sea minte.
 NIMPHEA. Collon croh f sigel
 hveorua.
 NIMPHA. Fleathor vȳrt.

O.

OBTALMON. Magethe.
 OCIMUS. Mistel.
 OLEOTROPUS. Oxnalib f cothe
 vȳrt.
 OPIUM. Popig.
 ORIEBANUM. Horshelene.
 ORBICULOSA. Slite.
 ORGANUM.⁴ Organe.
 ORIGANUM.⁴ Curmelle f elene.
 OSTRAGO.⁵ Stic vȳrt.
 OSTRICIUM. Vude rofe.

OSTRIAGO. Lith vȳrt.
 OXILAPATIUM. Eorth vealle f
 scearpe docce.

P.

PAPAVER. Popig.
 PAPAMO. Meode vȳrt.
 PASTINACA. Mora.
 PASTINACA SILUATICA. Feld moru.
 PENTAPHILON. Refnes fot.
 PENTILUPI. Vulues comb.
 PERSONACIA. Bete.
 PERDICALIS. Dolhrune.
 PERISTERION. Berbeana.
 PEUCEDANUM. Cammoc.
 PIPINELLA. Pipi neale.
 POLIPODIUM. Eofer fearn.
 POLLEGIA. Hȳll vȳrt f dveorge
 dveosle.
 POLION. Peonia.
 POLLOTEN.⁶ Crave lec.
 PROSERPINATA. Unfortreden.

Q.

QUINQUE FOLIA. Fif leaf.
 QUINQUE NERVIA. Ribbe.

R.

RAPHANUM. Redic.
 RAMUSCIUM. Hrameson.
 RAMNUS. Thȳfe thorn.
 RAPA.
 RADICULUM. Eofer fearn f brun
 vȳrt.

¹ μηχανία for μήκων.² Inula.³ μάλαγμα.⁴ ὀρείγανον.⁵ Hb. xxix.; Pref. p. lv.⁶ βαλλώτη.

RESINA. Sutherne rinde.

ROSA. Rose.

ROSMARINUM. Sun deav † bothen †
feld medere.

RUTA. Rude.

RUDA SILUATICA. Hinnele.

RUSCUS cneopholen.

S.

SALVIA. Saluie.

SAXIFRIGIA. Sund corn.

SANDIX. Vad.

SANICULA. Sylfhele.

SANGUINARIA. Unfortreden.

SATYRIUM. Hrefnes lec.

SARTA MONTANA. Rude.

SCASA † SCAPA † SISCA.¹ Eofor throte.

SCALONIA. Cýpe leac.

SENECIO. Grunde svillege.

SERPILLUS. Organe † brade lec.

SEMPERUIMUS. Sinfulle.

SPLEMON. Brun výt.

SIMPHONIA † OTA. Beolene.

SCILLA. Gledene.

SOLSEQUIA. Sigel hveorna.

SOLATA. Solesege.

SOLAGO MINOR, id est Eliotropion.

SCOLIMBOS. Se unbrade thistel.

SUMPHITUM. Galluc.

SPARAGIA GRESTIS. Vude cearfille.

SPARAGO. Nefle.

SAMSUCHON.² Ellen † cinges výt.

SCELERATA. Clufthunge.

SISIMBRIUS. Broc mipe.

T.

TANACETUM † TANACETA. Helde.

TEMULUM.³ Vingre.

TEMOLUS † TITEMALLOS. Singrene.

TIDOLOSA.⁴ Crave lec.

TRIFOLIUM SILUATICUM. Eaces sure.

TRIFOLIUM RUBRUM. Reade cleaure.

TITUMALOSCA CALATIDES,⁵ id est

Lacteridas. Libcorn.

TRIBULUS. Gorst.⁶

TRYCNOSMANICOS.⁷ Foxes gloua.

W.

WALUPIA. Electre.

U. & V.

VACCINIUM. Brun výt.

VERVENA. Berbena.

UENERIA. Smero výt.

VERBASCUM. Felt výt.

VINCA. Peruince.

VIOLA. Cleafre † ban výt.

VIBURNA. Vudebinda.

UISCUS. Mistelta.

UMINUM. Fugeles lec.

VICA PERUICA. Tvileafa.

UIPERINA. Neder výt.

UICTORIALE, id est cneopholen.

X. & Z.

XIFION. Foxes fot.

ZIZANIA. Coccoel.

¹ Sisca, scasa, is *chisel*. *rcara* is *shaver*,
plane.

² *σάμψυχον*. Hb. cxlviii.

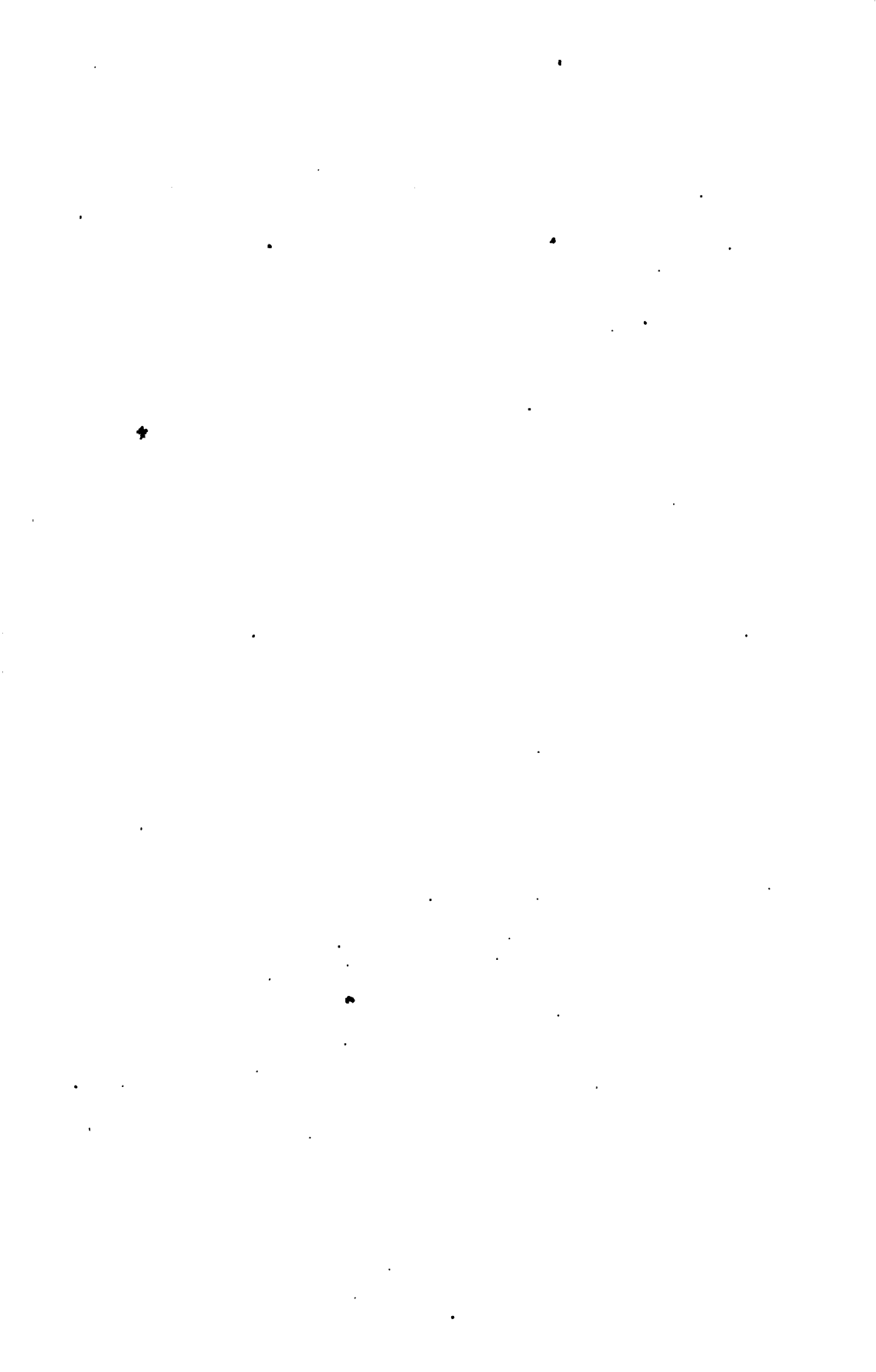
³ *τὸ μάλιν*, a *garlic*.

⁴ *Hermodactylus*.

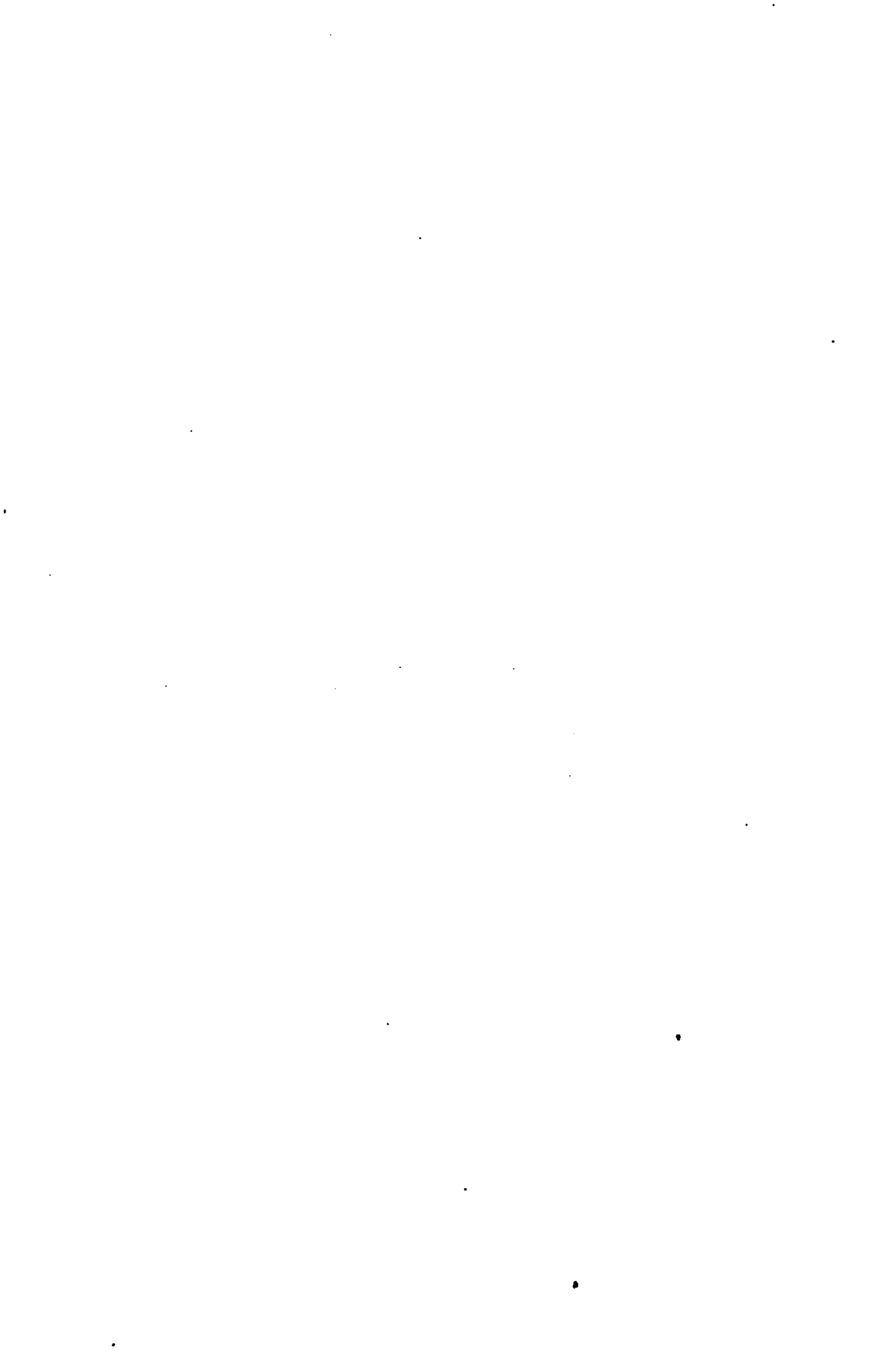
⁵ Hb. cx.

⁶ Hb. cxlii.

⁷ Hb. cxliv.



SAXON NAMES OF PLANTS COLLECTED.



SAXON NAMES OF WORTS AND TREES.

In the following collection of names of herbs from all the sources which were within my reach, I have endeavoured to pick my way safely among the contradictions and impossible doctrines of the authorities. To have given only the results at which glossaries arrive would have been to leave the whole subject in the confusion in which it has been so long involved; and, if our knowledge is to be advanced at all, it must be permitted to reject absurd and foolish statements, even though robed in the venerable garb of some sort of antiquity. In collecting the passages in which the various names of plants occur out of the genuine and trustworthy books edited in this series, it has been ever present to my memory, watchfully to test the lists of worts as they are prescribed, knowing that the appearance in the same list of two names supposed to belong to the same plant, would necessarily throw suspicion upon one of them. And I rejoice to be able to say that this test has never proved the glossary already given to be in error, while the reconsideration of every separate article has resulted only in reaching, for a few names, a more clear and definite conclusion. The failure of the glossaries lies in misinterpreting Latin words, or what came to them in a Latin form, and it can be no matter of surprise that their failures are many. The plants Vergilius mentions are not yet satisfactorily identified.

The errors of the glossaries themselves are so numerous, and the further errors of the editors so senseless, as to make these authorities wholly useless without close and toilsome examination. I have already observed that Anchusa, ἀγγουσα, became in the hands of the penmen Annuosa; so one finds Gni sacer placed under G, for Ignis sacer; Bena under B, for Avena; Mula under M, for Inula; with hundreds of others which are riddles. A preposterous editorial blunder is pointed out under Εβνoc, and these errors, where the MSS. have been compared, are too numerous to be worth more than this passing notice: lappa becomes under such treatment lawza; Paranympus, βρυητγума, *the best man*, or *groomsman*, becomes бρυбгума, *the bridegroom*, as if social and holy rites were not understood in early days; Maythen, written мѣ, becomes miwe; and whole lines are omitted and transposed. In very early writing p and n are scarcely distinguishable, and have been sometimes misread, as in gl. MM, first column, "*abilina*, hnutu," the meaning of which is *Avellana*, hnutu.

It is much to be desired that all recoverable English names of plants could be registered; for myself I have been collecting for some years, and should be glad to communicate with as many as possible on the subject.

SAXON NAMES OF WORTS AND TREES FROM VARIOUS SOURCES, WITH SOME VEGETABLE PRODUCTS.

Such as are printed in modern letters are taken from Manuscripts later than
the Conquest.

A.

Ac, Æc, gen. -e, fem., *oak, quercus robur*. Gl. vol. II.; Lb. I. xxxiii. xxxvi. xxxviii.; II. lxi. 2; III. viii. xiv. 1. xxvi. *Apūs*.

"*Acleac, quernum*. Gl. R. 45," where we must read *Acleay, folium quernum*.

Acmistel, *oak mistletoe*. See **Mistel**.

Acpunb, gen. -e, fem., *oakrind, cortex quernus*. Lacn. 12.

Ache, apium. Gl. MS. Vitell. c. iii. fol. 10 b. *Ξίλιον*.

Adrelwort, feverfue. Gl. Harl. 978.

Abremint, parthenium. Lex. Somner. These seem to be errors for **Adderwort**. See **Næbbepppyt**.

Æbs, abies. Æ.G. p. 4, line 44, p. 11, line 18. Glossaries. A Latinism. 'Ελάνη?

Æcepppanca, ilex. Æ.G. p. 13, line 47. Unsupported.

Ærepþe, gen. -an, fem.? Probably, by contraction, the same as **Æðelrepþingpypt**, which see. Lb. I. xxxviii. 6, xlv. lxxviii.; Book II. li. 4; Book III. lxviii.; Lacn. 12, 18.

Ægyppyt, dandelion, leontodon taraxacum. Gl. vol. II.

Ælepe, "origanum". Gl. Brux. 42 a.

Ælyðone, gen. -an, fem.? *enchanters nightshade, Circea lutetiana*. Gl. vol. II.; Lb. I. xxxii. 4; II. liii.; III. xxvi. xlvii. lxii. = p. 346. lxiv. lxxviii.

Æppel; for the compounds see **Appel**, **Appul**. The plural *æppla*. Lb. II. xvi. xxii. xxxii. xxxvi.; II. iv.; Æ.G. p. 48, line 18; P.A. fol. 19 b. *ῥα æggyri-canigcan æppla, mala Punica*. Gl. Cl'op. fol. 62 c. Many sorts, Lb. II. ii. 2. *supe æppla, sour apples, mala acidiora*, distinguished from *pubu æppla, wood apples, wild apples, mala agrestia, mala acerba*. Lb. II. xii. *Μῆλον, Mālon*.

Æpse, gen. -an, fem.? Also **Æspe**, gen. -an, fem.? *aspen, populus tremula*. Lb. I. xxxvi. **Æspan**. Lb. I. xlvii. 1.; Glossaries. By loss of final vowel **Æps**.

Æpsunb, aspenrind, cortex eiusdem arboris. Lb. III. xxxix.

Æpsc. See **Risce**.

Æsc, gen. -es, masc., *ash, fraxinus excelsior*. Gl. vol. II.; Lb. I. xxxii. xxxiii. 3, 4, xxxviii. 11, xlvii. 1; III. xxxix. 1, xlviii.; Lacn. 12. *Μελία*.

Cæscer æsc, black hellebore, helleborus niger. Gl. vol. II.; Lb. III. xxx.; Lacn. 39, 43, 80.

Æschpotu, gen. -an, fem. The equivalent is not certain. See Gl. vol II.; Lb. I. ii. 22, xxxiii. xxxviii. 11, xliii. xlvii. 3, lxxxviii.; II. liii.; III. xii. lxi. lxvi. lxxii. 1; Lacn. 12, 38; Hb. iv. ci. 3.

Æte, pl. Ætan, gen. pl. ætena, *Oat, avena sativa*. Lb. I. xxxv; vol. III. p. 292.

Æte, Gl. M. 321 a. Ἐτέμος.

Æþelpenðingpyrt, gen. -e, fem., *stichwort, stellaria holostea*. Gl. vol. II.; Hb. lxiii. 7, lxxviii. 1; Lb. xxxiii. 1, xxxviii. 5, lxxxviii.; Lacn. 4, 29, 39, 53; Gl. R. 44. *Stellaria holostea* was reckoned "good against stiches and pains in the side," and was therefore called *Stichwort* (Bailey).

Ægrumonia, -an; *Agrimony, Agrimonia eupatorium*. A Latinism. Lb. I. ii. 22, xxxi. 7, xxxii. 2, 4, xxxiii. 1, xxxviii. 10, xlv. 3, lxix; II. viii.; III. xiv. 1, xxvi. xxxiii. 2, xlvii. lxvii.; Lacn. 27, 29, 36, 39, 40; acp. 111. The native name was *gancþire*.

Alexanþria, -þre, gen. -an, *Alexanders, Smyrnium olusatrum; Macedonian parsley*. Lb. I. xxxii. 4, xlvii. 3, lxii. 2, lxiv. lxvi. lxx.; II. lxx. 3; III. viii. xii. 2, lxvii.; Lacn. 12, 29, 111. Ἰκκισέλιον.

Alop, Alp, gen. alepes, alpes, masc.; *alder, alnus glutinosa*. Lb. I. ii. 15, xxxvi. xl.; II. xxxix. li. 3, lii. 1.; C.D. 376, 1065, 1083, 1246; Gl. Cleop. Alæp. Gl. M.M. 153 b.

Alpe, Alpan, Alepan, Alupan, *Aloes, succus inspissatus aloes arboris*. Lb. II. lxiv. contents; II. ii. 1=p. 178; II. iii. xiv. xvi. 1, xxvii. xxx. lii. 1, 2, lix. 4, lxx. 5; Lacn. 1, 114; Διδ. 23, 34, 63. Ἀλόη.

Ammi, Ami, gen. Ameos, *ammi maius, ἄμμι*. Lb. II. xiv., where its foreign origin is attested by the epithet Southern. It more frequently occurs as Bishopwort, and was, doubtless, naturalised. Hb. clxiv. *Milium solis, sun millet*, a frequent synonym. It seems to have come from Egypt.

Amygdalas, gen. sing. -es, *Almonds, fruit of the Amygdalus communis; nuces amygdaline*. Hb. xiii. 2, xxxiii. 1; Διδ. 63. Ἀμυγδαλά.

Anan, Διδ. 44, for hunan? or for Aron?

Ananbeam, *spindle tree, euonymus europæus*. Gl. vol. II.

Anðazpe, *capparis*. Somner Lex. from an MS.

Antpe, gen. -an. Lb. II. ii. 1. *Radish?* See Ontpe.

Appelbup, Appelbop, Apulbop, *Apple tree, pirus malus*. Bot. Lb. I. xxvi. xxxvi. xxxviii. 11. -þumb, III. xlvii.; Lacn. 12; Gl. M.M. 159 a, etc. But Apulþpe, fem. Æ.G. p. 5, foot.

Wlsc apulþp, *sweet apple tree, malus hortulana*. Gl. M.M. 159 a; Quadr. viii. 6.

[Appelleafe, gen. -an, *violet, viola odorata*, and *V. canina*.] "Appellef, *viola*." Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf *viola*." Gl. Harl. 978.

Appotane, gen. -an, *southernwood, artemisia abrotanum, Ἀβρότανον*. Lb. I. xvi. 2, xviii. xxxiii.; II. xxii. liv; Lacn. 29. Ambrocena, Διδ. 15.

Arage, orache, *atriplex*. Gl. M. See Melbe.

Armelu, *peganum harmala*. Lb. I. lxiv. Πήγανον ἡγριον.

Apob. Gl. vol. II.

Arsesmart. See Cærpmepte.

Asapu, *Asarabacca, Asarum Europæum*, Ἀσαρον. Gl. vol. II.

Æte. See Æte, oat. Gl. M. 321 a.

Ætrpum, Attrpum, *smyrnium olusatrum*. A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. Ἰκκισέλιον.

Ættoplaþe, gen. -an, fem., *Panicum crus galli*; an interpretation somewhat confirmed by the treatise Περὶ Διδόξεων, which, not naming atterloþe, does name panic, and thrice. Hb. xlv.; Lb. I. ii. 23; I. xii. xxxi. 7, xxxviii. 3, 11, xxxix. 3, xl. xlv. 2, xlvii. lx. 4, lxii. 1,

Αττοπλαθε—cont.

2, lxiii; II. xxxiv. 2, li. 4, liii.; III. viii. xii. xli. lxiii; Lacn. 24, 29, 78.

Seo smale αττοπλαθε. Lb. I. xlv. 1, 6, *setaria viridis*.

B.

Bæplic, *barley, hordeum distichon*. Chron. 1124, p. 376. Κριθή.

Bæst, *bast, phillyra, tilia cortex interior*. Gl. M.M. 163 b.

Baldmoney, *gentian*. MS. Bodl. 536.

Balewurt, *white poppy, papaver somniferum*. MS. Bodl. 130. fol. 73, from Bealo, *bale, mischief*. Μήκων.

Balsmeðe, gen. -an, fem., *bergamot mint, mentha odorata*. The Balsaminta of Gl. M. glossed horsmynte. So gl. Rawl. c. 607. Hence correct Δδ. 15.

Balzaman, -me, (oblique cases), *Balsam, Βάλσαμον, Ὀροβάλσαμον*, the gum of the Amyris Gileadensis. Lb. II. lxiv. contents and text.

Banpypt, gen. -e, fem., *wallflower, cheiranthus cheiri*; a derivative of Bana, *a man-slayer*, from the bloodstained colour of the petals; whence the plant is sometimes now called Bloody Warriors. Thus Hb. clxv. Then also croppan, bunches of flowers, are assigned to it, Lb. II. li. 2. This is Sio gpeate banpypt, Lb. III. viii. Occ. also Hb. clii. 1; Lb. I. i. 15, xxv. 1, 2, xxxi. 7, xxxvi. lix. lxiii.; Lacn. 14.

[Sio læsse banpypt] *daisy, bellis perennis*; the petals being tinged with red. Gl. vol. II.

Bealocpypt, *orchis*. "Bealocwert," MS. Bodl. 130. Ballock grasse, Lyte. p. 249. Herba priapisci, .i. bealocwirt, MS. Bodl. 130. fol. 74. Ὀρχις.

Bean, pl. Beana, *bean, faba domestica*, Hb. lvii. 2; Gl. Land. 567. fol. 73 a.; Lb. I. xxxi. 1; II. xxiv. xxx.; Lacn. 116; Δδ. 4, where it is black beans. Δδ. 26, 39, 41; ÆG. p. 16, line 10. Κόσμος.

[Beagbeam,] Beḡbeam, gen. -es, masc., *the Bay, laurus*, derives its name from Beag, a crown, a diadem, a στέφανος or garland; and Roman associations. In Beag the ḡ could receive the sound of y; as in some dialects of Germany it still does. The glossarial mulberry is against tradition. Δάφνη.

Belene, Beolene, Beolone, Belune, gen. -an, fem., *henbane, hyoscyamus niger*, used also for *H. albus*. Hb. v.; Lb. I. ii. 23, iii. 11, vi. 3, xxviii. xxxi. 1, xxxii. 4, lxiii.; III. iii. 1, iv. xxxvii. l. lxi.; Lacn. 12, 18, 111; Gl. Vol. II.

Benebictæ, *herb Bennet, Avena, geum urbanum*, Lacn. 29. Herba Benedicta.

Beopypt, gen. -e, fem., *sweet flag, acorus calamus*. Apiago, Gl. R. p. 39. Apiastrum biouuypt, an archaic spelling. Gl. M.M. 153 a. Gl. vol. II.; Hb. vii.; Lb. I. xxvi.; II. li. 2.

Bepbine, *verbena*. Lb. I. lxii. 1. Beḡbena, Lacn. 29. Δδ. 21.

Bepe, gen. -es, masc., *bere, horaeum hexastichon*. ~~Hb. clii. 1; Lb. I. xxxix. xxxix.~~ Lacn. 37. Beḡar, ordea, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr forḡear, M. H. fol. 17 a, *bere that he gave us*. Also called *big*. In Id. Vol. I. p. 402, bepe seems to be made feminine.

Beḡpnbe, *Bearbind, convolvulus*. "Um-bilicus, Gl. M. 322 a.

Bete, gen. -an, fem., *Beet, Beta maritima*, otherwise *vulgaris*. Hb. xxxvii.; Id. vol. I. p. 380; Lb. I. i. 3, xxxix. 3; II. xxv. xxx. 1, 2, xxxiii. lix. 14; Lacn. 1, 5, 12, 26, 28, 58, 107; Δδ. 48. Τεύλων, Τεύλων.

Betonce, gen. -an, fem., *Betony, Betonica officinalis*. Hb. i. cxxxv. 3; Vol. I. p. 378, 9. 10, p. 380, twice; Lb. I. xvi. 2, xx. xxi. xxiii. xxv. 1, xxvii. 1, xxix.

Δδ. i. 246, n, 8

Betonice—cont.

xxxii. 2, xxxvi. xxxix. 3, xli. xliii. xlv. 1, xlvii. 3, xlviii. 2, lxii. 1, lxiii. lxiv. lxvi. lxvii. 2, lxviii. lxix. lxxviii. lxix. lxxx; II. xxxix. 1. li. 1, 3, liii. lv. 1, 2; III. xli. 1, xiv. 1, 2, xxvi. xxviii. xxxiii. 2, xli. xlvii. xlix. lxiv. lxx. lxvi.; Læcn. 4, 12, 14, 23, 24, 26, 29, 36, 38, 39, 49, 59, 64, 65, 67, 111; Ælð. 8, 60, 63; vol. III. p. 292.

Bindweed, convolvulus.

Binspyr, iuncus seu carex. Gl. vol. II.

Birds tongue, stellaria, from the leaves.
"Avis lingua," Gl. Harl. 3388.

Bipice, Bipce, Bepce, Bypc, Bere, gen. -ean, fem., Birch, betula alba, Gl. R. 46, 47; Lb. I. xxxvi. Bepcumb, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read betula for beta.

Bypg, the mulberry tree, morus. Lb. II. liii., where the translation wants correction. Spellmans Psalms, lxxvii. 52. The derivation is from Bypge, Bepge, a berry, of excellence; and in late Latin all berries were expressed by mora rather than by bacca. *Mopía*.

Bypgbepe, gen. -an, ean, the berry, morum. Gl. vol. II.; Lb. II. xxx. 2.

Bepgþenc, a mulberry drink. Gl. vol. II.

Birceoppyr, gen. -e, fem., bishops weed, ammi maius, Gl. vol. II. Of southern origin, Lb. II. liv., and not betony in Lb. I. xxiii. xxxix. 3, xlvii. 3, xli. 1, lxvi. lxvii. 2; II. liii. 2, lv. 2; III. xli. lxiv. lxvi. Of two sorts, vol. III. p. 292. From which passages, all others in the Leechbook where the word is put without qualification, must be referred to the same interpretation. Lb. I. ii. 23, ix. xv. 2, xix. xxxi. 7, xxxii. 2, xxxviii. 11, xxxix. 3, xl. xli. xlv. 1, 2, xlvii. 3, lviii. 2, lxii. 2, lxiii. lxiv. lxxxiii.; II. li. 3, 4, liii. lxxv. 5; III. ii. 1, 6, xiii. liv. lxi. lxii. twice, lxvii. lxviii.

This argument applies also to the passages in Lænunga, for betony and bishopwort are mentioned together in

Birceoppyr—cont.

art. 4, p. 7, art. 23, 29, 111. Hence ammi is meant in 23, 35, 38, 62, 82, 89, 112.

Seo þpabe birceoppyr, —? Læcn. 4. 59.

Seo læsse bisceoppyr, *Betony, Betonica officinalis.* Gl. vol. II.

Byterwort, dandelion, leontodon taraxacum. Gl. Harl. 3388. fol. 78 b.

Blodwerte, 1. Panic, digitaria sanguinalis, MS. Bodl. 130; 2. Shepherds purse, capsella bursa pastoris, Gl. Harl. 978; 3. Knotgrass, polygonum aviculare; 4. cingfoil, potentilla tormentilla, or tormentilla officinalis; 5. dwarf elder, sambucus ebulus; MS. Harl. 5294. fol. 36 a.; Lyte. Bloody dock. Gerarde.

Bluebells, Agrafis nutans.

Blue popi, cornflower, centaurea cyanus.
"Crescit inter frumenta et alia blada." Gl. Harl. 3388 under Iacintus.

Boc, Bocpreop, Bocæ, Bece, with gen. -an (as Bikan, C.D. vol. vi. p. 231), the Beech, fagus silvatica. Boc, Gl. R. 45. Bocpreop, MS. St. Johns, Oxon. 154; Æ.G. p. 7, line 45. Boecæ, Gl. M. M. 156 b. Bece, Lex. Somner. Gl. Cleop. The persistent asseverations that fagus is not beech depend upon a supposition of Sprengels for which no sufficient ground appears; the Spanish and Italian derivatives of fagus still name the beech. *Fagus silvatica* is, however, merely technical. *Φηγός*.

Bogen. See Boþen, another form of the same word. Lb. I. xxi. lxii. 1, lxxxviii.; III. iv. p. 310, note, xxvi. xxx. In Lancashire g and þ are both pronounced with so guttural an utterance that they are indistinguishable. Hence the archbishops name Æþelnoð is frequently written Ægelnoð, as C.D. 773. Final þ also becomes g, as here on page 166, &c. Rekefille, April, in the rimed Genesis and Exodus (published by the Early English Text Society), is a compound of Reka for Reða, a Saxon idol to which

Bogen--cont.

they sacrificed in the Redmonað, *March*, and pilleð, *plenilunium*, full moon (Beda de Temp); and the full moon of the March new moon fell in April. October was pinteppilleð. The readings of Bedas text are from a good MS.

Bolwes, *loggerheads*, *centaurea nigra*.

"Iacea nigra," Laud. 553. Bolwes is *balls*, the hard round heads of the wort. Loggerheads is a name I have often heard in Oxfordshire.

[Boretree,] *the elder*, *sambucus nigra*, "Boartree" (Lyte).

Box, *the Box*, *Buxus sempervirens*: from the Latin and Hellenic. Gl. R. 47; Æ.G. p. 5, foot; Gl. St. Johns, Oxford, p. 79 b. Æc ðam boxe and of ðam boxe, *At the box tree; from the box tree*, C.D. 1102, p. 195; which makes the word not feminine. Πύθος.

Boðen, gen. -es, *wild thyme*, *thymus serpyllum*. Gl. vol. II; Θύμψ; Hb. cxlix. 1. White boðen, "*great daisy* (Gerarde)." But on the contrary, "Con-
"solida minor .i. daisy or bris wort or
"bow wort (*bone wort*). Consolida
"media .i. white bothon or white goldes.
"þis herbe hath leues þt biith som del
"euelonge & hii biith endented ahtes
"withoute & he hath a white flour þt
"is som del lich to dalsie, bote his
"more þan the flour of daisy & þis
"herbe growith in medes and leses."
MS. Laud. 553, fol. 9. This seems to be
chrysanthemum leucanthemum. Bothe-
rum, Bothum, in Dorset and the Isle
of Wight, is *chrysanthemum segetum*
(Barnes), which has yellow rays.

Bpæce, gen. -an, *Bracken*, *pteris aquilina*. C.D. 1142; H.A.B. vol. I. p. 115. "Wylde brake," MS. Bodl. 130, in hand of xii. century. "Brakan, flix," Gl. Rawl. c. 607. In the current bracken the termination is that of the oblique cases, by Saxon grammar. Πρεψ. Bpæssa, a Latinism, *cabbage*. Lb. II.

xxx.

Bpæp, Bpæp, Bpæp, acc bpæp, pl. bpæpe, *Briar*, *rubus fruticosus*. Lb. I. xxxviii. 10; Gl. M.M. 154 a; Gl. C.; Gl. C. 62 a. Connected with Bpæp, a *prickle*. Bæros.

Þmðbbep, *raspberry plant*, *rubus idæus*. Lacn. 29; Gl. Brocket, Carr, Dickinson, Hunter, etc. etc. Þmðbbepien, *raspberries*. Lb. II. li. 2, 3; Gl. Dun.; Gl. Brux. 40 b; Gl. M.M. 154 a.

Bpemel, Bpembep, Bpembel, Bpæðel, gen. -es, masc., a *Bramble*, *rubus fruticosus*, and *rubus* in general; also *dog rose*, *rosa canina*. Bpemel, Hb. lxxxix; Gen. xxii. 13; Lb. II. li. 3. Bpembeppubu, a *bramble wood*, C.D. 985, 1036, 1108. Bpembel, Lb. II. lxxv. 1, where the propagation marks the *R. fr.*; II. lxxv. 5. Bpembel æppel, III. xlii, where æppel is the berry; III. xlvii.; Lacn. 54. Bpembelas; Hom. I. 18; I. 432; Æ.G. p. 16, line 15. Bpæðel; Leechd. vol. I. p. 384. Bpemelbepian, *bramble berries*, Lacn. 8. Bpemelbypne, fem., a *bramble thorn bush*. Exod. iii. 4.

Heopbepmel, literally, *hip bramble*, *dog rose*, *rosa canina*. Gl. R. 47. Also two sorts of brambles are mentioned in Lb. II. li. 3. Heope, gen. -an, *the hip*, is Latinised "*butunus*," that is, button, French, bouton, *knob*. Κυρὸς βᾶρος, is taken for *rosa sempervirens* by Sibthorpe, Smith, and Professor Daubeny, but Schneider keeps to *rosa canina*. Briddes nest, *wild carrot*, *daucus cariota*. "*Daucus asininus*," Gl. Laud. 553. From the form assumed by the umbel when the seed is ripe. Gerarde, p. 873. This erbe habiþ leuys ylike to hemlok. Gl. Sloane, 5, in *Daucus asininus*. Botanical books pretend from *Neorria* that it is orchis bifolia, which seems to be one of their adaptations and a foreign fashion. Δαῖκος.

Briddes tunge, *stellaria holostea*. Gl. Harl. 978, says *pimpinella*, against common consent. See Æpelpæpþinggyr, in Gl. vol. II.

Bpyrepyrt, gen. -e, fem., *comfrey*, *symphytum officinale*. So Gl. Harl. 3388. "Michel brisewort, consolida maior," Gl. Sloane, 5, and that is *comfrey*. So that the majority goes this way. Ld. vol. I. p. 374, 3.

Briswort (the lesser), *daisy*, *bellis perennis*. Gl. vol. II.

Broclempe, properly Broclemke, *Brooklime*, or rather *brooklem*, *veronica beccabunga*. MS. Bodl. 536.

Bpocmintre, *mentha hirsuta*. Gl. vol. II; Lacn. 4.

Brocþung, *water hemlock*, *cowbane*, *cicuta virosa*. Gl. Laud. 576, makes it equivalent to Tipus, which the moderns by the derivation must deny.

Bpoom, gen. -es, *Broom*, *cytiscus scoparius* (Hooker). Lb. I. ii. 14, xxxii. 4, lv. "Genesta," Gl. Inl. fol. 126 a, and St. Johns. Bpoom, Gl. M.M. 157 a. *Ξαδριον*.

Bpunpyrt, gen. -e, fem., also Bpune pyrt, *water betony*, *scrofularia aquatica*. Ld. vol. I. p. 374, 3; Lb. I. xxv. 1, xxxviii. 11, xxxix. 2, xlvii. 3, xlviii. 2, lxi; II. li. 3, 4; Lacn. 4, 14, 39, 50, 57; Gl. vol. II.

2. *Scrofularia nodosa*. Lb. I. xxxviii.

4.

3. *Ceterach officinarum*. Gl. vol. II. Thus, "splenion .i. brune pyrt cerf-
"lengue," Gl. Laud. 567, makes it a fern, but harts tongue.

Buckrams, *allium ursinum* (Bailey).

Bucks horns, *coronopus ruellii*. "Bukes
"hornes or els swynes grese (grass), and
"has leues slaterde as an hertys horne . 7.
"hit groyes gropyng be the erthe. And
"hit has a litell whit floure, and groyes
"in the ways." MS. Bodl. 536.

Buckwheat, *polygonum fagopyrum*.

Bulentre. Gl. vol. II.

Bulgago. Δδ. 62. *Asarum Europæum*.

See Bulgago.

Bulhrush, *scirpus*. Wright's Gl. p. 265 a.

Bulor. Gl. vol. II.

Burr, pl. burres, *burr*, *burrs*, *arctium lappu*.

Gl. Rawl. c. 607; Gl. Sloane, 5.

Butterburr, *petasites vulgaris*.

C.

Cæpre, Cypre, Cressæ, gen. -an, fem., *water cress*, *nasturtium officinale*. Hb. xxi. cxxxvii. 1, cxxxvii. 3; Lb. I. xxvi. xxxi. 7, lviii. 2; II. iv. viii.; III. liii; Lacn. 89; Gl. M.M. 162 b.

Cæcapse, *watercress*, *nasturtium off.* Lb. I. xxxviii. 5.

Fencæpre, Fencypre, as Cæpre. Lb. I. lxi. 1; Lacn. 1.

Seo hole cæpre. See H.

Lambes cæpre, as Cæpre. Lb. I. i. 17; Lacn. 12.

Tun cæpre, *garden cress*, *lepidium sativum*. Lb. I. viii. 1, xxxvii. 2. "Nasturtium domesticum." Gl. Rawl. c. 506; Gl. Harl. 3388.

Ylle cæpre, as Cæpre. Δδ. 63. Substituted for Fœnum Græcum. Hb. xxxix. 3.

Carlpyrt, *colewort*, *brassica napus*. Gl. R. 43. It is now grown largely as winter food for sheep.

Calcetreppe, *caltrap*, *centaurea calcitrapa*. MS. Bod. 130. From calcem heel, and the Latin form of trap. See Saxon Chron. 992.

Calfs snoute, *antirrhinum orontium* (Lyte). Cf. Hb. lxxxviii.

Camecon. Gl. vol. II.

Cammoc, Commuc, gen. -es, *harestrang*, *peucedanum officinale*. Gl. vol. II; Hb. xcvi; Lb. II. lii. 1; III. xxx; Lacn. 40, 77.

Cammoc Whin, *anonis*. Gl. vol. II. "Anonis in Cambrigeshyre a whyne" (Turner, black letter, no date).

Candelpypyr, *hedgetaper*, *verbascum thapsus*. See Molegn. "Fromos vel lucernaris vel insana vel lucubros, canbel—" *μυρτ.* Gl. R. 44. Read *Flomos*, *φλόμος*, which, in Dioskorides, iv. 104, all agree is *Verbascum*. Καὶ τρίτη φλομὶς, ἡ καλουμένη λυχνῆτις, ὑπὸ δέ τινων, θρυαλλίς, φύλλα γ' ἢ δ' ἢ καὶ πλείονα ἔχουσα, παχέα, λιπαρὰ, δασέα, εἰς ἐλλόχνια χρησίμη. Called *lucernaria* or *wick plant*, useful for wicks of lamps. Ibid. In north Somerset this herb is now called Candlewick.

Capwort, *daucus cariota*. Gl. Harl. 3388, under D.

Cassia. Lb. I. lxvi. *Cassia lignea*, the bark of *Cinnamomum cassia*, from China.

Cayruc, gen. -es, masc., *Hassock*, *aira cæspitosa*. Lb. I. lxii. 2, lxiii.; III. lxii. lxiii. lxiv. lxvii.; Lacn. 29, 59, 79, 89.

Kattesmint, Cattysmint, *nepeta cattaria*. Gl. Harl. 3388; Gl. Harl. 978.

Capel, Caul, gen. -es, masc., *colewort brassica napus*. Hb. xiv. 2, cxxx.; Lb. I. xlvi. 2; II. xxiv. lvi. 4; III. xii. 1, 2, xlv.; Lacn. 54, 111; Διδ. 31 (cole-stalk).

Se bpada capel, *cabbage*, *brassica oleracea*. The cultivation of this was Roman taught. Lb. I. xxxiii. 1. Κράμβη.

Caplic, Lacn. 29, an error of the penman for capl, or for cyplic.

Цауцер ærc. See Ærc.

Цауцерпъуу, *black hellebore*, *helleborus niger*. Lb. I. xxxix. 3.

Cebelc, *mercurialis perennis*. Hb. lxxxiv. Gl. Cleop. fol. 65 b.; Gl. M. 320 b.; Gl. Dun.

Ceберbeam, gen. -es, masc., *the cedar*, *pinus cedrus*. Æ.G. p. 7, line 45. Ceбертеор, G.D. f. 155 a. Κέδρος.

Celenbpe, Colianbpe, gen. -an, fem., *Coriander*, *Coriandrum sativum*. Also celenbep, -bpes, neuter, Lb. I. xxxi. 3; celenbpe, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Lacn. 77. 111; cohanbpane. Διδ. 48; Ilb.

Celenbpe—cont.

lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίαννον, Κοριον.

Celebemie, Celebemie, Cylebemie, gen. -an, fem. Ld. vol. I. p. 380; Hb. lxxv.; Lb. I. ii. 2, 21, 23, xxxii. 4, xxxix. 3, xlv. 2, xlviii. 2; III. ii. 1, 5, 6, xli. xlii. lx. Cylðenige, Lacn. 12; celð-, Lacn. 19; cell-, Lacn. 23; cyl-, Lacn. 29, 51; Διδ. 23, 51. Here the fruit is called an apple: it is a pod. The botanists seem to have no suspicion that the chelidonium is a Roman importation, which its name and its growth near villages sufficiently testify. The Roman tradition and the Dioskoridean description, combined with its medicinal properties, are sufficient argument that no other plant is meant by chelidonia. The juice (out of the root) "has been used successfully in opacities of the cornea." (Bentley, Manual of Botany.) Ποιεί πρὸς δέυδορκιν. Dioskorides.

Celidonia. Διδ. 23; Hb. cxxxi. 2. See Celebemie.

Kenning worte, *aristolochia*. Gl. Sloane, 5, fol 44 d.

Centaupian, *erythraa centaureum*. Lb. II. viii. xxxix.

Cepnille, Cyppille, Ceapnille, Cepuille, gen. -an, fem., *garden chervil*, *anthriscus cerefolium*. Hb. cvi.; Ld. vol. I. p. 382; Lb. I. xxxi. 2, xxxiii. 2, lxii. 2, lxxxiii.; II. lii. 3, liii. lxv. 2; Lacn. 4, 12, 62, 80; Διδ. 12, 37. A Roman importation, Χαυράφυλλον.

Yubuceppille, *wild chervil*, *anthriscus silvestris*. Lb. I. ii. xxii. lxxxiii.; II. li. 4. pubupille, Lb. III. viii. xlviii.; Lacn. 4, 29, 62.

Seo peade pubu ylle *asparagus acutifolius*, Lacn. 53, 68; and pubu cepnille, red being neglected, Hb. lxxxvi.

Ceplic, gen. -es, *Charlock*, *sinapi arvensis*. Lb. II. xxxiv. Cf. Gl. M.

Chirchewort, *pennyroyal*, *mentha pulegium*. "Pulegium regale; MS. Bodl. 536; G.. Laud. 553.

- Cicena* mete, gen. -es, masc., *Chickweed*, *stellaria media*. Lb. III. viii; Lacn. 4; $\Delta\delta$. 51, 52, 53, 57, 63; Gl. vol. II. Small birds are very fond of the seeds.
- Cylepypt*, "orilapatum" MS. in Somner. That means oxylapathum, sorrel; but the gloss is unsupported.
- Cymb*, *cuminum cyminum*. Gl. vol. II; Lb. I. xv. 6, xvi. 1, xxxix. 3.
- Cymen*, gen. -es, neut., *Cuminum cyminum*, *Κύμινον*. Lb. I. ii. 21; I. xxii. 3, xlviii; II. ii. 2, vi. xii. xv. xxii. xxiv. xxx. xxxviii. xxxix. xlv; III. xii. 2, xxiii; Lacn. 4, 29, 37, 111; $\Delta\delta$. 36, 63; Hb. xciv. 2, clii. clv; Ld. vol. I. p. 376, 4.
- Kince, Quince, Gl. vol. II., errors of the scribes for Kince, Quince, the same as cyce. The glossaries are equally in error, having misread their originals.
- Cynngespypt*, *marjoram*, *origanum maiorana*. MS. B. 130 in *Σάμψυχος*; Gl. Mone. 322 b., amended; Gl. Dun.
- Cipe*, *Ciepe*, gen. -an, fem.? *Cipeleac*, gen. -es, neut., *onion*, *allium cepae*. Lb. I. iii. 2, 4, xxxix. 3, lxix; Lexx.
- Cypressan*, obl. case, *Cypress*, *cupressus*. $\Delta\delta$. 51, 54.
- Cypræt*, *Cypræt*, for *Cypræte*, gen. -an, fem.?, *gourd*, *cucurbita*. Ld. vol. III. p. 200, line 16; Gl. R. 39, 43; $\Delta\delta$. 31, 62. By removing from the Latin word its reduplication, the close equivalence to the ancient and modern English is apparent.
- ƿilbe cypræt*, *wild gourd*, *citrullus*, or *cucumis colocynthis*. *Κολόκυνθις*, Gl. R. 39. As a medicine, *colocynth*, a purgative, drastic.
- Cipiscpeop*, *Cypscpeop*, *Cherry tree*, *Cerasus*, *Κέρασος*. Gl. R. 46; Somner Lex.
- Cisepæppla*, *caricarum*; Gl. Cleop. fol. 19 a. Read *Cipufæppla*, *cerasorum*, or so fathom the writers error.
- Cystel*, *Cystbeam*, *Cistenbeam*, *the Chestnut*, *castanea vulgaris*. A Latinism and importation. Gl. R. 46; Gl. C.; *Κάρβα Εὐβοική*.
- Clæppe*, gen. -an, fem., *Clover*, *trifolium*. Lb. II. xxiv. xl; Gl. Cleop. fol. 92 c, fol. 80 a.
- Hƿit clæppe*, *white clover*, *T. repens*. Lb. I. xxi; III. xxxiii. 1; Gl. Laud. 567, under *Caltha*.
- Reað clæppe*, *red clover*, *T. pratense*. Lb. III. viii; Gl. Laud. 567, under *Calesta*.
- Sio smæle clæppepypt*, *haresfoot clover*, *T. arvense*, Lb. xxxix. 3.
- Clænsing gras*, *spurge*, *euforbia*. Gl. Sloane, 5.
- Clæte*, gen. -an, fem., the greater, *the burdock*, *arctium lappa*. Gl. vol. II; Lb. I. xii. xxxi. 7, xxxix. 3, xl. xlv. 1, l. 1; II. xxxvii. liii; III. xxxvii. lvi. lxxviii. Lacn. 4, 12, 35, 44; vol. III. p. 292. Cloote, MS. Lambeth, 306. *Ἀρκτίον*.
- Seo smæle clæte*, *Clivers*, *galium aparine*. Gl. R.; Lb. I. xxxix. 3; Hb. clxxiv; MS. O.
- Clæte seo þe spimman pille*, *water lily*, *nymphaea* and *nuphar*. In Dorset clote is the yellow water lily (Barnes). See Cabocce. *Νυμφαία*.
- Clibe*, an old way of writing *clife*, which see. Somner.
- Clife*, gen. -an, fem., the greater, *Burdock*, *arctium lappa*. Gl. C.; Gl. Cleop. 55 b; Lb. I. lxxvii. 2.
- Seosmæleclife*, *Clivers*, *galium aparine*. Lb. I. l. 2; Gl. Cleop. 45 b; Gl. Dun. *Γάλλιον*, *Γάλλέριον*, *Ἀπαρίνη*.
- Foxes clife*, *burdock*, *arctium lappa*. Gl. vol. II; Lb. I. xv. 2; Lacn. 118.
- Clifpypt*, as *Clife*. Lb. I. xv. 3. *Lappa clæte oððe clifpypt*. Gl. Iul. A. 11. fol. 125 b; Gl. vol. II.
- Clite*, gen. -an, fem., *Cleet*, *tussilago vulgaris*. "Cleet, butter burr." Carrs Craven Gl. *pa lancge cliton*, Lacn. 26. With Sir J. E. Smith, E.B. pl. 430, 431, *tussilago hybrida* was long stalked butter burr: people now make this a variety instead of a species. *Βήχιον*?

Chÿpypt. Lacn. 69, the same as Chÿpypt and Chÿt. Glossed Rubea minor; the galium being grouped with the madders. Glitilia, Gl. Cleop. Glatterons, Fr.

Cloudberries, *bacca rubi chamæmori*. All. Probably from club, a cliff. Found on Pendle and Ingleborough.

Clupbung, gen. -e, fem. Clupbunge, gen. -an, fem., *crowfoot*, *ranunculus sceleratus*. Hb. ix. cx. 3.; Gl. Lb. I. i. 7., xxiv. xxviii. xlvii. 3.; III. viii.; Lacn. 12, 77. From clup, *clowe*, here the tuber, and bung, *poison*, here the acrid principle of the juices. Βαρδάχιον.

Cluppypt, gen. -e, fem., *buttercup*, *ranunculus acris*. Distinguished from clupbung, in Hb. ix. x.; Lb. III. viii. Βαρδάχιον.

Cneopholen, masc., *butchers broom*, *ruscus aculeatus*, from holen, *holly*, which in its evergreen prickly leaves it resembles, and from its growing no higher than the knee. Lb. I. xxviii. xxxiii. 1, xxxvi. xxxix. 3, xlvii. 3, on which see Gl. vol. II.; II. li. 3; Lacn. 4, 43. Cniopholen an archaic spelling, Gl. M.M. 162 a. It is better to explain the grammar of Tpa (see Preface, vol. II. p. xxxvi.) as by attraction neuter, since cneop is neuter. The frequent gloss *Victoriola* alludes to its binding, as has been otherwise inferred, the temples of victors. Μυρσίνη ἄγρια.

Knopweed, *loggerheads*, *centaurea nigra*. "Iasia (Iacea) nigra," MS. Laud. 553.

Knotting grass, *polygonum aviculare*. Gl. Sloane, 5.

Coccel, gen. -es, masc., *Cockle*, *agrostemma githago*. *Zisania transcendunt frumenta*. Coccelas opepftigað hpæte, Sc. 46 b. Se soða bema hæst his englas gabþian þone coccel byþþen mælum. Hom. I. 526. *The faithful doomer will bid his angels gather the cockle by man loads*. Sometimes our forefathers understood Lolium to be cockle, Gl. M.; Gl. Douce, 290; Gl. Bodl. 178. The botanic Lolium temulentum is wholly different.

Coke pintel, *Cuckoo pint*, *arum maculatum*. Bodl. 536. From geac, *cuckoo*, *gowk*, and

Coke pintel—cont.

pintel, a coarse word, descriptive of the spathe: the cuckoo and the plant appear in spring together; the modern pint is only a pintel abbreviated, verpus. In Essex now, *Cuckoo cock*. Lords and ladies, Bulls and cows, are terms best unexplained; *Maxima debetur nostris reverentia*—lectoribus. Lyte, 372. Iarus aaron, gank pyntill; Gl. Rawl. C. 506; 3ek pintel, Gl. Sloane, 5; gokko pintell, Harl. 3388; "Apov.

Cockesfot, *columbine*, *aquilegia vulgaris*. Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.

Cocks hedys, *melilotus officinalis*. Herba pratensis a þre levyd grasse. (Herba melilotus et corona regia.) Harl. 3388, under Herba; and similarly under Melilotum. The florets cluster into a crested form.

Cob æppel, a *Codling*, *malum maiusculum*, *coquinarium*. But by these words Gl. Cleop. interprets malum cydonium sive malum cotonium, fol. 44 a.

Codweed, *loggerheads*, *centaurea nigra*, from the head like a pudding bag; Cod, a bag. Iacea, Gl. Rawl. C. 506. Centaurea = matfellow (ibid).

Cohanþpe. See Celendþe.

Cologpnæg or Colegnæg (Junius gives both), *Coltsfoot*, *tussilago farfara*. "Ca- ballo podia vel ungula caballi," Gl. Harl. 44.

Colloncrob, *yellow water lily*, *nufar lutea*. Cpoh is crocus, saffron. *Nymfæa*, Gl. Dun.; Gl. Mone, 321 b.

Coltsfoot, *tussilago farfara*. MS. Bodl. 536. Water coltsfoot, *yellow water lily*. "Pees pully aquatics, i. water coltys fot it is [lyke] to water lyly t hit hæþ a 3olow floure t when þe floure is fallen it berys lytyl potts t þerin is sede." MS. Bodl. 536.

Consolde, *consolida*, a mediæval term for 1. maior, *symphytum officinale*; 2. media, *spiræa ulmaria*; 3. minor, *bellis perennis*. Lb. III. lxiii.

Copn, neut., *Corn, frumentum* collectively.
He bestong ypp on þ ilce copn. G.D.
fol. 239 b. *He poked fire into that*
housed corn.

Copntpeop, *the cornel tree, cornus.* Gl.
R. 46; Gl. Cleop. fol. 24 a. *Kpavla.*

Cort, gen. -es, *costmary, tanacetum balsa-*
mita. Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvii.
3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii.
2, lv. 1, 2; Lacn. 4, 107, 111; *Δδ.* 63.
Kóρρος is taken as *costus arabicus*; it may
have been an imported drug.

Englisc cost, tansy, tanacetum vulgare;
it is tonic and anthelmintic (Bentley),
and is still collected for
distillation, as at Worcester. Lacn. 29.

Cortuc, gen. -es, masc., *mallow, malva.*
Lb. I. xxxii. 4, lvi. lx. 4, masc., lxxviii.;
Gl. Cleop. fol. 61 c.

Cowrattle. "Cauliensis agrestis = glande
"or cowratle (cowrattle margin) þis
"herbe hath leues liche to plantayne but
hii biith nouȝt so moche ꝥ he hath a
stalk to þe length of a cubyte ꝥ he hath
whit floures ꝥ he groweth in whete." MS.
Laud. 553.

Crab, *pomum mali silvestris.* "Mala ma-
ciana wode crabbis." Gl. Harl. 3388.

Cranes bill, *geranium*, Lyte, also *Erodium.*

Cpapebeam, Cpobpanbeam, "ablacta,"
Gl. Dun.; Gl. Sloane, 146. I can only
guess from kranboum, kranawitu, in
Graff, and the like in Nemnich, that this
is our native name for the Juniper. The
glossaries are capable of turning *ἀκρεβός*
into ablacta.

Cpupleac. See Leac.

Cpustallan, acc. *Crystallum*, the same as
psyllium, determined as *plantago psyllium.*
Plin. xxv. 90; Lacn. 11.

Cristes ladre, *christs ladder, chlora per-*
foliata. "Centaurea maior," Gl. Sloane,
5. MS. Laud. 553 makes it C. minor,
erythraea centaureum. The two are
similar.

Cpoh, *saffron, the dried stigmata of crocus*
sativus. Hb. cxviii. 2; Lb. II. xxxvii.;
Δδ. 22; Quadr. v. 4.

Cronesanke, *cranes shank, polygonum persi-*
caria. Gl. Harl. 978.

Crosswort, *galium cruciatum.* MS. Bodl.
536.

Crow foot, *ranunculus.* Lyte.

Crowe pil, *erodium moschatum*; "acus mus-
cata minor," Gl. Sloane, 5. Pil for bill.

Crowsope, Crowsop, *latherwort, saponaria*
officinalis. MS. Bodl. 536, which makes
two, the greater and the less.

Crow toes, *vaccinium myrtillus.* Lyte, p.
234.

Cuckoo flower, *cardamine pratensis.* Lyte.

Cuckoos mete, *Cuckoos meat, oxalis aceto-*
sella. Lyte, p. 579.

Cucupbitan, obl. case, *gourd, cucurbita.*
Lb. II. xxxvii.

Kuferwort *brionia*, Gl. Sloane, 146.

Culver foot, *geranium molle.* "Pes colum-
"bæ," MS. Bodl. 536. *Geranium colum-*
bina, Lyte.

Cuneglaerre, *hounds tongue, Cynoglossum*
officinale. Lb. I. xlv. 2.

Cunelle, gen. -an, fem., *thyme? thymus vul-*
garis? Lb. I. xxxi. 7. "Tymbre, sa-
"turegia," Gl. Hoffm. col. 22.

Ȝubu cunelle, wild thyme, thymus ser-
pyllum. Lb. I. xxxviii. 11; III. 22.

The German gl. in Hoffm. p. 6, "welt
"quenela, crassinela," makes it one of
the smaller sedums or stonecrops: an-
other, at col. 25, *maidenhair.*

Cunthæpe (gen. -an, fem.), *rampant fu-*
mitory, fumaria capreolata; Gl. Harl.
978; Lex. Somner. See Gl. Mone.
283 b. The footstems of the leaves and
the flowerstalks curl and twist, and in
hot climates more than in England.
Summer prints cuntheape; the correc-
tion is obvious. The spelling, -hoare, of
Gl. Harl. is paralleled in "Alliterative
"Poems," ed. Morris, and Launecet of
the Laik, ed. Skeat. *Kavros.*

Cupmelle seo mape, Cupmealle, Cupmille,
gen. -an, fem., *the greater churmel, chloru*
perfoliata. Gl. vol. II.; Hb. xxxv.;
Lb. xxxii. 2, where again the greater is

Cupmelle—*cont.*

named, xxxii. 4, xxxiv.; III. iii. 2, xxii. xxvi. xxx. xxxviii. 1; Lacn. 10, 19, 40, 50, 86.

Cupmelle seo læsse, *the lesser churmel*. Hb. xxxvi. A more frequent plant than the preceding: gentianaceous; well-known to the cottagers learned in rustic lore, who call it centaury.

Cuplyppe?, gen. -an, fem., *cowslip, primula veris*. Lb. xxx. xxxi.; Lacn. 42, 61; Gl. vol. II. Cuploppe, Gl. R. p. 42.

Cpelcan, *berries of wayfaring tree*. See Dundes cpelcan. This may be confidently inferred from the Dansk, Qvalke, Viburnum opulus.

Cpicbeam, gen. -es, masc., *the aspen, populus tremula*. Preface vol. I. p. lxxxvi. p. 398. Under Syype it will be shewn that the Rowan tree had in early times, that its true name, and was, therefore, probably not called by this name. 'The Juniperus, though common in parts of England, as on Mickleham downs, has no certainly known name in English, and as it keeps its leaves through winter, though the aspect is noways suggestive of vitality, implied in epic—, as moreover it may be confused, in a closet study of herbs, with gorse, ȝopȝc, called Juniperus, Lb. I. xxxi. 3, and Prompt. Parv., it may by some have been taken for the quickbeam. Lb. I. xxiii. xxxii. 3, 4, xxxvi. Cpicȝcop, Gl. R. 47; cȝicȝpȝb, Lb. I. xxxii. 3, xlvii. 1, at beginning; III. xxxix. lxii. 1; Lacn. 37. The note on p. 78, vol. II., must be revoked.

Cpice, gen. -an, fem., *Quitch, Quicken grass, triticum repens*. Hb. lxxix.; Lb. II. ii. 3; Lacn. 12, 14; Gl. R. 42. From cpucu, *alive*: its irrepressible vitality rendering it a plague to the farmer and gardener. One joint of it will live, and it sends its roots two feet deep. Quince, Lacn. 4., read quice. "Αγρωστis.

Quinquefoliam, *cinqufoil, potentilla*. Lb. I. xlvii. 2; Lacn. 4. Πεντάφυλλον.

VOL. III.

D.

Dægēs ege, gen. -an, neut.? *daisy, bellis perennis*, vol. III. p. 292. "Consolda," Gl. R. 42, and that is daisy. The flower shuts itself up at sunset.

Danewort, *sambucus ebulus*. MS. Bodl. 130.

Darnel, *lolium temulentum*. "Attonita der-nel," Gl. M. Cf. Lyte. *Alpa*.

Datulus for Hermodactylus, Ld. vol. I. p. 376, 4.

Dedich glosses Verminacia in MS. Bodl. 130. Verminacia is verbenaca (see Hb. iv.), and that is verbenia even in the same MS. The hand is of the xii. century.

Dewberry, *rubus cæsius*. Lyte and all. Dichefern, *osmunda*. Gl. Sloane 5. fol. 40 b. *regalis*, it grows by swampy spots.

Dile, gen. -es, masc., *dill, anethum graveolens*. Hb. cxxii.; Ld. vol. I. p. 374; Lb. I. i. 8, xxix. xxxii. 2; II. ii. 1, vii. viii. x. xi. xii. xv. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxiv. xlvii.; III. xii. 2, xxvi. lxii. lxiii. lxxii. 2; Lacn. 2, 3, 29, 59, 111; Δ/8. 63.

Hæpen dile, Gl. vol. II. Ld. vol. I. p. 374.

Dilnote, *earth nut, bunium*, from its umbellate stalks and tuber. "Cidamum corpenote" (read eorȝnote) or dillnote or slyte " (no Hb. xviii.) or halywort. Þis herbe " hath leues ylich to fenel & whyte floures " & a small stalk & he groweth in wodes " & medes." MS. Laud. 553.

Dyrman. Lacn. 11. Swed. Desmansgräs is *tanacetum vulgare*, but the word seems not connected with the English, of which the nom. may be dyrme.

Dyphomaj. Lb. I. xli. Glossed papyrus, Duphamop, Gl. R. 43. But as we have Hamopsecȝ, we may suppose that papyrus, a water plant, was interpreted by the name of another water plant known in England. It may be lawful to suggest that Homaj is related to Κόμαπος, the

Dyphoman—cont.

Arbutus, and that among water plants the *marsh cingfoil*, whose leaflets are like those of the arbutus, might be the plant. Linné calls it *comarus palustris*, but from his own account of his nomenclature the coincidence seems accidental. Hemera, in Gl. Hoffm., should be *gratiana* not "*gentiana*." "*Hemera*, fem., "*elleborum*, *gratiana*, *melampodium*," Graff. IV. 954, that is, black hellebore, the leaves of which are like those of *marsh cingfoil*, and the leaflets like the leaves of the arbutus. See Hamoprecg.

Docce, gen. -an, fem., *Dock*, *rumex*. Hb. xiv.; Lb. I. xxxiii. 1, xxxviii. 9, l. 1, liv. lxxvi.; II. xxv.; III. lxiii. lxxi.; Gl. R. 40. *Δάραδον*.

Eabocce, *water lily*, *nymphaea* and *nuphar*. Gl. vol. II.; Lacn. 6, 111. "*Nymphaea eabocce*," Gl. R. p. 43. "*Lilium aquaticum se docke*," Gl. Rawl. C. 607, under L. Read Lb. I. l. 1, as dock that will swim, clote that will swim, and see Clate.

Alfedocke, *inula campana*, Grete Herball (1561).

Seo fealpe bocce, *fallow dock*, *rumex maritimus*, and *R. palustris*. Lb. I. xlix.

Seo peade bocce, *the red dock*, *rumex sanguineus*. Lb. I. xlix. l. 2; Gl. Harl. 3388.

Seo sceappe bocce, *Sorrel*, *rumex acetosa*, Gl. Dun., from the sharpness of its acid. "*Oxylapatium*," Gl. Cleop. fol. 71 c.

Supbocce, *Sorrel*, *rumex acetosa*. Gl. vol. II.

Fubu bocce, *Sorrel*, *rumex acetosa*. Hb. xxxiv.

Docce seo be spimman pille, *water lily*, *nymphaea* and *nuphar*. From our view it might be *polygonum amphibium*; but the gloss on *Nymphaea* as *Eabocce*, the passage, Lb. I. l. 1, where it seems dock and clote are indifferent names for the herb that will swim, and the Dorset sense of clote, recently published, form a weight

Docce—cont.

of testimony against conjecture. Lb. I. xxxvi.; II. lxxv. 1.

Dok mete, *duckmeat*, *lemna*. "*Lentigo aquatica*," Gl. Harl. 3388. Somner in his lexicon, under dooc, seems to have mixed up *Anatem* with *Notum*. On *bucan scaße*, C.D. 538, seems to be *to the duck pool*.

Dobber, *Dodder*, *cuscuta europaea*. Gl. Mone. 287 a (corrected); Gl. Harl. 3388; Gl. Harl. 978. '*Ὠροβόρυχον* of *Θεόφραστος*, but not of *Dioskorides*.

Dogberrie tree, *cornel tree*, *cornus*. (Lyte.) Saxon Eng., *Docga*, a dog, not in Lexx. Dogfennel, *anthem. cotula*. "*Amarusca*," Gl. Harl. 3388. *Peucedanum officinale*, MS. Bodl. 130.

Dognettle, *urtica urens*. "*Docnettle ortie griesche*," Gl. Harl. 978.

Dogwood, *cornus*. (Bot.)

Dolhpune, gen. -an, fem.? *pellitory*, *parietaria officinalis*. Ld. vol. I. p. 374; Hb. lxxxiii.; Lb. I. xxv. 1, xxxiii. xxxviii. 9, xlvii. 3; II. li. 3, 4; III. lxxv.; Lacn. 2, 14, 50. Dulhpune, Lb. III. viii.

Dpacanse, *Dpacentse*, gen. -an, fem.? *Dragons*, *arum dracunculus*. Hb. xv.; Lacn. 29. Dpacantan, Lb. III. lxii. Dpacantan, Δδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "*Lolium perenne*" (Forby). "*Like darnel*" (Moore). "*Zizania, darnell*," Grete Herball (1561). *Αίγλωψ*.

Dropeworte, *spiraea filipendula*. "*Filipendula*," MS. Bodl. 536; Gl. Laud. 553. *Dropwort*, Bot.

Dwale, any narcotic, especially *atropa bel-ladonna*, in which last all agree. "*Opium dwele drenc*," Gl. Rawl. C. 506. As Dpol. *Στρέψος μανυός*.

Dpeonge dpeortle, also dpeortige and dpeortle, gen. dpeonge dpostlan, fem.?, *pennyroyal*, *mentha pulegium*. Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvii. 3, xlviii. lxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxxv. 2;

Dpeopge bpopte—cont.

III. i.; *Lacn.* 4, 5, 118; *Δδ.* 30, 51;
Ld. vol. I. p. 380; *Gl. Dun.*; *Gl.* vol.
 II. Βληχά, Γάχων.

E.

Eacepse. See *Capse.*

Eaγpypv, gen. -e, fem., *eyebright*, *eufasia officinalis*. *Lb.* III. xxx.; *Gl.* vol. II.

Ealypv, probably, *liverwort*, *Eupatorium cannabinum*, since it is a compound of *Ea*, *river*, and *Lapv*, *liver*, the *Hepatica* of some authors, as *Lyte*, p. 66. It grows on watery margins, and is abundant in the Oxford meadows. Hence I would overrule *Gerardus* statement, which seems to rely on similarity of sound, *ealiver*, *alliaris*. *Oca. Lb.* I. xxii. 2.; II. xxvi. end.

Callan, for *Ellen*, *elder*. *Ld.* vol. I. p. 380.

Callanpypv. *Δδ.* 62, for *Ellenpypv*.

Eapban, *tares*, *erum*. *Gl.* vol. II.

Eapise. See *Risce.*

[*Eapamepve*], *arse smart*, *polygonum persicaria*, or rather *hydropiper*. "Culrage" vocatur *persicaria*. Item vocatur herba "mert. *pis* herbe has leuis like to "withi." *MS. Douce*, 290. "Arse-smart" is described and named as *P. persicaria*, *Lyte* p. 729. *Bailey* calls it *persicaria*, but also water pepper, which is the more pungent, *P. hydropiper*. Water pepper also in *Cotgrave*, under *Curage*, *culrage*. It derives its name from its use in that practical education of simple *Cimons*, which village jokers enjoy to impart. Cow itch, a corruption of *culrage* (*culi rabies*), is one of its names. Water pepper also in *Gerarde*.

Eaγpypv, gen. -e, fem., *burdock*, *arctium lappa*. See *Claze*. *Lb.* I. xv. 3, lxxxviii.; *Lacn.* 113. Against authority it is not safe to say *butter burr*, *petasites vulgaris* a water plant, a burr, and as coarse as burdock.

[*Eccantpeop*. C.D. 987. It comes five times. Also 570. Perhaps edgetree, arbor limitanea, for there were boundaries to the ends, or manors.]

Edderwort, *adderwort*, 1. *Arum maculatum*. 2. *Polygonum bistorta*. 3. *Oftoglossum vulgatum*. "Colubrina · dragans · edderwort," *Gl. Harl.* 3388.

[*Ebpoc* in two glossaries translates *Rumex*, and a very ingenious gentleman has on this gloss founded a derivation of *Dock* from *Ebpoc*. But *Eb* is the usual Saxon for *Aguin*, the Latin *Red-*, *Ret-*, and *Re-*; while *Roc* is *belch*, *E-peby-esthai*, *E-ruo-tare*, and *Ebpoc* is *food thrown up from the first stomach of graminivorous animals for rumination*; in Latin, *Rumen* (for *ruo-men*). Thus *ruminatio* is *Ebpoc*, *Gl. R.* p. 99. *Rumen* is *Ebpoc*, *Gl. R.* p. 72. We must, therefore, make bold to correct "*Rumex*, *ebpie*," *Gl. C.* fol. 54 b., and "*rumex*, *ebpoc*," *Gl. M.M.* p. 162 a., to *Rumen*. *Somners Lexicon* in *Ebpcebpoc* wants separating into *Ebpce*, *Ebpoc*, and the sense is *Cud*, not "*Deawlap*," but *Ebpoc* is *food brought up to be chewed*, *Cud*, *cubu*, is the same when chewed.]

Epelaste, gen. -an, fem., *everlasting*, *gnaphalium*. Also *cudged*. *Lb.* I. i. 7, xxxii. 4, xlvii. 3; II. lvi. 2, lxx. 1; *Lacn.* 1.

Epic, neut., *ivy*, for *Ipy*, *Lacn.* 18, or *marshwort*, *heliosciadium nodiflorum*, the German *Eppich*; *Sium nodiflorum* of *Linné*. *Œder Icones Plantarum*, vol. 2.

Epoppeapn, *Eopoppeapn*, neut., *polypody*, *polypodium vulgare*. *Hb.* lxxxvi.; C.D. 1235; *Lb.* I. xii. xv. 2, xvii. 3, lxxxviii. 10, lix. lx. 4, lxiii. lxxxvii.; II. li. 3, 4; III. xlvii.; *Lacn.* 18, 81, 112, 115.

Ehheolope, *Heahheolope*, gen. -an, fem.?, *elecampane*, *inula helenium*. *Gl.* vol. II.

Elebeam, gen. -ea, masc., *olive tree*, *olea Europæa*. *Gl. R.* p. 47; *Lb.* I. xxxvi. xxxviii. 1. It is remarkable that this tree, which is cultivated only on the Mediterranean shores with Spain and

Elebeam—*cont.*

Portugal, is not rarely named as a boundary tree in Saxon records. To alter to Ellenbeam seems scarcely admissible. "On þone elebeam styb." MS. Cott. Aug. ii. 44; H.A.B. p. 146; C.D. 427; vol. III. p. 430. The MS. appears a cotemporary deed. "Up to ðam ealban elebeame. of ðam ele-beame," C.D. 1102. "To ðam ele-beame," C.D. 1151. "On ænne ele-beam. of ðan elebeam," C.D. 1198. 'EAda.

Elehtpe, Eluhtpe, Calehtpe, gen. an, *lupin*, *lupinus albus*. Hb. xlv. 3, cii. 3; Lb. I. xxxi. 7, xxxii. 4, xxxiii. 2, xli. xlv. 1, lxii. 1, 2, lxiii. lxiv. lxvi. lxvii. 1, 2; II. xxxiv. 2, liii. lxv. 5; III. xiv. 2, xxii. xxxix. 2, xli. liv. lxi. lxii. lxiii. lxiv. lxvii. lxviii.; Lacn. 12, 13, 29, 43, 49, 53, 80, 81, 82; Gl. vol. II. Also "Electrum vel lupinus," Gl. Laud. 567, fol. 69 c. *Θέπος*.

Eleleas, gen. -es, neut., *oleaster*? Lacn. 19.

Ellebopus, *hellebore*. *Διδ.* 28. Greek.

Ellen, gen. -es, neuter; *the Elder, sambucus nigra*. Our modern form comes from the more ancient through an intermediate Ellern, C.D. 460. Eldreyn, MS. Bodl. 536. Eldren, Lyte, p. 802. Hb. xlii. in error, confusing *Sambucus* and *Σαμψύρον*; cxlviii.; Lb. I. xxvii. 3, xxxii. 3, xxxvi. xxxviii. 1, liv. lviii. 2; II. xxx. i. Elnes, xxx. 2, lii. 1, 3, lvi. 2, lix. 14; III. xxvi. xli. xlvii. li. lxiii.; Lacn. 9. Ellenpind, 19, 80; *Διδ.* 12. Neuter. On ðæt ænlype ellyn, C.D. 1214, *to the single elder, or standing by itself*, H.A.B. p. 250. In C.D. 987, ðane is a late and corrupt spelling of the dative ðan. 'Aett.

Ellen, adj., *elder, sambucus*; Lb. I. xxxix. 3; III. xlvii. For ellenen, as Tin for tinen.

Ellenpypt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; C.D. 571; *Διδ.* 62. *Χαυαίδερν*.

Elm, gen. es, masc., *Elm, ulmus campestris*.

Lb. I. vi. 8, xxv. 2, xxxii. 3, xxxviii. 11, xlvii. 1, lvi.; III. xxxix. *Πρελδα*.

Enneleac, Ænneleac, *onion, allium cæpe*. Gl. R. p. 40.; Gl. Enne represents unio. and the word is half Latin.

Copolan, Lacn. 40.

Eorophrotu, Eferpnotu, also -ce, gen. -an, fem., *carline thistle, carlina acaulis*. Gl. vol. II.; Lb. I. xxiii. xxxi. 7, xxxviii. 10, 11, xlv. 1, 2, xlviii. 2, lxii. 1, 2; II. liii.; III. viii. xii. 2, xiv. 2, xxvi. xlviii. lxiii. lxvii.; Lacn. 4, 12, 29, 89, 111. The name "boarthroat," describes the bristles of the plant. Cnicus acaulis might serve as a substitute. So bear cheek, brankursine (Gl. Harl. 3388) is the Italian acanthus mollis, and it has a bastard brother, heracleum spondylium.

Eolhxsecg, gen. -es, masc., *sea holly, eryngium maritimum*. This plant, frequent on our shores, is distinctly described by the words of the runelay (Hickes Gram. p. 135, somewhat amended by Grein, Bibliothek der Angelsächsischen Poesie, vol. 2. p. 352).

Eolhxsecg eapb hæpþ
oftuht on fennu.
pexeð on patupe.
punbaþ gnumme.
blode bpenned
beorna gehpýlne.
ðe him ænigne
onfeng gebed:.

Hollysedge hath its dwelling oftenest in a marsh, it waxeth in water, woundeth fearfully, burneth with blood, that is, draws blood and pains, everyone of men, who to it offers any handling. With the eryngium campestre I have no personal acquaintance; it is said to be extinct in some places where it was once found; whether it is to be included, therefore, I know not. "Carices ecpxjreccar," Gl. Pend. p. 149 a., that is, ecokxreccar, somebodys error for eolhxreccar. "Papilius eolug-ferc," Gl. Cleop. fol. 74 b. Papilius

Eolhxsecg—*cont.*

is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papilius sluggegg," Gl. M.M. p. 161 a. Papillus .i. illucseg, Gl. Laud. 567. In the former part of the compound I recognise the ancient holec, still extant as holly, (Ld. vol. II. pref. p. xviii.), which describes the prickly aspect of the plant. 'Hþýrýuor.

Colone, Elene, gen. -an, fem., *elecampane*, *inula helenium*. Ld. vol. I. p. 382; Lb. I. xv. 6, xxiii. xxvii. xxxi. 7, xxxii. 2, 3, xxxvi. xxxix. 3, xl. liv. lvi. 2, lviii. 2; II. li. 1, 3, lii. 1, liii. lv. lxxv. 3; III. xiv. 2, xxvi. xlvii. lxii. lxiii. lxiv. lxxviii. lxxii. 1, 2; Lacn. 12, 23, 24, 25, 28, 50, 59, 89, 111; Δδ. 63. 'Ελάνιον.

Copumeleap. Δδ. 54, 63, for geopmenleap, which *see*.

Copðæppel, a cucumber, *cucumis*. Num. xi. 5. Fruit of the mandragoras, Gl. R. 44.

Copðgealla, gen. -an, masc., "earthgall," *centaury*, *erythræa centaureum*. Gl. vol. II.; Hb. xxxv.; Lb. I. xix. xxv. 1, xxxii. 2, xxxvi. lxxx.; II. viii. xx. xxii. xxxix. xli.; Lacn. 59, 90. Kevraþþuor.

Copðhnuru, gen. -e, fem., *bunium*. C.D. vol. III. p. 399; MS. Laud. 563, as in Dilnote; and common usage.

Copðýrýs, gen. -es, neut., *ground ivy*, *glechoma hederacea*. Gl. vol. II.; Hb. c.; Lb. I. ii. 11; xxxix.; Lacn. 64. Copðiu, Δδ. 9.

Copðluuz, *camimelos vel cannulea*. Gl. Laud. 567. Is it *lousewort*, *pedicularis*?

Copðmistel, masc., *basil*, *clinopodium vulgare*. Lb. I. xxxvi. *See* Mistel, Gl. vol. II.

Copðnapola, gen. -an, masc., *earth navel*, *asparagus officinalis*. Hb. xcvi. 1, cxxvi. 2; Lacn. 4, 18, 54. 'Ασφδάργος.

Copðpuma. Gl. vol. II.; Lb. III. xli. *Dodder* perhaps is the better. *See* Groundsoap.

Copðvealle, *oxylapatum*, Gl. Dun., *sorrel*.

Cop, gen. -es, masc., *yew*, *taxus baccata*, Gl. vol. II., where read "knew."

Copohumele, gen. -an, fem., *the female hop plant*, *humulus lupulus femina*. Lb. III. lxi.

Euforbia, *spurge*. Δδ. 54. Greek.

F.

Fane, Fone, Uane, Fanu, *flower de luce*, *iris florentina*. Lb. lxiii.; III. lxiii.; Lacn. 12, 29, 89. Ireos in the glossaries is the seed. Bodl. 536.

Fabes, Feapes, Feaberries, *gooseberries*, from *ribes grossularia*. Forby, Gerarde.

Feapn, neut., *fern*, *filix*. (Lat.) Hb. lxxviii.; Lb. I. lxiii.; Boet. p. 48, line 31. Hrepþs.

Feapn must be *osmunda regalis*. It delights in banks among marshes. "Salvia fenfeapn," Gl. R. 42. *Salvia* being sage.

þæt micle feapn, *the big fern*, *aspidium filix*. Lb. I. lvi.; Ld. vol. I. p. 380.

Fereþfuge, gen. -ean, -ian, fem.?, *feverfue*, *erythræa centaureum*. The word is a Latinism, and applied now to a different plant, *pyrethrum parthenium*. Hb. xxxvi.; Leechd. vol. I. p. 374, 1; Lb. I. xxxiii. xlvii. 3, lxii. 2; II. lxxv. 2; III. lxii.; Lacn. 2, 12, 29, 39, 50, 59, 75, 89, 111. Kevraþþuor.

Felbmopu, gen. -an, fem., *carrot*, *daucus cariota*. Gl. vol. II.; Lb. I. xl. 1, xlviii. 2, lxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Lacn. 26, 111. Δαῦκος.

Feldrude, "field rue," *thalictrum minus*. "Ruta montana," Gl. Laud. 567. *Velde rude*, Gl. Harl. 978.

Felþpypr, gen. -e, fem., *gentiana*. Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gl. Filago, from the initial letters.

Felbuuop, "field hop," *gentian*. Bradigalo feldhoppe, Graff. iv. 832. See Gl. vol. II. in felbpypt. A substitute for hop. Gl. M.M. 154 b; Gl. C. Felbopop Brädigaco (Lye).

Felbypuma. See Fupma.

Fel terræ, *chlora perfoliata* and *erythraea centaureum*. Lb. I. lv.; II. viii.; III. xiv. 1, xxx. lxiii. Same as Earthgall, Lacn. 39, 40, 111. These plants are akin to gentian.

Feltpypt, gen. -e, fem., *mullein*, *verbascum thapsus*. See Molegn, and Gl. vol. II. "Anadonia feltpypt," MS. St. Johns, "Oxon., 154. "Pamfiligos. flosmus" tasis barbastus. idem. Gallice. mo- "leiguf. Anglice feltwort," Gl. Sloane, 5, fol. 8 b, where Flosmus is *φλόμος*, this herb, and thapsus barbatus is the usual mediæval Latin name. Gl. vol. II.; Hb. lxxiii.

Fenberry, *vaccinium*. Lyte.

Fendis blitt, *scabiosa succisa*. "Morsus diaboli," Gl. Bodl. 178.

Fenogrecum, *fenugreek*, *trigonella fenum græcum*. Lb. II. ii. 1, xxii. fenum gpecum, II. xxiv. xxxii. *Βουκέρας*.

Fepbpypt, an error for Felbpypt. Lb. I. lxxxvii.

Fepbþopn, an error for Þeþeþopn. Benson's Vocab.

Fica peprica, *Periwinkle*, *vinca*. In the middle ages *vinca pervinca*. See Uica. Lb. III. viii.

Ficbeam, Fictreop, *figtree*, *ficus*. Gl. R. p. 46; Æ.G. p. 7, line 48. *Λυκή*.

Fyleare, gen. -an, fem., *cinqufoil*, *potentilla reptans*. Hb. iii.; Gl. R. p. 43; Lb. I. xlv. 1; II. xxxviii. li. 3; III. xxii.; Lacn. 9, 29, 52; *Διδ.* 29; vol. III. p. 292. *Πεντάφυλλον*.

Fyppingre, gen. -an, fem.?, *five fingers*, *potentilla reptans*. Nennich, Culpeper. *Διδ.* 52.

Fille, gen. -an, fem., *chervil*, *anthriscus cerefolium*. Gl. vol. II.; Lacn. 45.

Fubu fille. See Ceappillé.

Finger ferne, *ceterach officinarum* (Turner).

Finul, Finol, gen. -es, masc.; also finule, finuglan, as if fem.; *Fennel*, *Faniculum dulce*. The name makes it a Roman importation, and, by presumption, before Saxon times. Whether we call the plant *faniculum vulgare* or *anethum faniculum*, it still seems an importation. The Romans had many posts in Norfolk. Hb. xviii. 1, cxxvi.; Leechd. vol. I. p. 380, twice; Lb. I. vi. 2, xxvii. 1, xxxii. 2, xxxvii. 1, xxxix. 3. finuglan, xxxix. 3, xlv. 1, lx. 2, lxiii. lxxv. finuglan, lxxvi. II. i. 1=p. 178; II. vi. 1, xi. xii. xiv. xvi. 1. þone f. *ibid.* xxviii. xxx. xxxiii. xxxiv. 2, liii. lv. lxxv. 5; III. viii. xii. 2, xxvi. xxviii. lxi. lxii. lxiv. lxxv. lxxvi. lxxvii.; Lacn. 4, 12, 23, 29, 35, 36, 38. finule, 45, ix. 46, 59, 64, 79, 80, 89, 111; *Διδ.* 66.

Fyps, gen. -es, pl. -as, masc., *Furze*, *ulex Europæus*. þa þopnar : 7 þa fypnar : 7 þ rearn. þ calle þa peob þe he ȝerno. Boet. p. 48, cap. xxli. *The thorns and the furzes and the fern and all the weeds, which he can see.* *Διδ.* 7; Gl. Mone. 323 b. The compound Fypscleah, *Furzeley* in C.D. 1117. *Pasture overrun with furze.* In Gl. Brux. 43 b, understand 'Αρκουθίδες fypges þerian, where 'Αρκουθίδες are juniper berries. Furze produces no berries.

Flags, *iris* and *gladiolus*. Gl. M.

Fleabane, *pulicaria dysenterica*. Translation of *ψύλλον*, and assigned to the wrong plant.

Fleax, neut., *Flax*, *linum usitatissimum*. Of ȝære eorðan cymeð ȝæt fleax ȝæt brð hpter hipey. P.A. fol. 18 b. Related to *Πλέκειν*, braid. *Διδ.*

Fleotpypt. Gl. vol. II. "Fleapyppt pari-rua." Gl. Cleop. fol. 84, for papyrus. With Gerard Fleadooke is *Petasites vulgaris*, *Butterburr*.

Fly fo, seems to be *catchfly*, *silene Anglica*, but confused with Fleabane in Gl. See Bagwortc.

Foal foot, *tussilago farfara*. "folfote =
"coltys fote." MS. Bodl. 536. From
the leaf.

Foam dock, *saponaria officinalis*. "Fome
"dok." Gl. Harl. 3388; Gl. vol. II. p.
379 a.

Forbitt, *scabiosa succisa*, Mors[us] diaboli,
MS. Bodl. 536, which erroneously as-
signs it a yellow flower. The flower is
a blue purple.

Fopnetey rohm. Gl. vol. II.

"Foules taylor canda pulli." Gl. Laud.
553.

Foxes clate, *archium lappa*. Gl. vol. II.

Foxes rot, *sparganium simplex*. Gl. vol. II.

Foxes glofa, *fox glove*, *digitalis purpurea*.
Hb. cxliv. All. By the gloss Foxes
gloue vel wantelee in Gl. Laud. 567, fol.
72 b, compared with Cotgrave in Gan-
telée, it appears that the same plant was
understood by Foxglove in the xii. cen-
tury as now. In Gl. Rawl. c. 607,
Cirotecaria from *χειροθήκη*, *glove*.

Foxtail grass, *alopecurus*. Lyte. Our
folk.

Frencissen hnutu, *walnut*. Δδ. 53.

Fugeles bean, *vetch*, *vicia cracca*. Gl.
M.M. 164 b; Gl. C. 63 d; Gl. Laud.
567. Germ. Vogelwicke, Vogelheu,
Dansk Fuglevikker.

Fugeles leac, "viumum." Gl. Mone.
322 a.

Fugeles pise, *larkspur*, *delphinium*. Gl.
Dun.; Gl. Mone. 321 a. corrected.
From the spur.

Fulbeam, Fulanbeam, *the black alder*, *rham-
nus frangula*. Gl. vol. II. "Alneum
"fulas tpea." Gl. M.M. 153 b; tpeo?

Fuph pudu, *firwood*. "Pinus." Gl. C.
fol. 48 d.

G.

Gagel, gageles. Lb. I. xxxvi.; Lacn. 4,
27. Gagelle, Gagille, Gagolle (so MS.),
gen. -an, fem., *sweet gale*, *myrica gale*.
Gl. vol. II.

Galbanum, gen. -es, *galbanum*, *gum of the
dubon galbanum*, an African shrub. Lb.
II. lxiv. contents; Δδ. 11, 44, 54, 63.
Γδλβαρον.

Gallengap, *Galingale*, *cyperus*. Lacn. 12.
Κένειπος.

Galluc, masc., *comfrey*, *symphytum officinale*.
Lb. I. xv. 7, xxvii. 1, xxxi. 7, xxxii. 4,
xxxviii. 4; III. lxxiii.; Lacn. 4, 59;
vol. I. p. 374, 3. Glossaries from simi-
larity of syllables often give "Galla,
"galluc," making it Gallnut: that this
is false appears by Lacn. 4, which men-
tions its roots. Σμυφύτον.

Gapchye, gen. -an, *Agrimony*, *Agrimonia
eupatoria*. Hb. xxxii.; Lb. II. li. 2, 3;
III. viii. xxx.; Lacn. 4, 14, 107, 111.
Identified again with *Agrimony*, Lacn.
107, and vol. III. p. 198, line 25; Gl.
vol. II.

Gatetpeop, *cornel*, *cornus sanguinea*: a
comparison of Gatetpynne (under tpyne)
makes the reading not doubtful. Lb. I.
xxxvi. Κραβία.

Gauk pyntill, *arum maculatum*. Gl. Rawl.
c. 506. From geac, *a cuckoo*. It has
been maintained with more confidence
than research, that Cuckoo pint is named
"not from any reference to the bird
"called cuckoo." The bird and herb
come and go together.

Geaces supe, gen. -an, fem., *Cuckoo sorrel*,
oxalis acetosella. Lb. I. ii. 13, 23,
xxxviii. 10; Lacn. 12. Iacea sure, Gl.
Goukesures, Alleluia, payn cucu. Gl.
Rawl. c. 607.

[Geaggan tpeop. C.D. 650. Read geal-
gan tpeop, *gallows trees*.]

Geappe, Geapupe, Gæpupe, Gappe, Gappe,
gen. -an, fem., *Yarrow*, *Achillea millefo-
lium*. Hb. xc.; Lb. I. ii. 22, xv. 5,
xxxiii. 1, xxxviii. 5, 9, 11, xl. xlviii. 3,
lv. lx. 2, 3, lxiii.; II. xxxiii. liii. lvi. 1;
III. viii. xxx. xxxii. xli. xlv. lxxv.; Lacn.
12, 18, 26, 40, 42, 54; vol. III. p. 292.

Seo peabe gappe, *red yarrow*, *Achillea
tomentosa*. Lb. III. lxxv.; Lacn. 29. By
a gentleman who has tested these names

Geappe—cont.

of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Gelopypt, gen. -e, fem., *silverweed, potentilla anserina*. Lb. I. xxxii. 3, xxxviii. 4, 6, 7, 11, lxi. "vii. folia Eptafilon," Gl. Laud. 567. "Eptafilon," Gl. Mone, 321 a; Gl. Cleop. fol. 33 a; Eptasillon (so), Gl. C.

Geopman leaþ. Gl. vol. II. Add Lb. I. xlv. 2, lxxii.; *Δδ*. 63, vol. I. p. 380. Possibly Geopmen is the prefix Eopmen, *illustrious*.

Gescabypt, Gescabypt. Gl. vol. II. "Verbascum," Bodl. 130. As the ancient interpreters were not at one as regards this herb, we may be allowed a conjecture. The word signifies *discrimination wort*. Now in later times there was a Skirewit, or *cleawits*, which commonly glosses *Eruca, rocket*, a pungent plant belonging to the mustards, and it may be meant. *Eruca sativa*.

Getepyt. The following gloss is contradictory, "Geribulbum .i. getepurt. pa-rance." Gl. Laud. 567. Read Hieribulbum; warance is madder and the like.

Gingyep, Gingabeþ, gen. -þan, *ginger, the roots of amomum zingiber*. Lb. I. xiv. xviii. xxiii.; *Δδ*. 16, 63. *Zrylþep*.

Gyp, Gyptreop, *the spruce fir, abies*. Gl. Cleop. fol. 81 d; Gl. R. p. 46.

Gutpæ, Gyðhpæ, Gþpæ, gen. -an, fem., *cockle, agrostemma githago*. Lb. I. i. 5, xii. xvi. 1, xvii. 2, 3, xxx. xxxviii. 1, twice, xxxviii. 4, 5, 6, 7, 8, 11, xxxix. 3, xl. lxii. 1, lxiii. lxvi.; II. liii.; III. xii. 1, xxvii. xli. liii. lxi. lxv. lxvii.; *Lacn*. 1, 18, 24, 115.

Gutæ, the *gith* of the Romans, *Μελάνθιον*, an African plant, from some resemblance to which cockle got the name githago. Called snæpne pypt, foreign, and from Italy. Lb. II. xxxix.

Gið, properly the Roman gith, applied to *cockle*, as MS. Lambeth, 306.

Grðcopn, *the berries of dafne laureola or gnidia*; the equivalent in Apuleius of Hb. cxlii.; Gl. vol. II.; Lb. I. xlviii. 2; II. lix. 3; III. viii. lxx. 3. The purgative character leads to the gloss "Spurgia .i. spurge .i. gubcorn," Gl. Harl. 978, fol. 24 c.

2. *Cockle, agrostemma githago*, Lb. II. lxx., the black seeds of which made it pass for *gith*.

Glæbene, gen. -an, *Gladden, iris pseudacorus*, for gladiolus, its leaves being swordshaped. Lb. I. lix.; II. vii. lii. 1; III. xli. lxxvii.; *Lacn*. 10, 20; *ghban*, 82; *Δδ*. 52, 63; Hb. xliii. lxxx. "Akopos."

Glæs, Lb. I. lxiii., for Cyneglæse. See Næglæs.

Glappe. Gl. vol. II.; vol. III. p. 292

Glopypt, gen. -e, fem., *lily of the valley, convallaria maialis*. Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris glopypt," Gl. Mone. 319 b. Apollinaris was otherwise Hyoscyamus, with its capsules for bells; but that was given in Hb. v. Golbe, *marygold, calendula officinalis*. "Sol-sequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. See Ymbglidegold.

Goose grass, *gallium aparine*. (Turner, black letter.)

Gopst, Gops, *Gorse, ulex Europæus*. Hb. cxlii. for Tribulus. As Iuniperus, Lb. I. xxxi. 3. "Uoluma," Gl. C. fol. 64 b. "Iuniperi," Gl. Harl. 978, fol. 25 a. As Hb. Gl. Laud. 567. We may rely on our folk lore.

"Gotis tung, *lingua hircina*." Gl. Harl. 3388.

Gotpæ, gen. -an, *goatweed, Egopodium podagraria*. The Latin name taken from its ancient designation contains two false etymologies, one that Got stands for goat, the other that it means gout; hence we have a good probability that the true name is before us. Lb. I. xxxi. 7, xxxviii. 3, 5, 9, lxiii. lxxxviii.; II. lii. 1, liii.

Graede, pl. -as, masc., *grass, gramen*.
 "Ulva," Gl. R. p. 42; Gl. Cleop. p. 44 d. "Ulva .i. greðen," Gl. Laud. 567, fol. 72 f. That it is mere *grass*, not *ulva* appears as follows:—Gang nu gober man or bæpe graedan dune. M.H. 86 b. *Go now, thou man of God, off that grassy hill.* Anblang grebbaan leagæ. C.D. 624. *Along the grassy ley, pasture.*
 Greate pyrt. Gl. vol. II.; Lb. xlvii. 2. *Βολβος μέγας* occurs in some copies of Dioskorides II. 203.
 Grundsopa, *ground soap, saponaria officinalis*. "Cartilago," Gl. C.
 Grundespylge, -spelge, -spilge, gen. -an, fem., *Groundsel, senecio vulgaris*. Lb. I. ii. 13, xxii. xxvii. 1, xxxi. 7, xxxiii. 4, xxxviii. 3, 5, 6, li. lxix. lxxxiii. II. lxxv. 3; III. viii.; Lacn. 1, 4, 23, 29, 54, 62, 69, 78; Hb. lxxvii. Emend gl. M.M. 163 a; Ld. vol. I, p. 374, 3.

H.

Hægborn, Hægborn, gen. -es, masc., *Hawthorn, crataegus oxyacantha*. Hb. xxxvii. 6. Alba spina, Gl. R. p. 48; Gl. M.M. 153 a; Gl. C. fol. 57 d; Lb. I. viii. 2, xxxvi. 'Οξυκαρθα.

Denep, Denep, *hemp, cannabis sativa*. Lacn. 29.; Hb. xxvi., where it mistranslates χαμαίπυτος chamæpitya, from similarity of names, and the want of tyrannical custom in spelling. The male plant is called carl hemp. Κάραβις.

Wild hempe, perhaps *artica cannabina*, perhaps *eupatoria cannabina*. "Cannabis agria," MS. Bodl. 536.

Water hemp, *Eupatorium cannabinum*. Cotgrave and others.

Hænnabelle, gen. -an, fem., *Henbane, hyoscyamus*. Lacn. 90; MS. Bodl. 536.

Hænnepol, neut. and masc., *henbane, hyoscyamus*. MS. Ashmole, 1431.

Hæsel, Hiepel, gen. -es, -les, masc. Gl. vol. II.; MS. St. Johns, Oxon. 154; Lacn. 4, 12, 14.

Hyt hæsel, *Wich hazel, ulmus montana*. "Saginus." Gl. R. p. 45; E.B. 1887.

Hæselpyrt, gen. -e, fem., *asarabacca, asarum Europæum*. Lyte. Ortus sanitatis. "Azarunda hasel wortele." Gemma Gemmarum. Therefore "Hefelwert" *viola purpurea*, MS. Ashmole, 1431, must be rejected. "Asapov.

Hæpen hnybele, hybele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britanica blinde nettle," MS. Bod. 130. *henephybele*, Gl. Laud. 567. For *hemp nettle*?

Hæð, dat. in -e, *Heath, erica*. Quadr. vi. 20. "Merica vel brogus," Gl. R. p. 46. 'Ερεκη θέρσπον ἐστὶ θαμνώδες θυμω μυρτιά, Dioskor. I. 117. Brogus is another form of bruscus, brushwood. "Merica, Heyde, Unde, Nos volumus" *bibere nam cara merica movet se.* Gemma Gemmarum. "Brogus hæð, Gl. Sloane, 146. "Thymus," Gl. M.M. 163 b.

Hæbbegean pyre, gen. -an, fem., *Heath-berry plant*. Gl. vol. II.

[Hæð bpmel], *Heath bramble, rubus cæsius*. (Cotgrave in Catherine).

Hæocpyrt, gen. -e, fem., *Hawkweed, hieracium*. Gl. vol. II. 'Ιερδικω?

[Halywort (see Dilnote). Haliwort cyclamen (MS. Bodl. 536). Aristogia (Aristolochia rotunda) Hoelwortele (Gemma gemmarum). These are errors; translations of Radix cava, *fumaria bulbosa*.]

Hampyrt, gen. -e, fem., *Homewort, sempervivum tectorum*. Lb. I. i. 4, xl. 1; III. xli.; Lacn. 19. Planted on a roof it was supposed to protect from thunder, In MS. Harl. 4986, fol. 28 b, is drawn a fair likeness of *sempervivum tectorum*, named heimwarc for heimwurz. Akin to 'Αεὶζωον.

Hamoppypyr, gen. -e, fem., *black hellebore*, *helleborus niger*. Hamop which occurs in Dyphamop can only be an herb; and as in Gl. vol. II. the gll. are wrong, (add. Gl. Mone. 322 a,) we must suppose the three German separate glosses in Graff. iv. 954, *Hemera*, *elleborum*, *gratiana*, *melampodium*, to give us the true key. *Melampodium* is *black hellebore* (Dicf.), and *gratiana* may refer to its acceptableness as the *Christmas rose*. "*Hemera gentiana*," in Gl. Hoffm. 6, should be read *gratiana*.

Hamop, **Omeþ**, **Amope**, which is the German and Dutch -ammer, in compounds, the English hammer in yellow hammer, and emberiza, a bird, the bunting, is the gloss in Saxon gll. of Scorellus, squirrel. Such are the errors of our old dictionaries.

Hapan hyge, *Harefoot trefoil*, *trifolium arvense*. Gl. vol. II.

Hapanspecel, -spnecel, *viper's bugloss*, *echium vulgare*. Gl. vol. II.; Lb. xxxii. 2, 4, xxxviii. 4, 11, lxiv. lxxxvii.; II. lxxv. 5; III. xli. lxi.; Lacn. 29, 82. Hardly $\epsilon\chi\iota\omega\upsilon$.

Hare ballockes, *orchids*. "Satyrion," Grete Herball. (1561).

Harefoot, *avena*, *geum urbanum*. "Pes leporis, auence," Gl. M. So Bot. "Sanamunda avene is an herb that som men callþ harefote. he berþ a yelowē floure." Gl. Sloane, 5.

Hapanpypt, **Hapepypt**, *lepidium latifolium*? Lb. III. lxi.

Sio lytele hapepypt, *lepidium sativum*? Lb. I. lxi. 1. Read þa lytlan hapanypt in Lb. I. lxxxviii. Read sio lytle hapepypt in Lb. II. lxxv. 5. It oftenest waxeth in a garden, it hath white blossoma. Lb. I. lxi. 1. *Lepidium* may well be a contraction of *leporidium*. "Collocasia hapepinta," Gl. R. p. 42; Read hapepyptra. The *lepidium*, with its pods like mustard would convey a notion of the Egyptian bean. "Harminte co-

Hapanpypt—cont.

"losia," Gl. Laud. 567; the same, corrupt.

Þapbbeam, *acer pseudoplatanus*. Gl. vol. II.

Hapehune, *Horehound*. Hb. xlv. See þune.

Hares lettuce, *prenanthes muralis*, Gl. vol. II. "Lactuca leporina, Anglice, "hare thystyll: lyke sow thystyll but "not endentyd wt out as sow thystyll" "ybroken dropyth mylk," Gl. Sloane, 135.

Hart rewe "cicorea," Gl. Sloane, 5. *Hypericum*, Nemnich.

Haskewort, *campanula trachelium*. Lyte, Gerarde. From þar. See þealspypt.

Þeahhealeþe, **Þeahholþe**, *elecampane*, *inula helenium*. Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. See Horsellen.

Þealþpubu, gen. -es, masc., *Halfwood*, *calamintha nepeta*. Gl. vol. II.

Þealspypt, *throatwort*, *campanula trachelium*. *Þealspypt epigurium*. MS. Johns, Oxon. 154; Lacn. 4, 29. See *Halþpypt*, Gl. vol. II., and *Haskewort* above.

Þegeclife, gen. -an, fem., *Hey clivers*, *galium aparine*. Lb. I. ix.; III. viii.; Lacn. 4, 12, 89. Γάλλιον.

Þegehymele. See *Hymele*.

Þegeþyfe, gen. -an, fem., *Heyriffe*, *galium aparine*. Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

Þegþopn, gen. -es, masc., *Hawthorn*, *crataegus oxyacantha*. See *Hægþopn*. C.D. 107, 1094.

Þelbe, gen. -an, fem., *tansy*, *tanacetum vulgare*. Lb. I. xxxvi. xli.; Lacn. 4, 89; Ad. 58; Gl. vol. II.

"*Helfringwort consolida media*," Gl. Sloane, 5. The gll. are not agreed as to what is *consolida media*. It is *bugle*, *aiuga reptans* in Cotgrave, Florio, MS. Bodley, 178. But *meadowort*, *spiraea ulmaria*, in MS. M. Gl. Rawl. c. 607, with a description which does not match the plant. *Helfringwort* seems to be *Æthelþenþingpypt*.

Deleleay. See Eleleay.

Hemlic, gen. -es, masc., also **Dymhoe**, gen. -an, fem. ? *Hemlock, conium maculatum*; -he, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. 1.; Lacn. 28, 71, 72; Gl. R. p. 43; dat. -hoe, Lb. I. lviii. 1; maso. Lacn. 71; **Dymblicæ**, Gl. M.M. 155 b; **Hymhoe cicutæ**, Gl. C.; -hcan, Lb. I. i. 6. *Kóveiov*.

Water hemlock, *cicuta virosa*. Gl. vol.

II.

Hemlock is also, Bodl. 536, *Grassula*.

Henbane, *hyoscyamus*. Gl. Harl. 978; Douce, 290; Rawl. C. 907.

Hennebelle, *Hennebelle*, **Henbane**, *hyoscyamus*. Hb. v.; Gl. R. p. 40; Lacn. 111. Ὕδς κβάμος.

Heope, a *Hip*, *Hep* (Cotgr.), *seedvessel of rosa canina*; in French English, a *button*. "Butunus," Gl. R. p. 40. "Butunus - gallice butun - anglisce heuppe," Gl. Sloane, 146.

Heopbmemel, gen. -les, masc., *rosa canina*, Lb. II. li. 2. See **Bpemel**.

Heopban, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptaram" *heopbena*, Gl. Cleop. 65 c. On account of their inflammability.

Heopotbepe, gen. -an, *berries of the buckthorn, baccæ rhamni*. Gl. Cleop. 42 b. "Fragos," a mistake.

Heopotbmembel, gen. -les, masc., *buckthorn, rhamnus cathartica*. Gl. vol. II; Lb. III. xxxix. 1.

Heopotcnpop. Gl. vol. II.

Heoptclæppe, gen. -an, fem., *Hartclover, medicago maculata*. Gl. vol. II. "Quer-cula .i. germaundre or herte cloure - bis erbe hæp a seed lyk "to a peny." MS. Bodl. 536. That is, like a silver peny, and as round as a peny: which is descriptive of *M. maculata*. *Camedris .i. heort [c]leure*. Gl. Laud. 567; Hb. xxvi.

Herdys purse, *shepherds purse, capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Hiepepenu. Lb. II. lxxv. 2. Perhaps a corruption of *ἱεπὲ Βοράνη*.

Higtaper, Hedgetaper, verbascum thapsus. Still called *Taper and torches*. See **Canbelpypt** and **Wolegn**.

Hilpypt, gen. -e, fem., *teucrium polium*. Gl. vol. II.; Lacn. 12, 107.

Dymele, Dumele, gen. -an, *the hop plant, humulus lupulus*. Gl. vol. II.; Hb. lxviii.; Lacn. 12.

Eopohumele, *the female hop plant, humulus femina*. Lb. III. lx.

Degehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 323 b; Lacn. 4. *Volubilis maior* in the German gll. is **Hopfe**. See **Dief**.

Dymele, gen. -an, *Hop trefoil, trifolium procumbens*. Hb. lii. Gl. vol. II.

Dmbbepien. See **Brep**.

Dmbbep, *raspberry plant*. See **Brep**.

Dmhbælepe, -heolope, gen. -an, fem. ?, *water agrimony, Eupatorium cannabinum*. Gl. vol. II. To cure a deer; Hb. lxiii. 7; Lb. I. xv. 2, xxxii. 2, xxxiii. 1, xlvi. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. lxvii. lxviii.; Lacn. 1, 29, 69, 112. Since *Ambrosia* is a source of much confusion, see as follows:—

"*De Eupatorio adulterino*. Num hæc herba veteribus Græcis et Latinis cognita fuerit, et quo nomine ab iisdem appellata sit, mihi nondum constare ingenue fateor. Officinæ tamen fere omnes pro Eupatorio vero (cum tamen non sit), haud sine magno errore utuntur. Hinc cum nomen aliud non esset quo illam appellaremus, Eupatorium adulterinum nominare placuit, Germanice *Kunigundkraut* vocatur et *Wasserdost*; Gallice *Eupatoire* *bastard* ou *aquatic* ou *Eupatoire* *des Arabes*, ab origani similitudine et quod iuxta aquas proveniat. Aliis *Hirtzenkle* (*hartclover*) quod vulnerati cervi sibi hac medeantur herba." *Fuchsius* de *Historia stirpium*, p. 266. *Eupatoire* *bastard*, *bastard agrimony*, *water agrimony*, *water hemp*. *Cotgrave*.

Þlæþpeppyr, gen. -e, fem.; 1. The greater, *chlora perfoliata*. 2. The lesser, *Erythraea centaureum*. Lb. I. ii. 11; II. viii. xviii. xx. xxxix., and especially xl.

Þlæðþpeppyr, gen. -e, fem., *Jacobs ladder?* *Polemonium caeruleum*. Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum*.

Þlenoptreape glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since *teap* is *distillation*, this must be an error.

Þleomoce, Þleomoc, gen. -an, fem., *Brooklime* (Brooklem), *veronica beccabunga*. Lb. I. ii. 22, xxxviii. 4; III. xxii. xxix. xxxvii. xxxviii. 1; Lacn. 47, 59; Gl. vol. II.

Þlin, a sort of maple, *acer platanoides*. C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Løn; Swed. Lönn; Westgoth. Lün (Nemnich). Mr. Thorpe takes it for *Land, the linden*, which may be right; there is only this one word for a guide.

Þnutbeam, gen. -es, masc., *Nut tree, corylus avellana*. Lb. III. viii.; Lacn. 4; Gl. R. p. 47; Gl. M.M. 159 b.

Easterne nutebeam, *almond tree, amygdalus communis*. Gl. Dun. 'Αμυγδαλή.

Þoc, gen. hocces, mallow, *malva silvestris*. Lb. III. xxxvii. xli. xliii.; Lacn. 25. "*Sea hock*;" vol. III. p. 292. Native to England, as appears by Þociht; "on "ða hocihtan dic," C.D. 723, *to the mallowy ditch*; and by comparison of leaves with the hollihock it will be the *common mallow*. Correct translation, Lacn. 25.

Þocleap, mallow, *malva*. Hocleap interprets *Malva erratica*, Hb. xli.; and this embraces two kinds, the dwarf mallow, *malva rotundifolia* (Bot.), and the common mallow, *malva silvestris* (Bot.). Fuschius, p. 493. Hocler, MS. St. Johus, Oxon. 154, glossing *malua*. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.

[Þaliohc?], *hollihock, althea rosea*. "*Althea malua · holihoce vel uimaue*," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Harl. 3388. Wymaue holihoke, Gl. Rawl.

Þoc—cont.

c. 506. "*Althea · ymalua · holihoce*," Gl. Harl. 978. The Guimauve of the French is meant by these glosses. "*Latoria habet folia quam malua et al · tius crescit*," Gl. Rawl. C. 607, under B.

Þore, gen. -an, fem., *alehoof, glechoma hederacea*. Lb. I. i. 7, xv. 5, xxxii. 4, xxxviii. 10, 11, xli. lv. lxiii.; II. lii. 1, 3; III. viii.; Lacn. 29.

Þpone hope, the same. Vol. III. p. 292.

Seo peabe hope, the same, its redness being accidental. Lb. I. ii. 19, xxxiii. 1, xlvii. 3; II. li. 3, 4; Lacn. 12.

Meþsc hope. Lb. I. xxxviii. 5.

Tunhope. Lb. III. lx. The same cultivated.

Hogfennel, *penkedanum officinale*. Ortus sanitatis, etc.

Seo Þole cæpse, gen. -an, *field gentian, gentiana campestris*. Lb. I. ii. 17, xxxii. 4, lxiii.; Gl. vol. II.

Þoleg, *Holly*. See Þolen. This form remains in our Holly, in the adjectival *Holegn* and in *Ilugrecg*.

Þolen, Þolegn, masc., *Holly, ilex aquifolius*; masc. Se þealpa holen, C.E. p. 437, line 19; *fallow* when cut down; Lb. I. xxxii. 4, xxxviii. 8, 11; II. li. 3; III. xxxix. 2, lxix. 1; Lacn. 63. "*Acri · folius*," Gl. R. 47. "*Vlcea*," Gl. St. Joh. Oxon. 154, otherwise *Hulcea*, a word which with *Hulcitus* seems formed from *Holeg*. "*Acrifolus Holegn*," Gl. M.M. Κήλαστρον.

Holigold, "*calendula*" *officinalis*. Gl. Harl. 3388.

Holi roppe, *Eupatorium cannabinum*. "*Cannabis agria · hit is lyke hemepe 7 hit · growes in watry places*," MS. Bodl. 536.

Þomopþrecg. See Seeg. Lb. I. lvi. 2.

Hone sokel, *Honey suckle*: any plant from which honey may be sucked. 1. *Melilotus*, MS. Bodl. 536. 2. *Trifolium pratense*, Laud. 553, and still in use. 3. *Lonicera periclymenum*.

Hopu "lygustra." Gl. Cleop. fol. 57 a; probably *hops*.

Horestrong, *peucedanum officinale*, Gerard.
Horwort, *Hoarwort, filago*. Gl. Arundel,
42. Three species are known in Eng-
land. Hoary.

Hopselene, gen. -an, fem., *elecampane*,
inula helenium; the same as Ch-, or
Deah -elene. Lacn. 111. "Enula i.
"horfelne vel enele," MS. Cott. Vitell.
C. iii. fol. 10 b; Gl. Laud. 567; Gl. R.
44; Gl. Harl. 978. Gl. St. John, Oxon.
154, p. 79 b. "Lechis call it helenium,"
Gl. Douce. 290. The declension hops-
ellenes, Leech. vol. I. p. 378 is faulty.

"Horsegalle," *Erythraea centaureum*.
"Centaurea minor," Gl. Sloane, 5;
perhaps a mispronunciation of Earthgall.
Horsetail, *hippuris* and *equisetum*. (Bot.).
"ἵππουρις.

Horsbistel, *cichoreum intybus*. "Endyua
"or endyve," MS. Bodl. 536. "Endive
"is an herbe þat som men callet hors-
"bistel," Gl. Douce, 290. Similarly
MS. Laud. 553, fol. 10.

Horworte, *Hoary wort, filago*," MS. Bodley,
536; and Filago answers the description,
"cottony with a pretty silvery aspect,"
E.B. 2369.

Hounds berry, *solanum nigrum*. "Morella
"medica Nyghtshade oþer pety morell
"oþer hound berry," Gl. Sloane, 5, fol.
38 c. To similar effect MS. Bodl. 536 in
Morella. "Morella media Anglice morel
"or houndberie in leuys lyke to dwale
"but not so myche," Gl. Sloane, 135.

Hræpnes fot, Hreþnes fot, Hremnes fot,
masc., *Ravensfoot, ranunculus gramineus*.
Gl. vol. II; Lb. I. ii. 23; III. xxx. xxxi.;
Lacn. 4, 12, 41; vol. I. p. 382; Hb. xxvi.
See Rannes fot and Lodewort, which
defines it as a Ranunculus with a tuber,
not many tubers; but Hb. x. had already
named a tubered crowfoot, which pro-
duces some difficulty. By "Polipedium
"hremmes fot," in Gl. Iul. 125 a, and
Johns, is meant pulli pedium, *pullets foot*.

Hræpnes leac, *orchis*. "Satyrion," Hb.
xvi. *Satyrion* = *Habenaria*, if you will.

Hrætele, Hrætelþýrt, *Rattlewort, mede-
ratylle, rhinanthus crista galli* (yellow),
and *pedicularis palustris* (red). Lyte,
p. 595. "Hierobotane," Gl. Mone,
322 b. "Bobonica hrætele," Gl. Mone,
319 b. "Bobonaca hræte," Gl. Dun.
Meddygon Myddfai have Boboniwm, and
make it a starwort. The name is derived
from the rattling of the seeds in the
capsules. (Germandrea, Gl. Sloane, 5;
MS. Bodl. 536; Gl. Sloane, 1571, that
is, *Teucrium chamaedrys*, a plant of the
same aspect as *Pedicularis*.)

Hramgealla, *Ramgall, menyanthes trifoliata*.
Lb. I. lxv. 1; Hromgealla, II. liii. See
Ramgealla.

Hramsán, pl, *Ramsons, allium ursinum*.
"Acitelum hramfan cþop," Gl. Cleop.
fol. 7 c.; Gl. M.M. 153 b; Ramefan,
Gl. R. p. 40; Gl. Rawl. c. 506;
Bailey. *Ἀκόρδα*.

Hreob, gen. -es, neut.?, *Reed, arundo*.
Lb. II. li. 3. Uþyrnenbe hreopnys
hreobes 7 risca, Beda. 554, 23. The
Mæso-gōdic Raus is neuter; so is the
German Rohr; the Islandic Hreyr is
neut. or masc. *Κάλαμος. Δόναξ*.

[Hriðertunge,] *bugloss, lycopsis ur-
vensis*. "Buglossa reþerne tounge," Gl.
Sloane, 5. *Βούγλωσσον*.

Hundes cþelcan, *berries of the wayfaring
tree, bacca de viburno opulo*. "Colo-
"cinthidæ," Gl. Cleop. fol. 17 d. "Jarus
"amarus i. i. hundes quelke," Gl. Harl.
3388. See Cþelcan.

Hundes heapob, *snaydragon, antirrhinum
orontium*. Gl. vol. II. So also calfs
snoute. *Κυνκεφάλιον? Ἀντίρρινον*.

Hundes miege, gen. -ean, fem., *Hounds mie,
cynoglossum officinale*, on authority of
Gerarde, p. 659; Lacn. 79. The plant
said to be like it seems *atropa bella-
donna*.

Hundes tunge, gen. -an, fem., *Hounds-
tongue, cynoglossum officinale*. Gl. vol.
II.; Lb. I. xxii. 2, lxii. 2; III. ix.
Κυνόγλωσσον.

Þune, Þaphune, gen. -an, fem., *Horehound*, *marrubium vulgare*. The syllable Þap, *hore*, *hoar*, *hoary*, describing the aspect; so that "black horehound" shows how we have forgotten our own language. In Lacn. 65 the words are separated, þa hapn hunan. In Hb. ci. 3, hæpe hunan. Lb. I. iii. 11, xiv. xvi. 2, xxvii. 2, xxviii. xxxi. 1, 7, xli. xlv. 3, xlvii. 3; II. viii. xxix. xlvii. li. 1, 3, liii.; Lacn. 23, 38, 65, 113; *Δδ*. 51; Hb. xlv. Þpite hæpe hunan, *white horehound*, Leechd. vol. I. p. 374, an indication thus early of a black horehound, *ballota nigra*; to which also þa hapn hunan refers, Lacn. 65. (See Dioskorid. on Βαλλάρη or Μέλαν πρῶσιον.) Πρῶσιον.

A red stalked horehound, vol. I. p. 378, 11, is merely an accidental specimen.

Þunnsuþe, Þunnsuce. See Honeysuckle. "Ligustrum," Gl. R. p. 47; Gl. Brux. 41 b.

Þpatend, "Iris illyrica," Gl. Cleop. fol. 55 a; Gl. Mone. 320.

Þpeppe. Gl. vol. II.; Lb. II. lii. 1.

Siþlþeþpe, *heliotropium*. Gl. Ashmole. 1431.

Þpeþþette, Þpeþþette, gen. -an, *cucumber*, *cucumia*. Hb. cxv.; Gl. R. 40; Lb. I. xxiii.; II. lxx. 2; III. viii. xli. xlvii.; Lacn. 21, 52; vol. III. p. 200, line 16; Gl. Brux. 40 b. *ἄλκων*.

[Þpitbeam], *White beam*. See Þpyting-treop.

Þpitcubu, Þpitceobu, -cþuba, gen. hþites cþeobopes, cþubuer, *white cud*, *mastich*, the gum of the pistacia lentiscus, chewed for its fragrance, and expensive. Lb. I. viii. 2, xlii. xxlii. xlvii. 2; II. ii. 1, iii. iv. xiv. xxii. lii. 1; III. ii. 6; Lacn. 111; *Δδ*. 55, 57, 63. Μαυρίχη. Clemens Alexandrinus cites a poet, *Καλ μαυρίχην πρῶγορτες*, of the dandies of his day. Pæd. III. 15.

Þpyting treop, *Whitten tree*, *pirus aria*. "Variculus," Gl. R. p. 47. Whitten tree is called by Bailey *Sorbus silvestris*. The *pirus aria* has the under surface of

Þpyting treop—cont.

the leaves white, and in the wind they easily shew themselves; it bears service pears. Lyte, p. 890, with hesitation, *viburnum*.

I.

Iappe. See Geappe.

Iþg, gen. Iþges, Iþes, neut., *Ivy*, *hedera helix*, (Bot.). Lb. I. iii. 7, xxiii. xxxii. 4, xxxvi.; II. xxxix. xl. li.; III. xxxi. xlvii. Iue, Lacn. 9, 12, 42. The mention of black ivy, Lb. II. li. is because *hedera nigra* was the usual name. Κισσός?

Iþgtaro, *ivy tar*, *succus hederae coctus*. Gl. vol. II. Add Lb. I. lxxvi.

Iþgsecg. See Colhxsecg.

Ymbglidegold, *calendula officinalis*. "Cim-balaria," Gl. Sloane, 146. *Cim-balaria* is cotyledon umbilicus from the form of its leaves; and Ymbglidegold means a golden flower that follows the sun, *the marigold*. The MS. is too early for the introduction of the sunflower. "Calendula solsequium, sponsa solis." "solsecl. goldewort. idem. ruddis." "holygold," Gl. Harl. 3388, in two hands.

Ync, *onion*, *allium cepæ*. Yna tunef tacen if þ þu sette þinne (so) spyþpan hanb bpa[b]lunga ofep þinne mnoð. Monast. Indic. fol. 98 b. *The token for the garden of onions is to set the right hand broadway upon the belly*; (if the monk wants to get some onions or to go a gardening). See Cuneleac.

Iseþheapþe, gen. -an, fem.?, *Ironhard*, *centaurea nigra*. "Yrneharde Iasia" "Iacea" *nigra*, Gl. Laud. 553; Gerarde; Lacn. 4, 29. Many glossaries make the ironhard *verbena*; but the meaning of the word and the occurrence of both in Lacn. 29, negative that. In the course of my own inquiries into the existing names of plants, I met near

Isenheapbe—*cont.*

Tunbridge with "Hiselhorn" (i long) applied to *centaurea nigra*; a relic of the ancient appellation. Knapweed, (Gerarde). An old work partly printed in the *Archæologia*, vol. xxx. p. 409, has "Hyrne hard = Bolleweed = Jasia "nigra;" and that is *Centaurea Jacea* with *C. nigra*.

Ysopo, -pe, gen. -an, *hyssop*, *hyssopus*. Hb. lvii. 2, cxxxvii. 3; Exod. xii. 22; Lb. II. xxxvii.; Lacn. 14, 28; vol. I. p. 374, 3, 378, 11; Δδ. 54. "ῥῖσπος.

Iuniperus, the juniper, *iuniperus communis*. Lb. I. xxxi. 3. The native name is lost.

See, however, Cpapenbeam. "Ἀρκευθος.

Ip, Yew. See Eop. MS. St. Johns, Oxon. 154; C.E. p. 437, line 18.

L.

Lactuca, lettuce. Latin. Δδ. 48. Pl. -as, Lb. II. xvi. xxiii. -an, II. xxxvii. ῥῖδαξ.

Labsap, laserwort, *laserpitium*. Δδ. 11.

Læcēpypt, Ribwort, *plantago lanceolata*. Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Læpēp, gen. -e, fem., a bulrush, *scirpus*. Id. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, læpēp," Gl. R. p. 47. "Scirpus," Gl. Mone. p. 322 b, corrected. "Scirpus Leuer," Gl. Laud. 567. Læppe, accus. fem., Id. vol. I. p. 382.

Larkesfote, *Larkspur*, *delphinium*. "Pes "alaudæ," Gl. Harl. 3388.

Laup, Laupbeam, Lapepbeam, gen. -es, masc., the bay, *dafne nobilis*. Æ.G. p. 4, line 42, p. 7, line 48; Gl. R. p. 45; MS. St. Johns, Oxon. 154. Laupes, gen., Lb. I. i. 10; II. ii. xx. xxiv. xxviii. xxx. 2, xxxix. xlvii.; Lacn. 6, 12, 16; laubepge, Lacn. 4; Δδ. 35, 52, 63; vol. I. p. 376, 4; -tpeop, Hb. lxxii. 2; Δδ. 9. Δάφνη.

Lapep, laver. Gl. vol. II.

Leac, gen. -es, neut., 1. a wort, *clus*, *herba*.

2. an alliaceous plant, *bulbus quivia*. 1. Gl. vol. II.; 2. the compounds.

3. *Leek*, *allium porrum*. Lb. I. xxxii. 3, xxxix. 3; II. xxxii. = p. 234, line 21; Lacn. 14; Δδ. 32, neut., 34, neut., 38, 50; Id. vol. I. p. 376. Πρόσρον.

Bpabeleac, probably *leek*, *allium porrum*, Gl. vol. II. "Serpillum bpabæ "leac," Gl. M.M. 162 a. "Sarpulum," Gl. Mone. 322 a. Serpyllus is described by Dioskorides III. 46, and smells like marjoram.

Cpapeleac, crow garlic, *allium ursinum*. Gl. vol. II.

Cpopleac, garden garlic, *allium sativum*. Lb. I. ii. 14, 16, iii. 11, xxxix. 3, lviii. 1, 2, lxiii. lxiv.; II. liii.; III. xli. liv. lx. lxi. lxii. lxiv. lxvii. lxviii.; Lacn. 23, 24, 37. Σκόροδον κήπευρόν.

Enneleac, *Ænneleac*, Ynneleac, *Onion*, *allium cepæ*. See Yne. Δδ. 13; Gl. Mone. 322 a; Gl. M.M. 154 a. Κρόμμυον.

Gapeleac, *Garlic*, *allium oleraceum*? Lb. I. ii. 16, xxxi. 1, xlvii. 2, 3, lviii. 1, lxiii. lxiv.; II. xxxii. lvi. 1; III. xli. lx. lxi. lxii.; Lacn. 12, 23, 52, 89; Δδ. 6, 17; vol. I. p. 382. Σκόροδον.

Holleac, *fumaria bulbosa*. Gl. vol. II. "Duricorium," Gl. Cleop. fol. 30 a. Duricorium, *hardskin*, is in Macrobius a fig.

Houseleek, *sempervivum tectorum*. Gl. Rawl. C. 607.

Hpytleac, *onion*, *allium cepæ*. "Pole-tis," Gl. R. 41. So "Poloten cpapan-leac," Gl. Mone. 322 b. "Alba cepa pitleac," Gl. Laud. 567. Κρόμμυον.

Popleac, *leek*, *allium porrum*. Lacn. 9. Secgyleac, *chive garlic*, *allium schampasum*. Gl. vol. II.

Sotelec, *sweet leek*, *allium porrum*. But glosses Scordion in MS. Bodl. 130, mistaking it for Σκόροδον, and approximating to that.

Leacepse, gen. -an, fem., *erysimum altharia*. Gl. vol. II.; Lb. III. xv. xix.

- Leahtric, pl. -as, masc., *Lettuce, lactuca sativa*. Lb. II. xvi.; III. viii.; Gl. Cleop. 56 a. "corimbus leactpocas," Gl. M.M. 156 a, an error. Similarly Gl. Cleop. fol. 18 a. þa geƿeah heo ænne leahtric · þa lƿrce hī þær 7 hme genam · 7 ƿopgear þ heo hīne mib cƿyrter ƿobe tacne gebletƿrobe · ac heo hīne ƿƿeclīce bax, G.D. 11 a. *Then she saw a lettuce, and took a fancy to it, and laid hold of it; and forgot to bless it with the sign of the cross, but greedily bit at it.*
- ƿadu leccric, *lactuca scariola*, Hb. xxxi. Many of the glossators considered *sonchus oleraceus*, *sowthistle*, as a lettuce.
- Leahƿƿrpt, gen. -e, fem., *Latherwort, sa-ponaria officinalis*. Gl. vol. II.
- [Leloþre, *lappathum*, Gl. C.; *lappadium*, Gl. Cleop. fol. 59 d.; *Radinope*, Gl. M.M. 162 a.; *rodinope*, Gl. C. again. Errors for Leloþre, *potentilla anserina*.]
- Lemre veneria, Gl. Bodl. 130, with a drawing as of Gladden. "Venarium genus "herbæ in locis humidis," Dief. Probably lemke, *brooklem*; neglecting the picture.
- Leomuc. See ƿleomoce.
- Leonƿot, masc., *ladies mantle, alchemilla vulgaris*, Gl. vol. II. Cf. *Cpuba leomaim*. *Alchemilla vulgaris*, O'Reilly's Irish Dictionary, where *cpuba* is *paw*. Not λεοντοπόδιον.
- Labama, *frankincense*. Lb. II. lxxv. 5.
- Labcopn, *purgative seeds*. Gl. vol. II.; Lb. I. ii. 23, lxiii.; II. lii. 1, 2, 3; III. xli. xlii. xlvii.; Læc. 18, 19, 21, 22.
- Lychewort, *pellitory, parietaria officinalis*. "Peritoria .i. peritory or lychewort þis "erbe hæþ leues lyke to ƿyolet but þe "leue of þis erbe byn more scherpe at þe "ende ƿ̅ ƿyl growe on stony walls." MS. Bodl. 536. Qu. *sanguisorba*? overruling this.
- Lale, gen. -an, *Lily, lilium*. Hb. cix.; Ld. vol. I. p. 374; III. p. 144; Lb. I. xxxvii. 1, l. ix. 2; II. xxxiv. 2; III. xxix. lxiii.; Læc. 2, 9, 29, 64. Λελιον.
- Lind, gen. -e, fem., also Lunde, gen. -an, fem., *the linden, tilia Europæa*. "Seno vel tilia," Gl. R. 45; *tilia*, Gl. Cleop. fol. 92 c.; Gl. M.M. 163 b.; Gl. C. fol. 60 d.; C.D. 570. Acc. Lunde, C.D. 262; H.A.B. 161. The declension in -an, C.D. 1318., and hence the form *Lmben*. In Icelandic and O.H.G. feminine. *lilþra.
- Ling, *calluna vulgaris* with *erica*. Cotgrave, Florio, Bailey, Lyng, Dansk. Ljung, masc., Swed. Lyng, neut., O. Norse.
- Lingwort, *angelica* (Bailey).
- Linpƿt, *flax, linum usitatissimum*. Lb. I. xxv. 1; III. lxxv. Alƿor.
- Liverwort, *Eupatorium cannabinum*. "Epatica aquatica," Gl. Harl. 3388; Lyte, p. 66.; Nemnich; Bailey; Kersey.
- Lithewal, "gramen d[i]ureticum," Gl. Rawl. C. 607 = Gromel, MS. Bodl. 536.
- Liþƿƿt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Gl. vol. II.; Lb. I. lxi.; II. lxxv. 5; Læc. 12; Hb. xxix. The *viburnum lantana*, lithe and pliant, "lenta "inter viburna," called marsh elder (Lyte p. 889), its kindred *opulus* easily being confused with *ebulus*, may however be the true equivalent.
- Lodeworte, *ranunculus acris* and *gramineus*. "Pes arietis Ramys fote ys an erbe þt is "like to crowefote and sum men callip "him lodeworte and beryth a yelowe "floure as dothe crowe fote so a man "shall have unneth knowleche whiche "is crowe fote oþer rammys fote but "this rammys fote hath a knobe in þe "rote and he growt myche in harde "grownde." Gl. Sloane, 5. fol. 45 c. Water crowfoot, Gerarde. See Ramnes fot. Hƿægnes ƿot.
- Luyestice, Lubestice, Lubastice, gen. -es, less frequently -an, *Lorage, Ligusticum levisticum*. Ld. vol. I. p. 374; Hb. cxlvi. 3; Lb. I. xxxvii. 2, xlvii. 3, lxii. 2, lxiii.; III. viii. xii. 2, lxii.; Læc. 2, 4, 29, 79; Δδ. 60, 63. An importation. Λγρωστικόν.

Lungenpytt, gen. -e, fem., *Lungwort, pulmonaria officinalis*. Gl. vol. II.

2. *Golden lungwort, hieracium pulmonarium*. Gl. vol. II.

3. *Cows lungwort, helleborus niger*. So Gl. M. See Oxnalib, and Setterwort : used as a seton to cure pleuropneumonia; Gl. Rawl. C. 607. But H. albus, Gl. Laud. 536.

Luttæb, psyllion, herba pedicularis (Somner). A translation of ψύλλιον. Lousewort is a name found in Dutch, German, Dansk, Swedish, Kersey (1715), Bailey.

Lustmoce, gen. -an, fem., *lady's smock, cardamine pratensis*. The cop assigned to it is in favour of the interpretation. Gl. vol. II.; but two sorts are implied, Lb. I. xxxix. 3, xxx. xxxviii. 3, 4, 10, 11, xxxix. 3. Compare the termination in ðleomoce.

Lusþopn. C.D. 570. See þopn.

M.

Mæberu, or -pe, *Madder, rubia tinctorum*. Hb. li.; vol. I. p. 397; Lb. II. li. 4. Palma christi paume dieu herba est similis archangelicæ sed folia habet maiora et plus spissa in quinque digitorum [longitudinem] stipitem habet quadratum aliquantulum nigrum vocatur maderwort, Gl. Harl. 3388.

Felb mæbepe, *field madder, galium*. But glosses rosmarinus, Gl. Brux. 42 a. Mæpinge, *mint*. Durham Gospels, meþic, Luke xi. 42.

Þyrt mæpinge, *sweet basil?*, *ocimum basilike?* Lacn. 2.

Maðeðe, Maðoðe, Maðe, gen. -an, fem. 1. *chamomile, anthemis nobilis*. Hb. xxiv.; Gl. vol. II.; Lb. I. xxxii. 3, xxxiii. 1, 2, xxxiv. xxxviii. 3, 6, lxi. 2, lxiv. lxxxviii.; III. viii. lxxi.; Lacn. 6. Aromatic and tonic. 'Αρθεμύς, Χαμαίμηλον, etc.

2. *Maythen, mayweed, anthemis cotula*. Gl. vol. II. Seo Reabe maðeðe, *anthemis tinctoria*. Lb. I. lxiv.; III. liv.

VOL. III.

Maðeðe—cont.

Þyrt maðeðe, *pyrethrum inodorum*, Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Þilbe maðe, *matricaria chamomilla*. Gl. vol. II.

[Calu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Mæpulep, -ðup, -ðop, gen. -ðpe, fem., *Maple, acer campestre*, Gl. R. p. 46. *Acerabulus*, Gl. M.M. 153 b.; Lb. I. xxxvi. In C.D. vol. III. p. 381, we read ðonne mapultpe, which, as it is put for mapultpeop, neuter is a transcribers error. ða peableþan mapulþpe, C.D. 1151, the beating of the bounds having taken place in autumn.

Mæpe, *potentilla*, Gl. vol. II.

Mæpule, Mapurie, gen. -an, *horehound, Marrubium vulgare*. Lb. I. xv. 5, xvi. 2, xix. xxxii. 2, 4, lxii. 1, 2; II. li. 3, twice, liii.; III. iii. 2, ix. xiii. xiv. 1, 2, 3, xvii. xxvi. xlvii. lxiii.; Lacn. 10, 23, 26, 27, 77, 111. Πράσιον.

Marygold, *calendula officinalis*. "Solse-quium," Gl. Sloane, 5, fol. 46 b; Gl. Harl. 3388; Bodl. 536.

Mæpe, a *knotty maple*, occurs probably in Mæpeþelb, where St. Oswald was killed. Mæsewyr. "Pes columbæ," Gl. M.; Gl. Sloane, 1571. Pes columbinæ, Gl. Harl. 3388, probably *columbine*, for Mæpe is *mouse* in titmouse, colmouse.

Mause pee, *orobus*, Gl. Harl. 3388. *Ervum*.

Mæalpe, gen. -an, fem., *mallow, malva* and *althæa*. II. xvi. xxxiii. Μαλάχη.

Mæpsc mealpe, *Marsh mallow, althæa officinalis*. "Hibiscus," Hb. xxxix., a malvaceous shrub, foreign. Lb. II. xxxii.; III. viii. lxiii. Cultivated by herborists on account of its supply of mucilage. "Αλθαία.

Þilbe mealpe, *malva silvestris*. Lb. II. xxiv.=fol. 80 a, as opposed to the official and cultivated sort. Μαλάχη ἀγρία.

Mæpsc meapþealla, gen. -an, masc., perhaps *gentiana pneumonanthe*. See Mæpþealla. Gl. vol. II.; Lacn. 37.

Y

Mede ratele, *rhinanthus crista galli*. See *Þypstele*.

Meþopyrr, Meþeþpyrr, Meþopyrr, gen. -e, fem., *Meadow sweet, spiræa ulmaria*. Gl. vol. II.; Lb. I. xlv. lxi. 2, xxx. xxxiii. 1, xxxviii. 6, 10; Lacn. 4, 14, 18, 29. "Melleuna," Gl. Cleop. fol. 65 b. The Harleian gloss may be taken as an error.

Meþbe, gen. -an, *orache, atriplex*. Lacn. 4, 77; Gl. Rawl. C. 607. Melde, fem. Germ. = Dutch = Meld Dansk = Molla. Swed. fem. Gl. Harl. 3388; Gl. Sloane, 5, "Arachia melde," Gl. M. *Atriplex domestica* orage or medeles, Gl. Sloane, 185. Gl. Sl. 405. Spelt meedle in Gerarde, as if the vowel were long. 'Ανδραφαξός, 'Ατραφαξός, Χρυσολόχανον; of the last, corruptions are frequent in the gl.

Merþce, gen. -es, masc., *Marche, apium graveolens*. Hb. xcvii. with vowel dropped; vol. I., p. 378, 10, cxx. cxxvi. 2, cxxvii. 1; Lb. I. ii. 23, xviii. xxxii. 2, 3, xxxix. 2, 3, xlv. 1, xlvii. 3, xlviii. 2, lxi. 2, lxvi.; II. viii. xi. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxix. xliii. li. 1, 3, twice, lii. 3, liii. lv. 2, lix. 9; III. xii. 2, xxviii. xxxviii. 1, lvi. lxiv.; Lacn. 3, 4, 19, 29, 53, 57, 59, 111; Διδ. 63. Merici, archaic spelling, Gl. M.M. 153 a. Ξέλιον.

Stan merþce, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

Þubu merþce, *Wood marche, sanicula Europæa*. Gl. vol. II.; Lb. I. i. 15, xxv. 1, xxxiii. 2; II. li. 3, 4; III. ii. 1, 6, xix. xxxi.; Leechd. vol. I, p. 374, 3; Gl. Harl. 3388, and so Gerarde.

Merþgealla, gen. -an, masc., *mare gall, gentiana pneumonanthe*. Lb. II. lxxv. 5; Lacn. 29; as *Þersþmerþgealla*.

Merþesþam, gen. -mnes, masc., the edible mushroom, *agaricus*. "Fungus vel tuber "merþesþam," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Mintce, gen. -an, fem., *Mint, mentha*. Lb. I. xviii. xxxii. 2, 3, xlviii. 1, 2; II. vi. 2, viii. xi. xii. xxxiii. xxxiv. 1, xxxvii. xxxix. liii.; Lacn. 4, 14, 89, 111; Διδ. 5, 42, 63. 'Ηδύσμος.

Mintce with white blooms, Lacn. 14, *Ocimum basilicum*? "Sisymbrium - balsmintce," Gl. R. 42. Sweet basil is balsemkruid in Dutch. *Menta romana* is wyt mint in Grete Herball (1561).

Þrocmintce, *Brookmint, mentha hirsuta*. Hb. cvi.; Lacn. 4.

Hopsmintce, *Horsemint, mentha silvestris*. Lacn. 111. Μίρθα, Μίρθη.

Speapt mintce, *ballota nigra*? Διδ. 52.

See Þune.

Myrþe, Muppe, gen. -an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myrþe þæt he pær ȝa deaðlic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxx. 3, 4, 5. Μύρρα.

Myrþa, *myrtle berries, μύρτα*. Διδ. 23.

Mistel, fem. (see *Acmistel*), English wild basil, *calamintha clinopodium* = *Cl. vulgare*. Hb. cxix. cxxxvii. 1, where the Greek is *ἔκκμον*. The ocimastrum of Fuchsins, p. 850, for it seems to be an English herb, familiar to the gl. Schneider says *ἔκκμον* is not *ocimum basilica*, Bot.

Eopðmistel, the same, by way of distinction from *Acmistel*, Lb. I. xxxvi.

Mistel, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536; but erroneously under "Osinum," not understanding Greek botany. 'Ιξία.

Misteltan, "Mistletoe," *viscum album*. "Viscrago," Gl. R. p. 43. "Vincus "mistellan," Gl. Cleop. fol. 85 d.

Wyxenþlance, *Mizenþlant, solanum nigrum*, which is morella minor, and is often found on mixens. Otherwise *nightshade*.

Moderwort, *Mother wort, artemisia*. "Artemisia mugwort mater herbarum," Gl. Harl. 978, corrected. "Artemisia," Gl. M.; Gl. Harl. 3388. "For þat "shue is moder of all erbia," Gl. Douce, 290.

Colbecpn, the granular tubers of saxifraga granulata, the same as *Sunbecpn*, and the plant itself. *Lacn.* 18. "Vulnet-rum," *Gl. Mone.* 322 b = *Gl. Brux.* 42 b.

Colcgn, mullein, verbasum thapsus. "Cal-mum or galmum," *Gl. Cleop. fol.* 86 b; *Gl. M.M.* 157 a; *Gl. C.*; also *Galmilla*, *Gl. M.M.* 157 a. Fr. gaule is a pole, such as is used for beating down apples (*Roquesfort, Cotgrave*). Calmum is a long stick of wax running from a taper; a stillicidium cereum (*Dief.*) "Herba liminaria (luminaria) moleyn. felt-wort," *Gl. Rawl. C.* 506. See *Cambel-pypt* and *Higtaper*. *φλόμος*.

Copbeam, gen. -es, masc., mulberry tree, morus nigra, Μορία. But as the sense of mora was sometimes extended to blackberries, this word is loosely *bramble, rubus fruticosus*. "Morus vel rubus," *Gl. R.* p. 46. *Μορία*.

Coppyecx, the same as *Secx*, which see. *Διδ.* 65.

Copn, gen. an, fem. 1. A root, radix. *Lb. I.* liv.; *III.* xii. 1, xli. five times, lxiv.

2. *Carrot, daucus cariota.* *Lb. I.* xviii.; *II.* xxviii.

Engluc mopu, parsnep, pastinaca sativa. *Gl. vol. II.*

Fylire mopu, carrot, daucus cariota.

Gl. vol. II. *Fcalmopu, Lb. I.* xlvii. 3.

Fcalmopa, Falbmopa, Gl. R. pp. 42, 43.

Coppypt, gen. -e, fem., moor grass, drosera Anglica. *Gerarde, Somner, Cotgrave.* See *Sundew*.

See *smale moppypt, drosera rotundifolia.* *Lb. I.* lviii. 1.

Mucpypt, gen. -e, fem., Artemisia. *Hb.* xi. xii. xiii. The ordinary sort, *Hb.* xi., grows wild in hedges and among bushes. The second, *Hb.* xii., is grown in our gardens as *tarragon*, a word which, like *επαγαντερ, taganter*, is a corruption of *dracunculus*. Of the third sort, *Hb.* xiii., it is truly described as *λεπρόφυλλος*, whatever the editors of *Dioskorides* may

Mucpypt—cont.

hold concerning the genuineness of the article so intituled in his book. *Leechd.* vol. I. p. 380, twice; *Lb. I.* xxvi. xxvii. 2, 8, xxxi. 5, xxxii. 4, lxxxvi.; *II.* li. 8, lxxv. 1; *III.* viii. xxxviii. 1; *III.* li.; *Lacn.* 4, 29, 45, 47, 111, where male and female have no reference to fructification. *Διδ.* 52. 'Απρεμωία.

Cypna, Cypna, gen. -an, fem., cicely, myrrhis odorata. *Lb. I.* i. 2; *Lacn.* 6, 12. *Μυψίς*.

Cus, mouse.

[*Cus cape*], *mouse ear, hieracium pilosella.* "Pilosella," *Gl. Harl.* 978.

"Auricola muris prona habet foliis et multa. aliquantulum pilosa. idem est quod mouser," *Gl. Harl.* 3388. Name *Gl. Bodl.* 536.

Mouse pease, tares. "Orobus," *Gl. Laud.* 553. "Οροβος.

Mouse tayle, little stone cropps, sedum. *Turner* (black letter).

N.

Næbeppypt, gen. -e, fem., adderwort, polygonum bistorta. *Hb.* vi.; *Lb. I.* xlv. 3; *Lacn.* 9; *Gl. vol. II.* In *Hb.* cxxxi. the account is too marvellous.

2. *Bugloss, echium vulgare.* "Drægauncia addyrworthe ys an erbe þ som manne callip dragans oþer serpentary þis erbe is like to þe colour of an nadder all spraklyd." *Gl. Sloane* 5, fol. 13 b.

Næglæs. *Lb. I.* xli. for *Cunæglæppe*. The Saxons cut off initial syllables of foreign words, as *Bisceop, Coniaca*.

Næp, masc., rape, brassica napus. *Leechd.* vol. I. p. 382; *Lb. II.* xxiv.; *III.* viii.; *Lacn.* 12, 52; *Διδ.* 10, 61. An importation, for "Nap silvatica pilbe næp," *Gl. R.* p. 44, is a mere translation.

Napb, gen. -es, Νάπος, *valerian*. Hb. lxxxi. 5, cxxxii. 3; Quad. vi. 16, where eap translates spica, which is now in this plant spike.

Nepce, Nefce, gen. -an, fem.?, *nepeta cattaria*. Hb. xcv.; Lb. I. xx. xxxii. 2, xlviii. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.

Netele, Netele, worse Netel, gen. -an, fem., *nettle, urtica*. Hb. cxvi. 3, clxxviii.; Quadr. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxxi.; II. xxx.; III. vii.; Lacn. 89. 'Ακαλήφη.

Seo Blinde netele, *blind nettle, archangel; galeobdolon luteum* (yellow), and *lamium album* (white). E.B. 768. "Arch-angelica," Gl. St. Johns, Oxon. 154, which reads netele not netel. So Gl. Dun. "Archangelica. blind netele. flores habet albos," Gl. Harl. 3388. Archangelica, Gl. Rawl. C. 607; Gl. M.; MS. Bodl. 178; Lb. I. xxiii.

[Dumb netele], *dumb nettle, galeopsis tetrahit*. "Canbasia doum nethele," Gl. Laud. 553.

Seo macle popbix netele, seo gpeate netele, *the big nettle, urtica dioica*. Lb. I. xlvii. xxxvi.

Seo Reabe netele, *red nettle, lamium purpureum*. E.B. 769, 2550, without modernisms; Lb. I. xv. 5, xxiv. xxxii. 4, xxxviii. 3, xxxix. 2, xl. xlvii. 2, 3, l. 2, lviii. 2; II. viii. xxv. xxx. 2, xxxiii. li. 4, liv.; III. xxvi.; Lacn. 23, 57, 75.

Seo smale netele, *the small nettle, urtica urens*. Lb. I. xxvi.

Nihtscabu, -ba [for -sceabu? and fem.? Cf. pyleafe, -an], *nightshade*: 1. *atropa belladonna*; 2. *solanum nigrum*; 3. *solanum dulcamara*. Tradition. "Strumus vel uva lupina nihtscaba," Gl. R. p. 41, where strumus is *datura stramonium* with its black cherry, and uva lupina is *A. belladonna*.

Noeblede, Nesebledeles [Niesblæð, *sneeze leaf*], *sneezewort, Achillea ptarmica*. But popularly, *A. millefolium*, and so Gl. Harl. 3388. MS. Ashmole 1431. fol. 35 c.

O.

Oke appell, *oak apple, galla*. Gl. Hari. 3388. Κηκίς.

Oleastrum þ ʒr yilbe elebeam, *oleaster, that is, wild olive tree*, Lb. I. xxxvii. 2. Olijatrum, *alexanders, smyrnium olusatrum*. Hb. clxxiii. 3; Lb. II. xxxiv. 2. 'Ἰω-στόλιον. Whether the moderns in writing olus atrum, *black potherb*, be correct, I doubt.

Omppe, gen. -an, fem., *dock, rumex*. Gl. vol. II.; Lb. I. viii. 2, xii. xxxii. 2, 3, 4, xli. xlii. lxxxviii.; II. liii.; III. xxvi.; Lacn. 12, 14, oppjan, 23, 60. Λάραθρον.

Fen omppe, *water dock, rumex aquaticus = hydrolapathum*. Lb. I. xxxix. 3.

Sund omppe, *rumex maritimus*. Lb. I. xlvii. 1.

Onpeb, Gl. vol. II.

Oncepe, Antce, gen. -an, *radish?, raphanis sativa*. So read Mone. Gl. 322 a: this entry does not appear at all in the other collation. Gl. Brux.; Lb. I. xxxi. 7, xxxii. 2, where it occurs with omppe, 4, xxxviii. 7, xxxix. 3, xlviii. 2, lviii. 2, lxxxiii.; II. li. 3, liii.; III. xiii. lxiv. lxviii.; Lacn. 39, 62. 'Ραφανίς.

Opensepp, *medlar, fruit of the mespilus germanica*. Gl. R. p. 46. Μέσπιλον.

Oporanie, *artemisia abrotanon*. Lacn. 29. See Appotane - 'Αβρότανον.

Orfgebrðe *erbitum* (which seems to be the same word), Gl. Laud. 567. Orf is *cattle*.

Opgane, *origanum vulgare*. Hb. cxxiv. clvi. 2; Lacn. 4; Διδ. 16. 'Οπγανον.

Oxeeye; Oxes eye glosses butalmos, Βουφθαλμον, in MS. Bodl. 130. *Chrysanthemum?*

Oxtongue, *lycopsis arvensis*. "Buglossa." MS. Bodl. 536; gloss in MS. Bodl. 130.

Oxanslyppe, gen. -an, *oxlip, primula elatior*. Lb. I. ii. 15; Lacn. 42.

Oxnalib, neut., *oxheal*, *helleborus fatidus* and *viridis*. Lb. I. ii. 21, x. Otherwise, *setterwort*. "The same thrust into the eares of Oxen, Sheepe or other cattell, helpeth the same against the disease of the lungs, as Plinie and Columella writeth, for it draweth all the corruption and grieve of the lungs into the eares. And in the time of pestilence, if one put this roote into the bodies of any, it draweth to that part all the corruption and venomous infection of the bodie. Therefore assoone as any strange or sodden grieve taketh the cattell, the people of the countrey do put it straight waies into some part of a beast, wheras it may do least hurt, and within short space all the grieve will come to that place, and by that means the beast is saued." Lyte, p. 409, on bastard hellebore. "TO SETTER, to cut the Dewlap of an Ox or Cow, into which they put *Helleboraster*, by which an Issue is made which causes ill Humours to vent themselves." Bailey. The Saxon leech did not administer it internally.

P.

Palm, *Palmtreeop*, the palm. Gl. R. p. 46. Φολιξ.
 Panic, gen. -es, *panicum*. Διδ. 51, 54, 63. Κέγχρος?
 Pappewort, papwort, *mercurialis*. MS. Bodl. 536; Gl. Sloane 5, fol. 34 d; Gl. Laud. 553; Gerarde.
 Penygrass, penywort, *umbilicus cotyledon*. "Cimbalaria," Gl. Bodl. 178; Gl. Rawl. C. 607; Gl. Sloane, 5. See Hb. xlv.
 Pepsoc, gen. -es, a peach, *malum persicum*. Lacn. 89. Persogge, Διδ. 31.
 Pepsoctreeop, a peach tree, *persica vulgaris*. Gl. R. 46. Ι.εσζέα.

Petepsilie, *Petop*-, gen. -an, *parsley*, *apium petroselinum*. Hb. cxxix; Lb. II. xxii. xxx. 1, xxxii. xxxix; III. xii. 2, xx.; Lacn. 29, 111. Πετροσέλινον.
 Pintelwort, *cuckoo pint*. Name in MS. Bodl. 130. "Apor.
 Pinttreeop, a pinetree, *pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. Πεύκη? Πέρβα?
 Pimhnutu, fem., pl. hnyte, Lb. II. ii. 2, nuts of the stone pine, *pinus pinea*. Πινύς. *Pintpypenum hnutum*, Hb. cxxxiv. 2.
 Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anagallis* (Lyte, p. 63, Cotgrave).
 Pipop, Pipep, Blac pipop, gen. -es, *pepper*, *piper*, Πέπερι, *piper nigrum*. Hb. lii. 2, xciv. 14, clx. clxxxiv. 3; Quadr. v. 4; Lb. I. viii. 2, xxi. xxiii. xxxii. 2, xxxiii. xxxvi. xxxix. 3, xlvii. 1, 2, l. 2, liv. lviii. 3, lxxviii. 2, lii. ii. 2, iii. vi. 1, 2, masc., vii. xii. xv. xxiv. xxv. xxx., blac p., p. 234, line 2, xxxix. xlv. li. 3, lii. 1, liii. lix. 6, 8, 9; III. ii. 6, 89, 111; Διδ. 15, 34, 36, 50, 51, 63; Ld. vol. I. p. 374, 2, 376, 4, p. 380.
 Lang pipop, *long pepper*, *piper longum*. Lb. II. vii.; Dioskor. II. 189.
 Pypetpne, *Pepetpne*, *Pepetpo*. gen. -an, *bertram*, *pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. Παρθένιον.
 Ppuge, Pypuge, gen. -an, fem., *pear tree*, Fr. *poirée*, *pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. Ppugtun, C.D. 129, and several Pirtons. "Απιος.
 Pise, Pyse, gen. -an, gen. pl. -ena, a pea; properly a peas, plural peason; *pisum sativum*. Hb. cl. 1, 2, clxxxi. 1; Lb. II. ii. 2, xiii. xvi. xxiv. xxvi. xxxix. xliii. xlix. lvi. 4, pycsan, lix. 14; pefan, Gl. Laud. 567. An importation. Πισός.
 Plumtreeop, gen. -es, neut., *plum tree*, *prunus insittia*, Gl. C. fol. 49 a.; Lb. III. v. Plumbeba, Lb. II. xxx. 2. Plumsep for scap, Διδ. 49. An importation. Κοκκυμήλα.

Pollegue, Polleie, gen. -an, pennyroyal, *mentha pulegium*. Hb. xxi. 4; Lb. I. lxiv.; II. lxv. 5; III. xv. xxx. xxxvii. xli. lxiii. lxv. lxix. 3, lxx. 1; Lacn. 2, 14, 29, 40, 65, 69, 70, 87, 88; Διδ. 30, 51; Ld. vol. I. p. 374, 1, p. 380. Βαληχά, Γαλήχων.

Popell=cokell. Gl. Harl. 3388, in *Nigella*, etc.

Popig, poppy, *papaver*: understand *Opit* popig, *P. somniferum*, as Hb. liv. cvi.; Lb. I. lxxxii. suðerne p.; II. xxiii. xxxii. Μήκων.

Baso popig, scarlet poppy, *papaver rhæas*. Gl. Brux. 40 a.

Pop, gen., *Poppes*, leek, *porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Ππόρον.

Pputene, *artemisia abrotanon*. Lb. II. xxxiii. Ἀβρότανον.

Prijet, gen. -es, *privet*, *ligustrum vulgare*. See *Prijetes* floban, Chron. 755, and *Privet* five miles N.W. Petersfield. Hardly Κήλαστρος.

R.

Ræbie, Hræbie, gen. -es, masc., *radish*, *rhapanis sativa*. Ld. vol. I. p. 382; Lb. I. xxi. xxxvi. xxxix. 3, xlv. 1, xlv. 2, xlviii. 2; II. vi. xxvii. xxviii. li. 3, 4, lv. 2, masc. lix. 13; III. xi. xiv. 2, xxvi. xxviii. xlvii. lvii.; Lacn. 12, 23, hp. 24, 25, 28, 29, 35, 43, 52, hp. masc. 59, 73, 77, 89, suðerne, 115. An importation. Ραφανίς.

Ragu, Rage, *lichen*, Δειχήν. Gl. vol. II.; Lb. I. xxxviii. 8, slahþornpage, lxiii. lxviii. Beþenago, II. li. 3; III. lxii.

Ragworte, *senecio jacobæa*. "Ragworte" oþer flyfo berthe yelowæ flouris like "tansy and stynketh foule," Gl. Sloane 5, fol. 46 a.

2. *Orchis*. Lyte, p. 249.

Ramejan, rameons, *allium ursinum*. See *Opamsan*.

Ramgealla, Opamgealla, Gl. vol. II, *menyanthes trifoliata*. Lb. I. li. lxv. 1.

Ramnes fot, *ravenfoot*, *ranunculus gramineus*, and *acris*. For Opamnes fot. See *Lodeworte*, where Gl. Sloane should have corvi pes. "Apium emoroidarum" (which is *pilewort*, *R. ficaria*) vel pes "corui. idem. ramys fote," Gl. Harl. 3388. Βαρδάχιον.

Ratele, Medratele. See Opætele. Quercula in gl. is Χαυαλδρυσ.

Reob. See Opæob, reed.

Ribbe, gen. -an, fem., *ribwort*, *plantago lanceolata*. Hb. xxviii. xcvi. 1; Ld. vol. I. p. 380; Lb. I. ii. 22, iii. 8, xxiii. xxvii. 1, xxxviii. 5, 9, 11, xlv. lx. 2, lxii. 2; III. xxxiv. lxxii. 1; Lacn. 12, 29, 55; vol. III. p. 292. Gl. Harl. 3388. Ἀρνόθλασσον.

Ryben. Gl. vol. II.

Rize, Ryge, gen. -es, *rye*, *secale cereale*, Lb. I. iv. 6; lyge, Gl. Mone. 322 b, and Gl. Brux. 42 b; pyge, Gl. M.M. 162 b; ryge, Gl. C. fol. 57 a; Gl. Laud. 567.

Risce, Resce, Rixe, gen. -an, gen. pl., *rixena*, *picca*, also, dropping vowel, *Ræsc*, *Risc*, a *rush*, *iuncus*. Hom. II. 402; pefce, Gl. Iul. A. 11. fol. 125 b, where *picca* is in the St. Johns copy; *rixum*, Exod. ii. 5; *picca*, Lb. II. xxxii.; *earixena*, Διδ. 52; *Risc*, Gl. R. p. 42; *pæsc*, Gl. C. fol. 47 b; *Æriste*, Gl. R. p. 42; *Earixc*, Gl. R. p. 42. Σχοῖνος.

Rodewort, Rodelwort, Ruddis, *Rodes*, *calendula officinalis*, *marygold*. "Solsequium Rodelwort oþer marygoldys," Gl. Sloane, fol. 46 b.; Gl. Harl. 3338.; Gl. M., in *Calendula*.

Romanisc punb, *cinnamon*. Ld. vol. I. p. 376. 4.

Rore, gen. -an, *rose*, *rosa*. Hb. c. 2, ci. 3, cxxxix. 3, cxlv. 4, cxlvii. 2, clviii. 6, clxix. 3, clxxi. 3; Quad. ii. 15; Lb. II. ii. 2, xxxii. lvi. 4; Lacn. 59, 89; Ld. vol. III. p. 144.; Gl. R. p. 39. Ρόσον.

Rowan tree, the service tree, *sorbus* or *pirus aucuparia*. See Synpe. Islandic 'Reynir, Ræynir; Dan. Rønne; Norw. Rogn. Ok í því bili bar hann at landi, ok fékk tekit reynirum nokkvorn. *Eodem momento ad ripam delatus, locum nactus est sorbis obsitum*, etc. Snorra Edda. Skald skaparmal. vol. I. p. 288, and what follows; also p. 334; also vol. II. p. 483. "Oa.

Rube, gen. -an, *rue, ruta graveolens*. Hb. xci.; Lb. I. i. 2, i. 8, xvi. 2, xviii. xix. xxi. xxxix. 3, lxiv. lxxi.; II. iv. v. vi. 1, viii. xi. xviii. xxii. xxiv. xxviii. xxx. 2, xxxii. xxxiii. xxxiv. xxxix. xlv. xlvii., twice, li. 3, thrice, lv. 2, lxx. 2; III. i. ii. 6, xiv. 1, xxiii. xxxi. xxxiv. lxii. lxiv. lxi. lxx. 2; Lacn. 4, 5, 8, 12, 14, 23, 29, 38, 39, 59, 64, 65, 89, 111, 114; $\Delta\delta$. 9, 13, 16, 17, 23, 36, 60; Hb. lxxxi. 5; cxxx. 2, clii. 1, where it translates $\pi\eta\gamma\alpha\nu\omega\nu$, clxxx.; Ld. vol. I. p. 374, 3. $\Pi\eta\gamma\alpha\nu\omega\nu$.

Rubmolin, water pepper, *polygonum hydro-piper*. Gl. vol. II.

S

Sæppe, the spruce fir, *abies*. Cf. Fr. le faux sapin. "Abies," Gl. Cleop. fol. 81 d; Gl. M.M. 153 b. 'ΕΑδρη?

Sæpaup, seaweed, *fucus*. "Alga," Gl. R. p. 42. poap, Gl. M.M. 153 b, corrected.

Sæpepie, Suðepuge, gen. -an, fem., *savory, satureia hortensis*. Gl. vol. II.; Lacn. 29, 111.

Sapne, Sarnæ, Sabina, Sarene, Saune, gen. -an, *savine, iuniperus sabina*. Hb. lxxxvii.; Ld. vol. I. p. 378, 10; I. xxxix. 3, xlvii. 3; II. xli. lxx. 4; III. viii.; Lacn. 14, 29, 43, 50, 57, 59, 89; $\Delta\delta$. 15. Bpaðús.

Safran, saffron. See Cpho. $\Delta\delta$. 23.

Salue, Sealue, gen. -an, *sage, salvia*. Hb. ciii.; Lb. I. xxix. xxxii. 4, xlvii. 3, lxii. 2; II. xv. 2, lxx. 4; III. lxii. lxxi. lxxii. 2; Lacn. 4, 12, 14, 29, 59, 64, 89, 111; $\Delta\delta$. 63. An importation. 'ΕΑε-λίσφακον.

Saltwort, *salsola*. Cotgrave in Salicor.

Scalefærne, *ceterach officinarum*. Turner.

[Scalbhyllas vel sonbhyllas, *alga*, Gl. C. Scalbhulas, *paupilius*, are errors. Scalbhyryelas, *fruteta, thickets*, occurs in G.D. See Gl. M.M. 153 b, and Scelban cþunble in HID. fol. 16 a.]

Scamonia, *scammony, succus induratus convolvuli scamoniæ*, from Aleppo. Lb. II. lii. 3. How tested, II. lix. 4. Σκαμονία, Σκαμωναία.

Schokke, *brankursine, acanthus*. Gl. Rawl. C. 607.

Skirewit, *rocket, eruca sativa*. "Eruca," Gl. Laud. 553; Gl. Rawl. C. 607; Gl. Sloane, 5. fol. 50 b, corrected. It is a mustard. Others otherwise.

Scrubgrass, *equisetum*, employed to polish fire irons. Dickinsons Gl.

Se holy, sea holly, *eryngium maritimum*. Gl. Sloane, 5. Sea bistel, Gl. Harl.

Se needles, *erodium moschatum*. "Acus" muscata .i. se mildis (so) folia multa "et fissa habet, florem indum et subru-" brum fere crescit sicut malum terræ." Gl. Rawl. C. 607.

Sealh, Salh, Seal, gen. -es, masc., the *sallow, salix*. Gl. vol. II.; Lb. I. xxxvi. xxxviii. 11; III. xvi.; Lacn. 12; Gl. C. fol. 54 d; salch, Gl. M.M. 162 a. Oiaðh.

Read seal, red *sallow, salix rubra*. Lacn. 89.

Shavegrass, *equisetum*, Gerarde. See Scrubgrass and Scafa in Gl. Dun.

Secg, gen. -es, masc. and neut., *sedge, carex*. Lb. I. viii. 1, xxiii. xxxi. 9, xxxix. 3; III. lxvii.; Lacn. 23; neuter in Æ.G. page 13, line 48, two MSS.

Colhxreog, which see. It shews secg and carex to have different limits.

Secg—cont.

Domoprecg, "hammer sedge." See
Domoppyp, also Gl. vol. II.

Mopsecg, "moorsedge," any sedge.
Δδ. 65.

Reað secg, "red sedge," Lb. I. xxxix.
3.

Selfæce, Gl. vol. II. "felbeza senecion,"
Gl. Hoffm. 24.

Senep, Senop, Snop, gen. -es, masc.,
mustard, sinapi. Lb. I. i. 8, 12; masc.,
II. vi. 1, vii.; Δδ. 10, 16; Gl. R. p.
43. Nāw, Σίvac.

Seoponleafe, tormentilla. Hb. cxviii.

Setterwort, helleborus niger and H. viridis.
See Oxnalib. "Elleborus albus," Gl.
Rawl. C. 506.

Sidpape, zedoary, the root of *kampferia*
rotunda. Lacn. 4, among foreign drugs.

Sigelheopra, -ye, gen. -an, masc. and fem.;
if the later English idea were the same as
the earlier, this would be the marygold.
From Solsequium the French have Soulsi,
the marigold. and soulsi aquatique, lysi-
machia. Marygold has also the "round
seed." A yellow flower seems agreed
on in the earliest gl. Hb. I. cxxxvii.;
Gl. vol. II.; Lb. I. xxxviii. 7, fem., xlv.
2; III. viii., masc., xxxii. xxxiii. 1;
Lacn. 29; Gl. Cleop. fol. 36 a.

Sigle, gen. -an, rye, *secale cereale*. Lb. I.
liv.

Sigsonte, Gl. vol. II.

Sylbeam, C.D. 570, and the reading of the
MS. = Sealh?

Sylfhele, selfheal, *sanicula*, Gl. Dun., Bailey.
Prunella in modern books.

Smfulle, gen. -an, *houseleek*, *sempervivum*
lectorum, also *sedum*. Gl. vol. II. cxxv.;
Lb. I. iii. 11, xxxi. 3, xlvii. 3; II. xii.
lix. 14; III. lx.; vol. III. p. 292.

Sungpene, gen. -an, fem., *singreen*, *sedum*.
Gl. vol. II.; Hb. xlix.; Lb. I. viii. 2,
xv. 2, xxxii. 4, xxxvi. xxxviii. 5, 6,
xl. xlv. 2, lxxiv.; III. lx. An
aelfow.

Syppe, gen. -an, fem., Sypppeop, the ser-
vice tree, Lat. *sorbus*, *pirus domestica*,
Bot., very rare in England, and *pirus*
aucuparia, Bot., very common. C.D.
118; C.D. vol. III. p. 379; C.D. 1134;
C.D. vol. VI. p. 234; H.A.B. vol. I. p.
93.

The Bot. affix the name of "true ser-
vice tree" to the *pirus domestica* only.
Yet our best authority, the founder, after
the wort gatherers, of this science, Theo-
frastos, speaks expressly of "Oa" which
have the fruit round, as in *pirus*, or
rather *sorbus aucuparia*. "They differ,"
says he, "in the fruits; some produce a
round, some a prolonged, some an egg
shaped fruit." Thus his definition is
not limited to the *pirus* or *sorbus domes-*
tica, but includes the *aucuparia*. At the
same time he excludes the *pirus aria*, *P.*
torminalis, and any other such by his
strict description of the leaf. The "Oa"
whether male or female has a leaf with
the leafstalk long and sinew like; the
leaflets spring in rows from the sides of
the leafstalk, like fins, so that the leaf
being one, it has lobes divided down to
the leafstalk; moreover the several leaf-
lets are distant from each other a some-
what considerable distance; and the
tree sheds its leaves not partially, but
the whole finny series at once." . . .
All have, at the extremity of the leaf-
stalk, one odd leaflet, so that the whole
number of leaflets makes an odd num-
ber." Theof. ed. Schneider, p. .

By these words this author draws a dis-
tinction between the service and pear
families, which modern observers have
overruled. Yet it is clear, that by ancient
authorities, the rowan tree was a service
tree, as well as the rare *pirus domestica*,
and the whitten tree was not.

[Sissas, C.D. 406. = vol. VI. p. 232, not to
be confounded with the Sisca of the gl.,
which is chisel.]

Sipapdes pyp, stivards wort, *sanicula Eu-*
ropæa. Ld. vol. III. p. 4, note.

Slahþorn, gen. -es, masc., *the sloethorn*, *prunus communis*, var. *spinosa*: otherwise *the blackthorn*, "spina nigra" of gl. Slah is the fruit, as in the present volume, not the wood. Lb. I. xxxvi. xxxviii. 11, xlv. lxi. 2, lxviii.; II. li. 3; III. xxxix. 1, xlvii.; Lacn. 85. Slachþ, Gl. M.M. 159 b; slagþð, Gl. C. fol. 43 a. As late as Gl. Harl. 3388, a paper MS., we find "Acasia est succus prunellarum" "[im]maturarum, greneslane wose" (þpenpa slana pos).

Slapie, Slapuge, Slapege, gen. -an, fem. ? *salvia sclarea*. Lacn. 4, 111. "Slare-gia," MS. St. Johns, Oxon. 154.

Slepwort, *lactuca*, Gl. Harl. 3388. L. leporina, MS. Bodl. 130.

Slite, *cyclamen hederifolium*. Hb. xviii., etc.

Smepungpypt, *a mallow*? The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malva cuppa," Gl. Iul. fol. 125 a, and St. Johns. See the following.

Smepopypt, "*aristolochia*," Hb. xx.; Lb. I. lviii. 2; III. xlvii.; Gl. vol. II.

2. "*Mercurialis*," Gl. vol. II. Add Smerdok mercurialis, Gl. Rawl. C. 607.

Neither of these plants have any smeariness about them.

[Snriðætpeo, Gl. C. fol. 57 a.; Cf. Gl. M.M. 163 a, is chisel.]

Softe, *verbascum thapsus*. Gl. Harl. 978.

Solosece, *heliotropium Europæum*. Hb. lxxvi.; Gl. vol. II.

Solsequium. Lacn. 4. See Sigilþeopþa. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.

Sorell, *rumex acetosa*. "Oxylapatium," Gl. Rawl. C. 506.

Sparuzwe tonke, *sparrow tongue*, *polygonum aviculare*. "Centodiam" for Centinodia, MS. Bodl. 536; Laud. 553. Lingua passeris centinodium, Gl. M. Poligonia, Grete Herball.

Spekuel. "Meum in dach Bearwurtz. I "never sawe this herbe in Englande

Spekuel—cont.

"sauynge once at saynte Oswaldes, "where as the inhabiten called it spek-uel." Turner.

Spepepypt, *spearwort*, *ranunculus flammula*? MS. Bodl. 536; in Gl. vol. II. perhaps means sagittaria, but Lyte, p. 495, like all others, makes the flowers yellow.

2. *Inula helenium*. Hb. xcvii.; Gl. vol. II.

Spewing wort, *asarum Europæum*. Gl. Arundel, 42.

Sppacen, *black alder*, *rhamnus frangula*. Gl. vol. II. In Brabant Sporekenhout (Dodoens).

Stæpypt, *statice*. Gl. vol. II.

Stancpop, gen. -es, *stonecrop*, "*stone wort*," *sedum*. All. Crassula, Gl. Rawl. C. 607, from the thick substance of the leaves. See Fuchsius, p. 760; Lyte.; Gl. Sloane, 5, fol. 50 a. Lacn. 110.

Stanwort, *linaria cymbalaria*. Lyte. p. 88. It haunts walls.

Stanche, *capsella bursa pastoris*, Gl. Rawl. c. 607, being esteemed a blood stancher in bloody fluxes. See Lyte, p. 89; Gl. Sloane, 5, fol. 52 d. Stancheblod, MS. Arundel, 42.

Standerweks, Standweks, *orchids*. "Satyrion," MS. Bodl. 536. "Venerem, "etiam si omnino manu teneatur radix, "stimulari" (Plinius). So Petron. Satyr. viii. xx. "Standilwelkis," Gl. Sloane, 5, fol. 50 d. So Gl. Sloane, 135, fol. 111 b. Correct Gl. Harl. 3388 in Saturion.

Stedrewort, *cowslip*. "Pygla maior .i. "pygyll or stedrewort . . . it "wyl make a mon to have lust to wo-"mon." MS. Bodl. 536.

Sterwort, *starwort*, *stellaria*. Gl. Laud. 553.

Sticwort, *stichwort*, *stellaria*. See Æpel-repðingpypt, Gl. vol. II.

Stume, *nettle*, Lacn. 45; a name referring to its caustic qualities. The Latin *Vitica* is the same thing as *Vitica*, and the Bot. call it *Vitica urens*.

Striðe, *nettle*, Lacn. 45 ; a name referring to the stout hempy fibres of its stem.

Stoansuke, *parsley*. Gl. Harl. 978.

Strælpypst, doubtful. Gl. vol. II. ; Lb. I. xxxviii. 9.

Stræapberian, *strawberries*, sometimes put, Lacn. 2, for the plant *Stræapberian pise*, *fragaria vesca*. Hb. xxxviii. ; Gl. Harl. 3388 ; Lb. III. xli. lxiii. ; Lacn. 4, 14, 29.

Stubwert, *oralis acetosella*. "Alleluia. panis cuculi. i. wodesure. i. stubwert," Gl. M. Lyte, Gerarde. Stub is a small stump, and a piece of ground full of such stumps, a recently cut copse. Gl. Sloane, 135 ; Gl. Harl. 3840.

Sugebistel, *sow thistle*, *sonchus oleraceus*. MS. Bodl. 130, 536.

Sunbecpn, gen. -es, neut., *saxifraga granulata*. Hb. xcix. ; Lb. III. xx. lvi. ; Lacn. 18 ; Gl. vol. II. ; Gl. R. p. 41.

Sunbear, *sundew*, *drosera*, "most covered with Dew when the Sun lies hottest on it." Cotgrave in Rosée.

Sunnan copn, *gromel*, *lithospermum officinale*. Hb. clxxx., with additions to vol. I. Milium solis.

[Sun tpeop origia, Gl. Cleop. fol. 86 d. I conjecture *Oryza sum tpeop*].

Supe, gen. -an, fem., *sorrel*, *rumex acetosa*, Boys are familiar with its sourness. Also *oralis*. Lb. I. xlv. lviii. 2 ; II. li. 3.

Geaces supe, *laccessupe*, *cuckoo sour*, *oxalis acetosella*, a trefoil. "Trifolium," Gl. R. p. 39 ; Lb. I. xlv. 2 ; III. xlviii.

Gonnes supe, *rumex acetosa*. Lb. I. li.

Pubu supe, *oxalis a*. Gl. M.

Superne pind, *cinnamon*. Gl. Dun. Kivvd-muov.

Superne pubu, *southernwood*, *artemisia abrotanum*. Hb. cxxxv. ; MS. St. Johns, Oxon. 154 ; Lacn. 12, 14, 52, 107.

Spam, pl. spammas, masc., *mushrooms* and *toadstools*, *volvi*, *fungi*. Gl. R. p. 139 ; Gl. Mone. 321 a ; *Διδ.* 19, 66. *Múens*.

Spæne pypst, unknown. Gl. vol. II.

Spegles æppel, *beetle nut*? Gl. vol. II. ; add. Lb. II. lxxv. 5 ; III. ii. 4, 6, xiv. 1 ;

Spegles æppel—cont.

Διδ. 49. In Gl. Sloane, 146, we find "Arsenicocistis spelles æppel," of which I could make nothing. The leaves *Φύλλα*, of the *piper belle*, are chewed in India.

Swines fennel, *hogweed*, *peucedanum officinale*. Gl. Laud. 553. *Πευκίδανον* or -os.

Swines grass. 1. *Quitch*, *tritium repens*. MS. Bodl. 130. 2. *Knotgrass*, *polygonum aviculare*. MS. Bodl. 553, fol. 8. 3. *Wartwort*, *coronopus ruellii*. E.B. 1660.

Swines thistell, *sonchus oleraceus*. Gl. Harl. 3388.

T.

Tæsel, Tæsl, *teazle*, *dipsacus*. If under cultivation, *D. fullonum*. *Δίψακος*.

Fulbe tæsel, } *Dipsacus silvestris*.
Fulyes tæsel. } Hb. clvi. ; MS. Harl. 3388.

[Teappan tpeop. C.D. 1142 ; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]

Tepebintuna, *turpentine*, from the *terebinthus*, considered as a wort. Lb. II. xxx.

Teterwert, *celandine*, *chelidonium majus*. Gl. M., MS. Bodl. 536 ; Gl. Harl. 3388 ; Gl. Laud, 553 ; Gl. Sloane, 135. Lyte, Gerarde. The juice is copious and acrid.

Thryft, *sedum*. Turner (black letter).

Todeflax, *toad flax*, *linaria*. Lyte, Cotgrave, &c. Todwede as *centaurea jacea*, in Gl. Harl. 3388, is perhaps an error.

Totheworte, *capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Truelove, *Paris quadrifolia*. The Wright's chaste wife, time of Edward IV. All.

[Tpaluga. MS. Cot. Iul. A. 11, fol. 126 a ; printed twaltiga in Wright's Glossaries. Read palmtuga from the St. Johns copy].

Tungulsnyppst, *white hellebore*, *veratrum album*. Gl. vol. II.

Tuningpypt. See Tunglsunpypt. Lb. I. xxviii.

Tunsingpypt. See Tunglsunpypt. Hb. cxl.

[Tyleare, Tylblæbe,] *twayblade, orchis bifolia*, against Gl. Dun.

U.

Uman. Lb. II. lvi. 1. Read hunan?

Unjoptæbbe, *waytrodden, polygonum aviculare*, which grows with great obstinacy in trodden paths. Hb. xix. Read centinodia weghetrede, Gl. Mone. 286 b; and see 291 a. See Appolligonius, Gl. Dun. "Proserpinaca is Germ. Wäg-grass or Wägdritt," says Humelberg in his edition of Apuleius. The galiums will not bear the tread. Πολύγονον.

Uouelle, *wolde, reseda luteola*. Germ. Wouw. Lb. II. li. 3.

Up, *yew*. MS. St. Johns, Oxon. 154. See Eop.

V.

Valeriana, gen. -an, *allheal, valerian*. Lacn. 4; Δδ. 63.

Uica perwica, *periwinckle, vinca*. Lacn. 29. See Fica.

Vulgago, *asarabacca, asarum Europæum*. Δδ. 62; Gl. Rawl. C. 607, corrected by itself; Gl. Harl. 3388; Gl. Sloane, 664. "Asapor."

W.

Wab, gen. -es, neut., *wood, isatis tinctoria*, neut. Æ.G. p. 14, line 12. "Sandix," Gl. R. p. 44, alluding to Vergilius Eclog. IV. 45; the interpretation of that word being even now uncertain. Wæd, Gl. M.M. 163 a, corrected. Lb. I. xxxviii. 5, lx. 5; II. li. 3. See Hb. lxxi. "Wasð fucus," Gl. Laud. 567; C.D. III. p. 390, no. 1292. "Iowris."

Wæcepypt, *waterwort, callitriche verna?* Hb. xlviii. Callitricum, as in Fuchsian, Florio, is maidenhair, which is not fond of water, Gl. vol. II.

Wayfaring tree, *viburnum lantana*. Cotgrave, Florio. The twigs, leafstalks, and leaves are covered with a dust, like a wayfarer. It is called sometimes in German the mealy beam. I do not see that Gerarde was author of the name above.

Wælmopu. See Mopu.

Wælpyppt, Wælpyppt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; Lb. I. xxiii. xxiv. xxviii. xxxvi. xliii. xlvii. 2, 3; II. li. 1, 3; Lacn. 43, 47. Some glosses say *endive*, a foreign salad, but the translator of the Herbarium was generally a competent botanist, and puts ellenpypt, *elderwort*, as a synonym.

Wæbe berge, "*madberry, veratrum album*. Hb. cxl. Σπρόχνος μανικός of Dioskorides. "Elleborus, poebe berge," Gl. C. "Helleborus .i. yediberige," Gl. Laud. 567, so.

Wægbæbe, gen. -an, fem., *waybroad, plantago*. Hb. ii.; Lb. I. xvii. 3, xxvii. 1, 3, xxxii. 3, 4, xxxiii. xxxvii. xxxviii. 1, 2, xxxix. 3, xlv. 1, 3, xlviii. lviii. 2, lxii. 1, 2, lxx. lxix.; II. ii. 2, xxvi. xxxviii. liii. lvi. 2, 4; III. i. vi. viii. li. liii. lxxi.; Lacn. 6, 12, 45, where it is mother of worts, 59, 75, 115; Δδ. 15, 19, 66. 'Αρνόλωσσον.

Seo rupe wægbæbe, *the rough waybroad, plantago media*, formerly *P. incana*, hoary *P.* in Flora Britannica. Lb. I. xli.; II. lxxv.

Seo smeþe wægbæbe, *the smooth waybroad, plantago maior*. Lb. III. lxii.

Wenpypt is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

Seo cluphte p., *the bulbed wenwort, ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 3, where cluphtan is truly printed, lii. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Lacn. 25, 35.

ƿenpyrt—cont.

Seo cneohƿe ƿenpyrt, "the kneed
"wenwort," probably *coronopus ruellii*
or *wartwort*; covered with warts and
wens, and full of knots. Lb. I. lxiv.

Seo smale ƿenpyrt, Lacn. 40.

ƿeoce, gen. -an, *witch elm* or *hazel*, *ulmus montana*. Gl. vol. II.

[The gloss Papyrus ƿeoce has been misunderstood. Lye furnished a reference to the following passage, explaining it correctly: "Omnes lampades ecclesie implevit aqua, atque ex more in medio papyrum posuit, quas allato igne succendit, sicque aqua arsit in lampadibus ac si oleum fuisset." Gregorii Dialogi, I. 5. *He filled all the church lamps with water, and put a wick in the middle, then he fetched fire and lighted them, and the water in the lamps burned as if it had been oil. So papyrus means wick, ƿeoce. And "flag" or rush also the paper made of it," is a puerile error*].

ƿeoðobend, *withywind*, *convolvulus*. Lb. III. viii. See ƿububenð.

ƿergulu, *the crab*, fruit of the *Pirus malus silvestris*. Lacn. 45. Now called Varrjus, in Halliwell Wharre.

ƿeƿmob, ƿeƿemob, ƿeƿmob, gen. -es, masc., *wormwood*, *artemisia absinthium*. Hb. xlvi. 3, xciv. 8, cii. cxii. 13; Gl. Brux. 41 a; Leechd. vol. I., p. 374 d (of two kinds), p. 378, 10, vol. III. p. 198; Lb. I. i. 2, ii. 21, iii. 12, xix. xxviii. xxxvi. xxxix. 3, xli. xlv. 1, xlvii. 1, 3, lii. lviii. 2, lxi. 1, 3, lxii. 1, 2; southern, II. ii. 1, 3, iii. v. x. xvi. 1, xviii. xx. xxii. xxiv. southern, xxxiii. xxxix. li. 1, lii. 1, liii. lv. 1, 2, masc., lxv. 5; III. ii. 1, iii. 2, xiv. 1, 2, xxi. xxvii. xxviii. xxx. masc., xxxi. xli. lxi. lxii. lxiii. lxiv.; of two kinds, Lacn. 2, 12, 23, 25, 26, 28, 29, 39, 40. Se hapa ƿ., *the hoary wormwood*, Lacn. 43; ƿypmob, 71, 72, 77, 111; Διδ. 27, 52, 57, 60, 63. An importation. Ἀψινθιον.

ƿeƿmob—cont.

Se ƿula ƿeƿmob, *foul wormwood*, *artemisia campestris*. Lb. III. viii.

Suðerne ƿeƿmob. See above.

Weyhore, *filago*. Gl. Sloane, 5, fol. 5 b.

ƿilbe næp, næp, *bryony*, *bryonia dioica*. MS. Bodl. 130; Gl. Harl. 3388; Gl. Rawl. C. 607; Gl. M.; wrong in Gl. R. p. 44.

Wilding tree, *malus silvestris*, Lat. Gerarde.

ƿilg. ƿelg, gen., *peliges*, *pelies*, masc., *willow*, *salix*. Lb. I. lxxxvii. 1, 2; Lacn. 12; H.A.B. vol. 1. p. 220; masc. C.D. 655. Ἰρέα.

ƿyllecæppe, see Gl. vol. II., but overrule these testimonies. See Cæpse.

ƿindelstreap, gen. -es, neut., *windle straw*, *cynosurus cristatus*, *agrostis spica venti*. Gl. vol. II.

ƿingeapb, properly *vineyard*, used for *vine*. Math. xxi. 39; G.D. fol. 170 a, fol. 156 a.

Blac ƿingeapb, *black bryony*, *tamus communis*. "Brabrasca vel ampelos male" [ἄμπελος μέλαινα]. Gl. R. p. 39.

ƿilbe ƿingerb, *wild vine*, "*labrusca*." Gl. R. p. 39, so MS.

Hƿit ƿilbe ƿingeapb, *old man's beard*, *clematis vitalba*. "Brionia vel ampelos leuce, g." [ἄμπελος λευκή, Græce], Gl. R. p. 39.

ƿintreop, gen. -es, neut., *the vine*, *vitis*. Gl. R. p. 48; Gl. St. Johns, Oxon. p. 80 a; Æ.G. p. 4, line 42; Gl. M.M. 159 a. Ἀμπελος.

ƿip, ƿintreop, *myrtle*, *myrtus*. Gl. Cleop. fol. 61 c; ƿip with accent, fol. 82 a; uup, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. 1. ƿiprumb, Lacn. 12, 29. Μύρτος.

ƿypmƿyrt, *wormwort*, *sedum album* or *villosum*. Lb. I. xxxviii. 6, xxxix. 3, lvii.; III. ii. 5.

ƿistle, *a hollow reed of any sort*, *fistula*. Gl. Cleop. fol. 11 b, 81 b, for *avena*; but in the Vergilian sense, "*musam* "meditatis avena."

Fistle—cont.

Fubu pistle, hpistle, a hemlock stem, cicuta caulis. Fobe p. cicuta, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. Σύριγξ.

Futmaepes pypc. Gl. vol. II.

Fide-, Fido-pinbe, gen. -an, withywind, convolvulus. Gl. vol. II. Fido-pinbe, Gl. R. p. 46. Caprifolium, weberwynde, Gl. M.

Fidig, gen., pides, masc., a withy, salix. Lb. I. xxxvi. xxxviii. 11, lxxiv.; C.D. 487, 703; Gl. R. p. 48. 'Ireia.

Wodebrone, woodbrown, bugle, aiuga reptans. Gl. M.; Gl. Harl. 3388.

Woderoue, woodruff, asperula odorata. "Herba muscata, herba citrina," Gl. Harl. 3388.

Wodesure, woodsour, oxalis acetosella. "Panis cuculi," Gl. M. Lyte.

Wolde, reseda luteola. "Lucia. flores" "habet croceos," Gl. Harl. 3388.

[Footceop, C.D. 595, for pohe tceop, crooked tree.]

Fusette, gen. -es, crosswort, galium cruciatum. Gl. vol. II.

Fubu, gen. es, masc., wood. 1. Lignum. 2. Silva. 3. Arbor.

Sudepne pubu, southern wood, artemisia abrotanum. Gl. R. p. 44. 'Aβρόταρον.

Fububenb, gen. -es, masc. -binde, gen. -an, fem., woodbind. Hb. clxxii; Lb. I. ii. 21; III. ii. 1, xxx. xxxi.; Lacn. 12, 42. Caprifolium, Gl. Bodl. 553, which means *lonicera*, Bot. Viticella, Gl. Mone. 322 b. "So doth the woodbine the "sweet honeysuckle gently entwist." Mida. N.D., Act. iv. 1, 46.

Fubupille. See Ceypille.

Fubu lectpic, masc., wood lettuce, lactuca scariola. Hb. xxxi.; Lacn. 2; Gl. vol. II.

Fubupore, hpore, gen. -an, asfodelus ramorus. Hb. xxxiii. liii.; Lb. I. viii. 2, xxi. xxxvii. 1, xxxviii. 6, xlv. 2; III. xxix. xxxii. xxxiii. 1, 2; Lacn. 5, 12, 29, 69, 111. 'Asφόδελος.

Fubupore, hpore—cont.

2. **Woodruff, asperula odorata.** Gl. vol. II. See Woderoue.

Fubupose, woodrose, rosa canina. Gl. vol. II.

Fubupeace, gen. -an, woodwaxen, genista tinctoria. Lb. I. xxiv. xlvii. 2; III. xxx., where pubupeax is truly printed as in MS. Lacn. 29, which see, 40, peobup. 41, 43.

Fubu pistel, wood thistle, cnicus lanceolatus. Hb. cxi.

Fulres camb, wolfs comb, dipsacus silvestris. Hb. xxvi. The cultivated sort was till lately used to comb the nap of cloth.

Se bpaba pulres camb, glosses Camemelon alba, Gl. Brux. 41 a; it is probably *fullers teazle, dipsacus fullonum*.

Wulves fist, lycoperdon. "Fungus," Gl. Harl. 978. Παρδῆν is not the exact idea, but βῆν.

Fulres teasl, wolfs teazle, dipsacus silvestris. As wolfs comb.

Wulnes tuers, "camelio alba," Gl. Laud. 567. Here occurs the broad word tceop. See Quad. viii. 8. The teazle is doubtless meant.

Fupme. Gl. vol. II. "Luto pupmaman," so, Gl. Cleop. fol. 57 d, 107 a. "Murice" "pypman," fol. 95 a.

Feltpupma, "origanum," Gl. Cleop. fol. 71 c, for felb—

Fupmille, fupmele, "origanum uupmilla," Gl. M.M. 160 a; Lye; Gl. Laud. 567.

p.

peorpppyp, pyorpppyp, ploughmans spike-nard, inula conyza. Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.

pypne, gen. -an, fem., a thornbush, dumus. Seo blace hypne, the blackthorn, sloethorn. C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

bypne—cont.

Gatēbypne, the cornel, cornus sanguinea.

The same as *Gatētreop*. The same being described as a tree and a thorn, though it be not spiny. *Gatentree* is *Cornus* we are told by Miss Anne Pratt.

Pistel, pistil, gen., pistles, thistle, carduus crnicus.

Milk *thistell*, Gl. Harl. 3888, under *Lactuca agrestis*. *Sonchus oleraceus*.

Se *sceappe pistel, the sharp thistle*. Lb. III. xii.

Fudu pistel, any sort wild. Lb. III. lxx. 2; Lacn. 39.

Fulpes pistel, perhaps as pulpes tæsl. MS. Laud. 553.

Pupēpistel, pupistel, sow thistle, sonchus oleraceus. "*Lactuca*," Gl. Cleop. fol. 56 a; Gl. MM. 158 b; Gl. C.; Lb. III. viii.

Popn, gen. -es, masc., a thorn. 1 *Spina, aculeus*. 2. *Planta spinosa, quod et laxius quam hodie dicebatur*. Gl. R. p. 48.

Appelðopn, the crab tree, pirus malus, though not spiny; "lignum pomiferum," C.D. 460.

Blac ðopn. See Slahðopn.

Þægðopn. See H.

Lusðopn, the spindle tree, euonymus europæus, though not spiny. Luizenboom in Dutch (Nemnich). C.D. 570.

Feoce ðopn, a wich elm not grown beyond a bush, ulmus montana in arborem non erecta. C.D. 1265, etc.

Þepeðopn, þepanðopn, gen. -es, masc., buckthorn, rhamnus cathartica. Ramnus ðeopeðopn, Gl. C. fol. 52 d; theban

ðopn—cont.

thopn, Gl. M.M. 163 a; thethora, Gl. Harl. 3888; Gl. vol. II.; Lb. III. viii. lxiv. lxvii.; Lacn. 82.

Thorow wax, bupleurum rotundifolium, because the stems grow through the leaves.

Ppuleye, a trefoil, trifolium. Gl. R. p. 39.

Pung, pl. -as, masc. 1. *Any poisonous plant*. 2. *Wolfsbane, aconitum. Gl. M.M. 153 a; Gl. R. p. 43; Gl. Cleop. fol. 7 c; Lb. I. xxxii. 4, lxxxiv. þone mclan þung, lxxxvii.; II. li. 2; III. xxvi. xxxix. 2. The frequent gloss Coxa is an error for Toxa, which stands for Toxicum, poison. 'Ακόνιτον.*

Punopclæpne, gen. -an, fem., thunder clover. Gl. vol. II.; Lacn. 2; Leechd. vol. I. p. 374, 1.

Punoppyppt, thunder wort, sempervivum tectorum. Gl. vol. II.; Lb. I. xlvii. 2.

[*Pup or þun, Gl. Cleop. 82 b, rubus, an error for þopn, or bypne.*]

3.

ʒekysters, itchers, orchids. MS. Bodl. 178, 536; Gl. Arundel, 42. Satyrion, Gl. Sloane, 5, fol. 50 d. Cf. Xarvplæis. Set down for Arum maculatum in Gl. Rawl. C. 506, under I. So by one hand in Gl. Harl. 3888, under Pes vituli; but also under Saturion, "vekesters."

ʒek pintel. Gl. Sloane, 5. See Cæskoo pint.

GLOSSARY.

GLOSSARY.

A.

- Aagemoge**, *egg mixture*, "Ogastrum," for **Æggemang**, *Lacn.* 48. Ogastrum seems to be egg-astrum.
- Abeþb**, **Abepēð** interprets *astutus, callidus*, *Ld.* vol. III. pp. 186, 188, 192.
- Acoppian**, *præt -ode*, part. p. -ob, *recover, e morbo consurgere*. *Ld.* III. p. 184.
- Æþpe**, *Gl.* vol. II.; add. *Lb.* II. vii. xxii. = fol. 78 b, xlii. In I. lxxii. *geotend æþpe*, accusative, may be neuter, or the vowel in *geotende* may have been dropped.
- Ægeþrelman**, fem., *film of an egg, membrana vitellum complectens*. *Lb.* I. xi. See **Filmen**.
- Ægmopan**, plur., *eyeroots, nervi quibus oculus cum cerebro connectitur*. *Διδ.* 23. See **Mopu**, root, fem.
- Ængancundes**, adv., *oppositingly, adversus*. *Lacn.* 45.
- Ænn**, neut., plur. **Æpenu**, *a house, chamber, domicilium, camera*. *Lacn.* 68, 75, in which latter *æpnu pyxð* seems a probable correction. **Æc** **þpiran eapne**, *Beda.* 646, 31. *At Casa Candida*; at *Whit Ern*. On þ *ðomepn*, *John* xviii. 28.
- Æchþega**, for **þpæt hþega**. *Lb.* II. lix. 9, 11.
- Æscullan**, -ede, *to still, componere*. *Lb.* I. xxvi.

VOL. III.

Alomalt, probably neuter, *malt used in making ale, brasium ad cerevisium conficiendam*. *Lacn.* 37. **Mealt** makes gen. -es, dat. -e, *Lb.* I. xv. 2, xxxi. 7. No other indication of the gender occurs, but Germ. *malz* is neuter.

Almesman, *an almsman, eleemosynarius*. *Ld.* vol. I. p. 400. Estates were often charged with gifts to almsmen, who are not necessarily mendicants.

Ancleop, gen. -es, neut., *an cle, talus*. *Lb.* I. xlvii. 2. *Wib alban gescþbnc* · 7 *reo pæs rið niðep oð ða ancleopa*, *D.D.* p. 454, 15, *Robed in an alb, which was long, reaching down to the ancles*. But "talo" "tenuis, oð ða ancleop," *Æ.G.* p. 48, line 9 (collated), has something to perplex, perhaps a plural instead of a singular.

Anþþlita, **Anþþlata**, gen. -an, masc., 1. *face*; 2. *forehead*; it translates "frons." *Hb.* lxxv. 6, ci. 2, and is rubbed with the temples. *Occ. Paris Psalter*, *Ps.* xcv. 12, ci. 2, 8.

Ansteallat, *one stalked*. *Lacn.* 107, as *ansteleb*.

Ansund, adj., *entire, solid*. *Ld.* III. p. 232.

Apsape, gen. -an, fem., *verdigris*. *Lacn.* 13. Gender as **Sape**.

Ascafan, *præt. Ascaf*, pp. *Ascafen, Asceafen*, *to shave off, rescare, scindere*, *Lb.* I. xxxviii. 5, xxxix. 3. See II. lxi. The *præt. Scop* occurs *Beda* I. i.

Z

Attopcoppe, is drawn with eight legs and wings, in MS. V. of the Herbarium, and an engraving has already been somewhere published, from the MS. It seems most probable that the artist, Saxon or Roman, who first invented this picture, had in view and wished to realize the *κρανοκόλαπτα φαλάγγια*, mentioned in Dioskorides. *Περσέα δένδρον ἐστὶν ἐν Αἰγύπτῳ καρπὸν φέρον ἐδάδιμον, εὐστόμαχον· ἐφ' οὗ καὶ τὰ λεγόμενα κρανοκόλαπτα φαλάγγια ἐβρίσκεται*, i. 187. *The peach is a tree found in Egypt, bearing a fruit good to eat, a tonic: and on it the tarantulas called kranokolapta are found.* Again, Phalangiorum genera quidem plura sunt quantum cranocolaptes. Aetius Tetrabibl. IV. i. 18, col 619. *Quantum deinde cranocolaptes sublongum et viride, stimulumque iuxta collum habet, atque si in quem irruat, locos circa caput quaerit.* Ibid. *Of phalangia there are more sorts than one. The fourth sort is green and longish, it has its sting near its neck, and in attack it aims at the head.* The most noticeable passage is from Nikander, *Theriaca*, 759.

Φράζο δ' Αἰγύπτου τὰ τε τρέφει οὐλοὺς
αἶα

Κνώδαλα, φαλλαῖνη ἐναλγίγια, τὴν περὶ
λύχνους

Ἀκρόνυχος δειπνητὸς ἀπῆλασε παιφάσ-
σουσαν

Ἐγγὴν δέ οἱ περὶ πάντα καὶ ἔγχυον
τοῖα κονίης

Ἡ καὶ ἀπὸ σπληνὸς φαίνεται, ὅστις
ἐπαύρη.

Τῷ ἱκελὸς περσεῖος ὑποτρέφεται πετά-
λοις,

Τοῦ καὶ σμερδαλέον νέυει κάρη αἶν ὑπο-
δράξ

Ἐσκλητὸς, νηδὺς δὲ βαρύνεται αὐτὰρ
δ κέντρον

Αὐχένι τ' ἀκροτάτῃ κεφαλῇ τ' ἐνεμύετο
φωτὸς

Ῥεῖα δὲ κεν θανάτοιο καὶ αὐτῖκα μοῖραν
ἐφέη.

A prose version will, for the present, be enough for these rattling hexameters.

Attopcoppe—cont.

Consider next the creatures which the mischief bearing land of Egypt produces, like the moth which in early evening a diner drives away as it dashes at the lamps; this one has wings of one piece, and fluffy as with dust. It is found under the leaves of the peach, lowers its head, looks fierce, has a cumbrous belly, a sting which it inflicts on mans neck and head, even to instant death. As is plain from what has been cited above, this is the κρανοκόλπτης, as also Nikanders scholiast observes, and it suits well the drawing of the attopcoppe. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.

B.

Bæð, pl. Bæþu also Bæð, neut., a bath, bal-
neum. Lb. I. xxxi. xxxii. contents, II.
xxvii. text.

Bær, gen. -es, boar, aper, Quadr. viii. 1, 2,
3, 4, 5, 6, 8, 9, 10, 12, 13; Hb. cxxxi. 2;
Æ.G. p. 7, line 15; Lb. vol. III. p. 15
(not bear).

Bebbian, make up a bed, sternere lectum.
Æ.G. p. 30, line 36; Διδ. 65.

Bebgeryðu, plural, bedding, apparatus lec-
tuli. Lb. III. xxxiv. A compound of
Beb, bed and Geryðu, furniture, appara-
tus. Ne het Cjust him to læban modigne
sceban mid gylbenum geryþum geryreat-
pobne. Hom. I. 210. *Christ bid them
not lead to him a spirited steed fretted with
golden trappings.* Miner hopjer mid
minon geryþon, MS. p. 11. *I bequeath
my horse with my trappings.* The adject-
ive Geryþ is immediately connected
with this, it means prepared. Anð
Woirjer nam healf þæt bloð · anð ðýðe
on geryðe orcar. Exodus xxiv. 6. Ac ic
ðugyrc þeah þæt þa rýrþe lústan ne sint
eallunga aγγεπαλode of ðinum mode

Bebgeþmbu—cont.

beah se gþaŕ gepŕyb si. B.L. fol. 29 a. *But I understand that the lusts of the world are not entirely eradicated from thy mind, though the grave be prepared.*

Beopma, gen. -an, masc., *barm, fermentum ex cerevisia*. Ld. vol. I. p. 398. Though as an expression for fermentum, leaven, sour dough, the same word occurs, yet it seems not likely that Saxon bread was ever leavened with sour dough.

Bepen, adj., of *bere, hordeaceus*. Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Lacn. 106.

Bepstan, to *burst* out into eruption, Hb. xc. 7. Cf. gebepst. So Se þielm ðær Innoðeŕ ut abieþrð. P.A. 15 b. *The heat of the inwards breaks out in the leprosy of uncleanness.*

Blapan, Blopan, præst. Bleop, p. part. † Blopen; to *blow, blossom, efflorescere*. Ld. vol. III. p. 274. Tpeopa he ðeþ ræþlice blopan · ȝ eft pape æreapian. MS. pp. 16. *Trees he, Antichrist, will cause suddenly to bloom and again quickly to be sear.* (An allusion to the incomprehensible trick played by the Indian jugglers now, which was known to the ancients, and is mentioned in the Clementis Recognitiones.) Beophte blican · blopan ȝ gþopan. C.E. p. 417, line 6. *Brightly glisten, bloom and grow.* (This riddle seems to describe a sithe.) Wb blopenbum pyptum ȝ gþennysse eall aŕylleb. Hom. II. 352. *Quite filled with blossoming worts and verdure.* ȝubu rceal on folban · blædum blopan. MS. Cott. Tiber. B. i. fol. 113 a. *Wood shall on earth with fruits bloom.* (The printed copies of this piece are full of errors.) Gþeop ȝ bleop ȝ bæp hnyte. Hom. II. 8. *Aarons rod grew and bloomed and bare nuts.* Geblopen, Lb. I. lxxii. Oð þ h becomon to ȝumum æn-hecum felba ræŕgne geblopen (so). M.H. fol 99 b. *Till they came to a lonely field beautifully covered with blossoms.* Smolt pær re rŕge pong · ȝ rele mpe · ræŕgep

Blapan—cont.

ȝugla þeopb · folbe geblopen · geacar gear budon. C.E. p. 146, line 23. *Serene was the glorious plain and his dwelling new; fair was the birds song flowery the earth, cuckoos announced the opening year.*

Bobig, neut., *body, corpus*; of a plough, Ld. vol. I. p. 402. Opposed to head; He nærbon þ hearob to þam bodige. M.H. 203 a. *They had not the head belonging to the body.* Ge his yet ge hŕ hearob ge eac eall ðæt bobig. P.A. 45 b. *Either his feet or his head or even all his body.* Equivalent to *stature*. On bobige heah, Beda, 540, line 7, *tall of stature.* ȝ habbað beah an bobig, Wanley Catal. p. 169 a, *and yet have one body.*

Bpaccas, pl. masc., *breeches, femoralia*. Ld. vol. III. p. 198. Lyes citation of Bpæc gives a wrong reference.

Bpæc, fem., *breech, nates*. Lb. I. lxxi.

Bþingcabl, gen. -e, fem., probably *epilepsy*, as Bþæccobu. Lacn. 50.

Buĝan, præst, Bęĝbe, *bowed, inclinavit se*. Lacn. 45. Verbs had two forms: thus, Fop = Fępbe.

C.

Capra, gen. -an, fem., *paper, a piece of paper, a deed, charta*. Ane capran myb hym · reo pær þur apnyten. Euangel. Nicod. p. 10, line 5. *A paper with him which was thus written.* Lb. II. xix.

Ceole, Ciole, fem., gen. -an, *throat, jowl, guttur, Ερρυχια*. Lb. I. iv. 6, xii. lix.; Að. 37, 41, 65. ȝit ðæt ðimpe ceolen. S.S. 264, 54. *Set that down to thy gullet.* The pretended masculine form of this word in Lye is a mistake from Spelm. Psalm cxviii. 103.

Cypŕet, gen. -es, a *cupping glass, cucurbitula*: in the plural. Að. 51.

Cypnel. Gl. vol. II; Δ id. 31. See the variations in Δ id. 63 = p. 134, line 23. Lb. II. xxxiii. xxxv. xxxix.; Hb. iv. 2, xiv. 2, lxxv. 5.

Cleoprian, p. -ede, -obe, pp. -eb, -ob, *cleave*, *hætere*. Quad. i. 7. Þa þe him on cleoprað. C.E. 364, line 20. Wīn tūnge ys gecleofod to minum gomum. Paris Ps. xxi. 13.

Clympan, *lumps*. Δ id. 63. See C.E. 426, 18; Germ., Klump, masc., and the Icelandic and Swedish equivalents are masculine.

Clyne, *lump*, Δ id. 63. "Massas, clyno; massa, clyno; massam, clyne; Gl. Cleop. Gl. C.

Clypen, Cleopen, gen. -es, neut., *a clew, a ball, globus, glomus*. Lb. I. xlviii. 2. Þrý munecar gesapon pyrlice an bypn-enbe clypen. M.H. 192 b. *Three monks saw as it were a fiery ball*. Romanan gesapon rpen cleapen feallan of heornum 7 obbe sibe gilden cleopen. SH. p. 30. Wēn gesapon scinan fæplice æt his hnolle splice rypen clypen. Hom. II. p. 514. *Men saw suddenly shine at the top of his head a fiery ball*. Þa yrpan . . . geclungne to cleopenne. C.E. 213, line 17, *The ashes adhering into a ball*.

Cob, gen. cobbes, masc., *a cod, a pod, siliqua*. Δ id. 44. De febbe hys spin 7 geseah þ ða æton þa beancobbas, G.D. fol. 186 b., MS. O. where C. has belgas. *He fed his swine and saw that they ate the beancods*. Also *Pera, bag*. Chron. 1131. Matth. x. 10, Mark vi. 8, Luke ix. 3. Whether the passage of the Chronicle will bear the interpretation into seems open to question. Examples of this with a dative do not occur to me; and in the expression in hys mycele cobbe, there can be no question, but we have a dative with mycele for micelum: by turning creep into every corner in his big sack, this difficulty disappears.

Copop, *copper, cuprum*. Lacn. 16.

Copu, *a corn, clavus*, on the toe. Lacn. 96.

Coðu, gen. -e, -a, fem., *disease, ægritudo*. Lb. xxxv. 1; II. xxxii. "Oscedo muð-
"coðu," Gl. Cleop. fol. 69 d. Fram ðæpe coðe him gehælebe. Hom. I. p. 400. *Healed him of the disease*. Seo coðu þe læcas hatað papalism. Hom. II. p. 546. *The disease which leeches call paralysis*. Chron. 1043, 1086. The forms coð, and a masc. coða, have no foundation but Lyes unfinished work.

Cparian, -obe, -ob, *to crave, to summon*, D.D. p. 171. Laws of Cnut, lxx. Id. III. p. 288.

Cpop, gen. -es, also -an; masc., *a bunch in flowers, of blooms or berries, racemus*; the singular nom., cpoppa, I do not find. Cpop, Lb. I. xxxviii. 3; II. xl. 1; III. i. lxiii. 1; cpoppas, Hb. c. 3, cvi.; Lb. I. lviii. 4, marginal; cpoppa, Lb. I. iii. 9, xxi. xxxiv. 2, xxxvi. xxxviii. 4, 5; II. xx. xxii. xxx. xxxix. xlvii. li. 2. Cpoppa, II. xxiv. = fol. 80 a; II. li.

Cuclepe, Cuclep, gen. -es, masc., *a spoonful; cochleare*; a Latinism. The termination varies. Lb. I. xlviii. fol. 46 a; II. i. 1 = p. 178; vii. xxiv. twice, xli. twice, xlv. iv.; III. xii. 2.

Cuppe, gen. -an, fem., *a cup, poculum*; H.D. 33 d; Lb. II. lxiv; Lacn. 110. See also Sopcuppe, C.D. 593, fem.

Cpeoppan, *turn, converti, acescere*. Lacn. 90. Cf. Cippan.

Cpicbeamen, adj., *made of quickbeam, populeus*. Lacn. 12.

D.

Dæghpepne, accusative, *a days space, twenty four hours, diei spatium*, yet without any such idea of scientific accuracy (approximation to exactness) as now prevails. Lb. II. xxxix. li. Cf. Nihrpepne.

Debtepnas, gen. -se, fem., *tenderness*, Lb. II. xxxii.—cont. = Tebbepnas.

Depstan, plur., *dregs, fæces*. Lb. I. ii. 23.
See Dpæsta. Depstan, Spel. Psalm
xxxix. 2, margin.

Doh, *dough, massa*, Δδ. 10.

Dott, gen. -es, masc., *a dot, punctum*; applied to the speck at the head of a boil, Læc. 53.

Dpæsta, -tan, plur., *dregs, fæces*. Lb. I. xxxix. 2, 3; II. lxxv. 5; III. xxxviii.; Spelm. Ps. lxxiv. 8, margin. The termination -ta is probably equal to -tan. Dpæst occurs, Spelm. Psalm. lxxiv. 8, as nom. sing.

Dpuf, *fever, febris*, gender varies. Æthel-pan honba hus 7 poplet hæs sio dpuf. Rushworth Gospel, Matth. viii. 15. On ðam dpufe. Chron. 1086.

Dpunce, Gl. vol. II.; Lb. II. vi. 1, xix.

Dpunca, gen. -an, masc., *a drink, a potion, potus, potio*. Lb. II. xxvii. xxxiii. xxxv. xlv.

Dpogan, accus., *ordure, stercus*. Lb. III. xxxvi. Hence Somner speculatively puts the nom. Dpoge.

Dpopa, gen. -an, masc., *see* Gl. vol. II. The passage, vol. I. p. 376, warned me not to suggest *gutta, gout*, but, perhaps, that sense is reconcilable with the text.

Dposne, gen. -e, fem., *dregs, fæces; hæc "fæx, þaj dporna."* Æ.G. p. 14, line 13. Of þenne dposna, *de luto fæcis*. Spelm. Psalm xxxix. 2. Dposne [h]i7 n7r aublude, *fæx eius non est inanita*. Spelm. Psalm lxxiv. 8, marginal reading. *Vsque ad fæces biberunt*, hi bruncon oð ða dporna. Æ.G. p. 47, line 50; Lb. II. lvi. 1.

E.

Eac is constructed with a dative, Lb. II. xxvii. = p. 222, line 19.

Calla, Gl. vol. II.; add Hb. cli. 2, cxlvi. 2.

Calles, adv., *in all, in summa*. Lb. I. xxvi. contents, xxxii. contents, xlv. contents, lxiv. contents, II. xxxix. contents. SS. p. 182, often.

Capreðe, Caproðe, *difficult, a difficulty*, whether as substantive or adjective has properly final e. "*Difficilis, eaproe.*" Æ.G. p. 5, line 2. (This is the true text of Lyes citation, from whom every careless follower copies.) Caproþe Scint, fol. 25 b. = sect. xi. (Lyes citation again, similarly repeated by ignorance.) Lb. II. xxi.; C.E. p. 87, line 21. But e is dropped in Gð. p. 68.

Eapunnende, *beaming*. Læc. 45, p. 36. Cf. Eapenbel, *iubar*, C.E. p. 7, line 20. Eapenbul, *iubar*, Gl. M.M. p. 158 a. Wanley Catal. p. 280, col. a (fol. 9), Earendelis, *Luciferi*.

Easteþne (with final vowel), *eastern, orientalis*. Ld. vol. III. p. 274. Cædm., if Cæbm., p. 17, line 6 of MS.

Eaðgeare, adj., *easy to get, facilis nactu*. Vol. III. p. 162.

Eaðe, Eðe, Yðe, adj., *easy, facilis*. Nô þ yðe byð to beþleonne. BW. 2009. *That will not be easy to flee*. Næf þ yðe ceap. BW. 4822. *That is not an easy business*. Ne pæs þ eðe sið. BW. 5164. *That was not an easy enterprise*. Ne bið þæp eþe þm spop on to ynbanne. Paris Psalt. lxxviii. 16. Seceal ic eapb niman spa me eðe nis mað Cebapungum. Paris Psalt. cxix. 5. This word is here inserted to shew that the nominative was written with a final vowel.

Eced, gen. -es, neut. and masc., *vinegar, acetum*; a Latinism. Lb. I. iv. b; III. vii.; Læc. 17.

Eln, gen. -e, fem., *an ell*, from the elbow to the shoulder, *vlua*. Leechd. vol. I. pref. p. lxxi., plur., elna. 2. *An ell* in measurement; *vlua* inter *mensuras*. Matth. vi. 27. Hom. II. p. 464. Anpe elne bpab. P.A. f. 41 b. *One ell broad*.

Emniht, fem., also with gen. -es, *equinox*. Ld. vol. III. p. 238, 240, 256. vii. niht sæteþ emnihtes bæge. D.D.

Emnht—cont.

p. 188. *Seven days after the day of the equinox.*

Enbe, *rump, nates.* See Epsenbu, which makes the gender, perhaps, neuter. See Endpepc.

Ende, gen. -es, masc.; 1. *end, finis*; 2. *end, land within limits, fines.* The former signification does not require illustration. The latter occurs Lehd. vol. III. p. 258. Ealne þone east ende; Chron. p. 316, line 31. Oþer ealne þýne norð ende; *ib.* p. 314, line 17. On ælcum ende mines anpealbes; D.D. p. 16, line 18. Si aucuns uescunte u prouost mesfait as humes de sa ende. D.D. p. 201, line 21. *If any viscount or provost has mistreated men of his district.* In charters it is the word for the common arable plot of land, divided by roads and paths of sward into separate properties. The few yards at the furrows ends next the boundary hedge are the Anbheafob, or Endhead, a word which often occurs in boundaries. Some of these fields, six or eight hundred acres a piece, still remain in the eastern counties of England. Tempe, ræbuge anbar; Gl. M.M. p. 162 b; *shadowy districts.* On æghþýlcan ende; D.D. p. 132, xxvi.; *in every district.* So D.D. p. 162, iv.; MS. CCC. 419, p. 101; G.D. fol. 228 b.

-end, -eb, as terminations, are exchangeable in many Saxon passages, and that not without parallel in the kindred tongues; for the Latin -and, -end, in the gerund is active, and in the participle is passive; -tus is passive in transitives and active in deponents; so in Hellenic, *ros* is of either sense; *ῥωτός* is either *suspect* or *suspicious.* Untienbe, Lehd. vol. III. p. 198, is the [same as untiebe, untied, solutos. To fumum gelyreban rmiðe, in St. Swiðhun, p. 1 of facsimile, is equal to gelyrenban, *believing, a believer, one of the faithful.* þæpon tpegen cyningar on cþyt gelyrebe. Abdon and Sennes, MS. Cantab. p. 384. *There were two*

Enb—cont.

kings believing in Christ, in Christum credentes. Seopon gebroðra rpyðe gelyrebe; Maccabees, two MSS.; *seven brethren, strong believers.* Sum cærepe pær on þam dagum cþyten 7 gelyreb; MH. fol. 156 a. *In those days there was an emperor, a Christian, and believing.*

Endpepc, masc., *endwark, pain in the buttocks, dolor natium.* Lacn. 69.

Eosen, *kidneys.* See Gescincio.

Exe, fem., dative. Lacn. III. Uncertain.

Is it *water, stream, aqua, flumen*, as in Exanceastep, *Exeter, Exanmuða, Exmouth.* A cognate form exists in the stream running by Shefford, Beds, the Iz, Ise, and in the Iseburne which flows into the Avon at Evesham. The Keltomanias will hardly claim Ysa, fem., *amnis*, in the various words for river. Skaldskaparmal. Snorra Edda, vol. I. p. 575; also Eddubrot, vol. II. p. 479, 622. Uyrge, Uyrge, in Gabbelic, *river, water*, is masculine.

Epsenbu, *the buttocks, nates.* Leechd. vol. I. pref. p. lxxi. Nates eapfenba, Gl. Cleop. 66 b. Since ende, *end*, is masc., we expected the same gender here, but neither of these gives enbas.

F.

Fætels, *a vessel, vas*, by termination, and Joshua ix. 5, masc. Constructed neuter πρὸς τὸ σημαίνμενον; Lacn. 16. The passage Tpegen fætels full ealað, O.T. p. 256, line 5, is ambiguous testimony to gender, see Ld. vol. II. pref. p. xxxvii. Feoph, gen. -es, neuter, *life, vita.* Lb. II. li. 1. þonne hum 7 peopg losað; C.E. 311, 19. *When his life perishes.* Þærybe peoph cþico; C.E. 392, 11. *I had a living soul.* Plur. þa peoph; G.D. 199 a. But it occurs masc. in Ealne þiban peoph, *eternity*; C.E. 27, line 31.

Feopm?, gen. -e, fem., *feast, epula; food, cibis; profit, fructus.* To ðæpe ecan reopme; Hom. II. 372. Sum man

Feopm—cont.

pophte mycele feopme; Luke xiv. 16. So Hom. II. 370, with *geapcobe* for *pophte*. Similarly Judges xvi. 27. Ða *spilde* lytle *popme* *þara boca* *piſton*. Pref. P.A. fol. 1 b. *And got little benefit from the books*. The nom. I have not found; Lyes citation from Hickes Disser. Epist. p. 51, should have given *feopme*. Lehd. vol. III. p. . Another declension seems to be on record in Forþman fulle to *ſþean* *honb* *picene* *geþeacan*. C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

Feðepe, Fæðepe, Fīðepe, gen. -e, fem., *feather, wing, pen; penna, pluma, ala*. Hb. cxxii. 1. Num *þine feðepe*; Luke xvi. 6; Lb. I. xviii. xxxix. 3. *Giſ* *his oðer fīðepe* *forob* *bið*; Hom. II. p. 318. *If one of its wings is broken*. Ða *pup-bon* Ða *gýpða* *pundoplice* *gehneoxode* *ſþelice* *on heopa* *handum* *ſþice* *hit fæðepa* *ſþepon*. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers*. Se *ſorūm* *ſþebeð* *fīðpu* *ſinða*; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds*. Ic *hæbbe fīðpu* *ſwige* *ſþiſþpan*; Boet. p. 184 b; also in the dative twice, *ibid*. *I have wings swifter than a bird*. Terminations in -u are as much feminine as neuter. The Lambeth Psalter has *fýðepena*, *alarum*, fol. 20 a; *fīðepa*, fol. 45 a.

Feðopbypſte, a *brush, penicillus*. Læc. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by *to feðopbypſte* in the dative.

Fýlæppeb, adj., *having five lobes, quinque fibras habens*. Lb. II. xvii.

Fýlleſeoc, adj., *epileptic*. So defined Quad. v. 12.

Filmen, gen. -es, fem., a *film, membrana*. And *ge* *emſnibaþ* *þ* *ſlæſc* *eoppes* *fýlmenes*. Gen. xvii. 11, *præputii*, similarly verse 14. Ða *mið* *ðirum* *popbum* *peollon* *ſþylice* *fýlmena* *of* *hiſ* *eagum*.

Filmen—cont.

Hom. I. p. 386. *Then with these words there fell as it were films from his eyes*. See *Ægeþfelman*. Lb. II. xxi. xxx. xxxvi. and contents. *ſio* *fýlmen*, Lb. p. 242. Some feminines assume another gender, and employ it most frequently in the genitive case. Omentum *fýlmen*, Gl. R. 74. Omenta vel membrana (read *membranæ*) *fýlmena*, Gl. R. 31.

Fýlne reads Fýlle. Lb. I. iv. 6.

Fýpan, *to castrate, castrare*. Ld. III. 184, for *aſþpan* and that for *unſþpan* (from *fþp*, *man*, *vir*), *to unman*.

Fīxenhyb, gen. -e, fem., *vixen hide, pellis vulpeculæ*. Quadr. iii. 15.

Fleah, Fle, dat. *ſlic*, neut., *dimness, a white spot* in the eye, *albugo*. Ðuph ðone *æpl* *ðæp* *eagan* *mon* *mæg* *geſeon* *giſ* *him* *ðæt* *ſleah* *ón* *ne* *gæð*, *giſ* *hine* *ðonne* *ðæt* *ſleah* *mið* *ealle* *opepſæð*. ðonne *ne* *mæg* *he* *noht* *geſeon*. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt*. Þæs *eagan* *ſþepon* *mið* *ſleo* *7* *mið* *ðimneſſe* *ſþelf* *monð* *opepſan*. Gð. p. 96. *Whose eyes had been for a twelvemonth overspread with cataract and dimness*. Lb. I. ii. 14, 15; III. ii. 4, 6. Nu *min* *hpeðer* *iſ* *hpeoh* *heop* *ſþum* *ſceoh* *nybþyrgum* *neah* *gepſeð* *nihtes* *in* *ſleah*. C.E. 354. *Now my breast is tempestuous; my household at times shy of me, and, present at my misfortunes, departeth into the dimness of night.* (?) See Job. xxx.

Fleb, præt. 3 sing. of *ſleon*, *fled, aufugit*, Læc. 76. Perhaps for *ſlecc*. *Thor had a dwelling on the mountain*.

Fleþſan, a *flux, fluxus*. Að. 20. Dative. Flyne, Flene, gen. -an, fem., *batter*, Lb. I. xxxviii. 11.

Flyama, *bran, furfures?* Að. 52.

Flyte, Flete, gen. -an, fem., *cream, cremor lactis*. Lb. I. xxxiv. 1. Properly what *floats* on the surface. See Gl. vol. II., and On *gobe* *ſlete*, Lb. III. x. They say in Essex "plough fleet," that is on the surface only. So Gl. vol. II., and Lb.

Flyte—*cont.*

II. li. 1, where occurs a proof it is from milk.

Flohtenƿot, adj., *webfooted*, quasi *πλεκτόπους*. S.S.pp. 442 a. Lb. I. xxxiv.

Fnesan, *sneeze*, see *Geƿnesan*.

Fopclýsan, -ebe, -eb, *to close up with inconvenience, obturare*. *Διδ.* 17.

Fotspop, neut., *spoor, track of foot, vestigium*. Lb. vol. III. p. 286. *ƿet fot-spure þe ƿæs underƿnæðen hƿ fotc. þ ƿæs eall of ƿeab ƿolbe*. Chron. 1070, *the (solea) sandal underneath his feet*.

Fƿecne, adj., *dangerous, periculosus*. Ld. vol. III. pp. 156, 158, 166, 170; *Beow.* 4491.

Fƿeht, Fƿiht, Fƿiht, *divination, auspici-um*, as interpreted D.R. 97. See Ld. vol. I. pref. p. xlv.

Fƿicelo, gen. -e, and -o, fem., *excessive appetite, fames*, *Βουλμία*. Lb. II. xvi. 2.

Fulluht, Fulpuht, Fulpuht, gen. -es, neut., the genitive is also found in -e; *baptism*. *Bð þ fulluht ƿƿylce hit ƿebb ƿƿ ealpa þæpa ƿorþa*. D.D. p. 431, line 1. *That baptism will be as it were a pledge of all those words*. Ne mæg he næƿƿe ƿoðer þenunge ƿerlan næðer ne þ fulluht. D.D. 460, xli. *He never can defile the service of God nor baptism*. And ƿæt tacn ƿæs ða spa micel on geleafullum mannum spa micel spa nu is þ halige fulluht. Hom. I. p. 94. *And circumcision was then as great a sacrament among believers as holy baptism is now*. ưuph þ halige fulluht. Hom. I. p. 208. *By holy baptism*. I. 304, 306, 312. *ưpanon com Iohanne ƿæt fulluht?* Hom. II. 46. *Whence came baptism to John?* Neuter also thrice on p. 48; and elsewhere. The fullpuht bæð of Beda, p. 507, line 23; p. 525, line 30, etc., etc., is to be compared with C.E. p. 470, line 1.

Furðum, adv., *just, even, nuperrime, vel*. Lb. II. xlv. *Ne mæge þe hƿeppan furðon ænne ƿƿƿm binnon ðnum clyan*. Hom. II. p. 416. *We may not touch even an insect within thy chamber*.

G.

Gælsa, gen. -an, *lust, libido*. *ưa on ƿeste-num ƿunƿenbe ƿopulblice éscas ƿ gælsan mid stƿecum mobe ƿ stiðum life ƿor-ƿæðon*. Hom. I. p. 544. *They dwelling in wildernesses trampled with strenuous mood and rigorous life on worldly delicacies and lusts*. Se hehsta sƿæpe is on mægðháðer mannum. ưa ðe ƿƿam cild-háðe clænlice goðe þeopƿenbe ealle mid-baneapblice gælsan ƿopbðgnað. Hom. II. 70. *The highest grade consists of virgin persons, who from childhood in purity serving God despise all earthly lusts*. On galnyƿƿe gælyan. Sc. fol. 40 b. *In pro-stitutione libidinis*.

Gæten, adj., *of goat, caprinus*. Hb. lxxv. 7; Quad. vi. 15.

Gæpƿetel, neut., *tale of years, annorum series*. Lb. II. Hx. H, for gæpƿetel. Getal is neut. *Læpan þ getæl ðer hal-gan ƿæƿer ƿ ƿeller*. Beda. p. 598, 5. *Seriem sacra historiae*.

Galbop, Gealbop, neut., *incantation, carmen magicum*. Ld. vol. I. p. 400. ưuph Égyptisce galbƿu. Exod. vii. 11. Lb. III. xxiv. lxiii; Lacn. 29, 46. *ưa þe cunnan galbepa galan*. MSp. p. 15. *Those who know how to sing charms*. Whether *Præstigiæ galbpas*, Gl. Mone. 376 a, be correctly given is doubtful.

Gar, gen. gæte, gæte, dat. gæt, acc. gæt, plur. gæt, get, fem.; *goat, capra*. (Nom.) *Spa spa gar bð on ƿelæbb on ƿƿin*. Sc. fol. 38 b. *Sicut caprea inducitur in laqueum*. (Gen.) Quad. vi., throughout. Lb. I. vii. xxxi. 5. (Acc.) *And ane þƿƿƿƿƿƿ gæt*. Genesis xv. 9. (Dat.) Quad. vi. 10. Plur., Ld. p. 206, line 2, p. 214, line 1. *ưa gæt on his ƿinstƿan*. Hom. II. p. 106. *The goats on his left*. *Spa ƿule ƿƿa gæt*. C.E. p. 75, line 34. *As foul as goats*. In Hb. lxxv. 7, gætena is gætene, gætenum;

Gar—cont.

the plur. gen. is *gara*. The speculative dictionary makers put down the word as masculine or feminine. The male animal Caper is Bucca, and no support remains for their notion but the name of the place Gateshead. The Capræ caput of Beda (iii. 21) obtains for its translation *Þpe-gehearob*, *Roehead*, and Somners authority is null.

Gebeþst, masc.?, *eruption, papilla, exanthema*. Lb. I. xxxix. 2.

Gebyþbeb, adj., *bearded, barbatus*. Ld. vol. III. p. 201.

Geblæb, masc.?, *blister, vesica in cute*. Læc. 45.

Geþpæceo, *cough*, Gl. vol. II., appears to be a plural like *Gefylceo*, the singular of which, *þ gefylce*, is found in matter unpublished.

Gebpoc, *fragment*, Gl. vol. II., seems neuter, gathering from *Scupgebpocu*, which is found in unpublished texts.

Gefeþe?, adj., *sensitive, delicatellus*. Lb. II. i. 1 = p. 176, line 8.

Gefylge, obl. case, Læc. 45, p. 34, seems *endemic infection, disease flying from one to another*.

Geþnesan, *sneeze, sternutare*. Lb. II. lix. 9.

Gehnyceþ, *twitched, vellicatus*. Lb. II. xlv. 1. Compare Gl. vol. II., in *gehnæcan*.

Gehpeleb, *turned to ratten, in pus conversus*. For *ðæm ðæt porþm ðæt ðæp mne gehpeleb bið*. *gif hit bið ut forlæton*. P.A. fol. 51 a. *Nam cum putredo, quæ interius fervet, eiicitur*. III. xiv. See *þpeligan*.

Geyþnan, -aþn, -upnen, and gepunnen, *coagulate, coire in coagulum*, Lb. II. lii. 3. Hence Runnet, any substance (as *galium verum*, or part of a calf's stomach) which makes milk curdle.

Geleþþeb, *lathered, in spumam conversum*, Lb. I. i. 4; Læc. 1. See *Leaþop*, *Lyþþan*, Gl. vol. II.

Gelyhtan, *be relieved, levari*, Læc. 67.

Gelm, Gilm, gen. -es, masc., *a sheaf, manipulus*. Lb. I. xlviii.; Læc. 114. *Eoppe gilmar ꝛæbon ymbutan 7 abugon to minum ꝛearfe*. Genesis xxxvii. 7.

Gemeþeb, *marred, affectus, corruptus*. Læc. 116. See *Lye* in *Gypþan*. It may otherwise be *famed, fama elatus*, as *gemæþeb*.

Genumen, *tainted, corruptus*, used of milk. Lb. I. lxvii. Did he translate *corruptum* instead of *corruptus*?

Gepoptian, -abe, -ad, *bray, contundere*. Læc. 2, where correct the version. *Þe cƿæð ðeah ðu portige ðone byrgean on pilan ƿpa mon cƿon beð mib pulstæƿe*. P.A. fol. 49 b. "*Dixit etiam si contuderis stultum in pila, quasi ptisanas feriente desuper pilo*." (Proverbs xxvii. 22).

Gepube, in *þeongepube*, Læc. 111. See the passage. Cf. O.H.G. *Garidan, contorquere, distorquere*. It may mean *apparatus*, that is, *all the symptoms*, as in *Bebþgeþibe*.

Gescy, dat., *gescý*, neut., plur. of the same form, *a pair of shoes, par solearum*. *Sume hí cƿon heopa gescý*. Hom. I. 404. *Some chewed their shoes*. *Þƿæt sind gescý buton beapƿa nytana hyða?* Hom. II. 280. *What are shoes but dead beasts hides?* *Gescy to hƿ ꝛotum*. Luke xv. 22. *A pair of shoes for his feet*. *Þam se cining sealbe hƿ agen gercý*. G.D. fol. 196 a. *To him the king gave his own pair of shoes*. *Do þin gescý of þinum ꝛotum*. Exod. iii. 5. And *Ge* is *Con*. Ld. III. p. 200.

Gescincio, *Iesenco*, *Gihsing*, *Iesen*, *Gosen*, *the fat about the kidneys, arungia*, a word frequent in authors of the middle ages, and itself of Gothic origin with a Latin termination. Ld. vol. I. pref. p. lxx. lxxii. The form, like *Gefylceo*, *Geþpæceo*, is neuter plural, and the word may have in early times signified the kidneys themselves. Cf. *Scencan*, to *skink*, to pour wine or beer.

Getæsan, *Tæsan*, præt. -ebe, p.p. -eb, to *tease wool, carpere*. Æ.G. p. 31, line

Getæsan—*cont.*

21; Hb. clxxviii. 6; Δδ. 43. Other significations are deduced from Carpere, but do not belong to Tæsan.

Getempsub, *finely sifted, tenuissime cribratum*. Δδ. 63. Temse, *a fine hair sieve*, is a word still in use. Temiseb, Lindisfarne Mark ii. 26.

Getyppan, *reduce to tar, ad picem redigere*. Lacn. 13.

Gepealben, *adj., small, inconsiderable, mediocris, parvus*. Mib ealpe bæpe fæpbe . buton fpebe gepealbenum bæle eastepæpber fæf folcer. Chron. 894. *With all the troops he could levy except a very small part of the people of the east of England.* ðe fop deapninga mib gepealbenan fultume on þone enbe hannibalcy folcer. O.T. IV. ix. = p. 414, line 28. *He went secretly with a small force against the extremity of Hannibals line; where marching secretly with an overwhelming force is scarce possible.* The Latin offers no equivalent word in the passage. Sum epcebiacon com eac hpi- lum to maupe . þa næfbon hí nán pín buton on ánum gepealbeaum butpce. M.H. fol. 41 a. *An archdeacon came also once to Maurus, and they had no wine except in a tiny bottle.* In uno parvissimo vasculo, quod ad sellam pendere consuevit. (Vita Mauri.) He mýb úf [pýpcð] fpá fpá mýb fumum gepealnum tolum (so for gepealbenum). BL. fol. 28 a. *God worketh with us as with some insignificant tools (what he willet).* Spa nacobe spa fpa he hi æpeft gemette . butan gepealben fæf tofhtenan hpægler þe hipe æp zorpur hipe to peapp. Maria Ægyptiaca (facsimile). Another MS. has gepealban. *As naked as when he fell in with her at first, except a little bit of the torn garment which Zosimus had previously thrown to her.* These passages, as far as they have as yet been published, have hitherto been translated against the grain. Butan gepealben seems faulty for butan gepealbenum bæle.

Gepyppan, -pte, -pt, *recover, convalescere*.

Ld. vol. 1. p. lxxxviii. and note. Gýf he eft gepuppð. D.D. p. 462. xlvii. *If he recovers again.* Mib þý he eft gepyppte. Gð. p. 86. *With that he recovered again.* Sueloe hie æp lægen on lengpe mebrpymneffe 7 hie ðeah gepieppten. P.A. fol. 43 a, where O. writes gepippeon. *As if they had lain in long ill health and notwithstanding had recovered.* In this passage the verb is perhaps reflexive, *se recuperare*, as in the following; Nær he fæge þa gyt ac he hýne gepýppte. BW. 5944. *He was not fay then yet, but he recovered.*

Gepyppðe, *amount, content, id quod quid capit, summa, quod quid facit.* τð γγρ- νόμενον. Lacn. 12 (p. 14), 53.

Geplecan ?, ebe, eb, *make lukewarm, tepescere*. Lb. I. li. 5, 8. Cf. plece, Lb. I. ii. 1. Distinguish from Tepeo to placige, Æ.G. p. 28, line 39. Yet the terminations eb and e are not safe foundations.

Giccan, *to hick, to hicket, to hiccup, singultire*, is better in Lacn. 70 than the version given.

Giccan, *to itch, prurire*. Lacn. 111.

Gihsing. See Gescincio.

Gingifep, *gen. -fpan, -feþan, ginger, zinziberi*; Lb. I. xiv. xviii. xxiii. gungiber; Δδ. 16, 63.

Gypð, *gen. -e, fem., 1. a rod, a wand, virga; 2. a yard, pedes tres*. Lb. II. lxxv. Seo bryce gypð be næf on eopðan aplan- tob. Hom. II. 8. *The dry rod which was not planted in earth.* Bep aaponey gypðe into þam getelbe . þ heo 7 ge- healben. Numbers xvii. 10. Donne 7f reo reopðe fæf fæf cingef . 7 fopðe half gypð to þillane. Textus Roffensis, p. 379. *Next, the fourth pier is the kings, and he has to plank three yards and a half.* Read þillanne.

Gypðels, *a masc. termination, girdle, cingulum*. Lb. II. lx. contents.

Gleb, pl. Gleba, *a gleed, pruna*. The gender, whether feminine or neuter, is not determined by any original authority before me. C.E. p. 62, line 4; p. 64, line 29; p. 445, line 24. M.H. fol. 165 b; Hom. I. 430; Lb. I. xxxi. 7; II. lix. 2, 5. B.W. 4617, 4662, 5297, 5346, 6075, 6221; Gl. R. 30; C.E. p. 412, line 23, with the same text, p. 471, line 3; C.E. p. 197, line 10, gleba (nð) Gr.; Cædm. ? 197, line 5, MS.; Paris Ps. xvii. 12, cxix. 4, cxxxix. 10, cxl. 2, ss. p. 137, line 97; C.E. p. 265 ult.; Elene. 2601.

Gop, gen. -es, neut. ? *dung, fimus, latamen*. Exodus xxix. 14. Lyes Lex. Hb. ix. 3. Ic þær goper runu gonge hræþra þone þe pipel popbum nemnað; C.E. 426, 11. (Reading Is.) *The son of muck is in its gait quicker, which we beetle name in words.* (Th.) But Lehd. vol. III. p. 36 ult. seems to require *verjuice, succus mali matiani*, or perhaps *pulp, offa, pulpa*.

Gput, indecl. fem., *grout*. Gl. vol. II. Add Lb. I. xxxi. 7, and so translate xxxix. 2. Remove Boet. p. 94 to article next below. Add Lb. III. lix.

Gput, Gpeot, Gpot, neut., pl. Gpytta, dat. -um, *grit, groat, mica*; pl. *groats, coarse meal, polentum*. Lb. I. lxi. 1. Boet. p. 94, 3. Lb. II. xix. xxii. xxvi. xxxix. Hic pypþur þær gpytta; Æ.G. p. 10, line 46. Het ða þelfan hys bypgene pð þ peorþ 7 þ gpeot utapegan. Hom. I. 74. *Ordered his grave to be dug opposite the altar, and the grit to be removed.* In the Gl. vol. II. these two articles were one, and further information may still make them the same.

H.

Hælan, Lehd. III. p. 186, is the gloss. of "*castrare*."

Hamaçgað, *convalescet*. Lch. III. p. 184, suspect.

Hæpepn, gen. -es, masc., *a crab, cancer*, as hæpepn and hpepn. Lb. I. iv. 2.

Hæten, *heated, calefactus*, Lb. II. xxv. = fol. 81 b, may be an error of the penman for Hæte, Hætum, *hot*, but a few variations from the prevalent forms of verbs are occasionally found; just as patristic Greek gives *ἐλεῖψα* instead of *ἐλεπον*, for example, and N.T. ἀπεκρίθη for ἀπεκρίνατο, and the best poets ἀπέκτανεν where prose has ἀπέκτεινεν. Thus Benæmeb, Benemb, is a parallel form with Benumen, as may be seen in Lye. Oððe þære benæmeb þurðreipe 7 æhta; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* See Begbe.

Ham, pl. Hamma, *ham, poples*. Gl. Cot. in Lye; Lb. I. xxvi. Graff makes the ohg. feminine.

Help, fem., but in the genitive, like some other feminines, it takes -es, in a varied gender; *help, auxilium*. Hý æp on nanpe hælpe népon naðer ne heom selgum nane goobe. BL. fol. 55 a. *They were formerly of no advantage to their friends and no good to themselves.* Abæbe þa helpe ðær halgan monner geðingða; G.D. fol. 176 b. *Prayed the help of the holy mans intercessions.* But the following varies, — Oðþum mannun on ppiðe micelan hýlpe beon; D.D. 471. *Be a very great help to other men.* Helpys benan, *petitorum auxilii*; Paris Psalter, ci. 2. Hælpes bebæleb, MS. Cott. Nero A. i. fol. 73, *deprived of help.* Þe helper betyt behoþað; DD. 176, lxi. *Who best deserve help.* Senbe to þam halgan hys helper bibbenbe; M.H. 196 b. *Sent to the saint asking his help.* Sumer helpes bibbenbe, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlviii.

Heopð, masc.?, gen. -es, *hearth, focus*. Lb. I. iii. 12; II. xxviii. Be sælcun ppiþan heopðe; D.D. p. 157, xi. *By every fies hearth.* Æt sælcum heopðe; Hom. II. 262. *From every hearth.* Ge-

Heopð—*cont.*

nom on ðam pibeð heopðe þær byrter
bæl; G.D. 214 a. *Took part of the dust
on the altar hearth.* Þæopprað nu ærter
heopðe; C.E. p. 196, line 18. *They
walk up and down now about the heated
floor.* The German heerd is masc.

Þepðhylg, gen. -es, masc., *the orchis bag,
scrotum.* Quad. v. 10.

Þlamæsse, gen. -an, fem., *Lammas, missa
in qua benedictio panis fiebat*; Lammas
Day is Aug. 1. Þlamæsse, Lb. I. lxxii.,
where the true sense seems to require
Þlamæsse ðæg, as in Lchd. vol. III. p.
292:—

And þær rýmle rcprþ .
ymb reoƿon niht þær .
rumene gebruhzeb .
peobmonað on tun .
pel hpæt bungeð .
Agurtur .
ypmenðeobum .
hlaymærran dæg.

Menologium, fol. 111 b.

*And about seven days after the feast of
St. James, there comes to town, adorned
with summer beauty, the Weedmonth,
August. It brings to mighty nations
Lammas day.* We learn from Lchd.
vol. III. p. 292, that hlaymæsse derives
its name from the blessing of bread on
that day. No trace of a benison of bread
is to be found in the Tridentine nor in the
Salisbury missal for either the first or
the second of August. A work called
"Thesaurus Benedictionum a Gelasio di
"Cilia," Ratisbon, 1756, informs us that
bread is blessed according to modern
Roman custom on the feast of St. Agatha
(Feb. 5), of St. Blaise (Feb. 3), St.
Erhard (Feb. 9), St. Nicolaus of Tolen-
tino (Sept. 10), and in Cœna Domini
(the Thursday in Holy Week). The
Saxon rituals with which I am acquainted,
including the splendid Benedictional of
the Duke of Devonshire, published in the
Archæologia, vol. xxiv., and many un-

Þlamæsse—*cont.*

published portions of the Saxon brevia-
ries and missals, including one fragment,
which I found in the binding of a monas-
tic chartulary, give no distinct informa-
tion on the subject. The Durham Ritual,
p. 99, contains a form for blessing the
first bread of the harvest, since the words
mention "creaturam istam panis novi,"
and "abundans in annum alimentum,"
nourishment for the year. The kalends
of August (p. 63), however, have no di-
rections for the use of this collect. The
Promptorium Parvulorum puts Lammas
Day on the feast of St. Peter ad Vincula,
which is Aug. 1; and Mr. Albert Way
in his note remarks that "In the Sarum
Manual it is called Benedictio novo-
rum fructuum," but the Sarum Manual
furnishes no date nor mark of time for
reading that collect, which also differs
from the Durham prayer, and is less like
the occasion.

Þland, Þlonb, gen. -es, neut., *stale, lant,
urina.* Lb. I. iii. 5; lxxxviii. 1.

Þnæp. See Næp.

Þnecca, -an, masc., *the back of the neck,
cervix.* Fram þam rotpolmum of [read
oþ] þone hneccan; Dent. xxviii. 35.
Að. 42, where, exactly, spupa, speopa, is
neck. Occiput, hnecca, Cot. 145, in Lye.
Cervix vel iugulum, hnecca; Gl. R. 72.
Cuius cervicem inclinat humilitas, þær
hneccan ahýlt eadmoðnýtt. Sc. fol. 10 a.

Þnesce, Þnesce, with final vowel, adj.,
nesh, tender. Lb. I. xxxv. p. 84. Að. 43.
Þpæt bið heapb. hpæt hnesce; Hom.
II. p. 372. *What is hard, what tender.*
Þpæt getacnað ðonne ðæt flære buton
unpærð peopc 7 hnerce; P.A. fol. 44 b.
*Well, what does the flesh betoken but
work unstable and nesh?* And him hlay
7 rtan on gepðe bu gepeopðað rtneac
7 hnesce; Elene. 1223. *And bread and
a stone before his sight both are, a hard
and a soft.* Þonne hýr tpið bið hnerce;
Matth. xxiv. 32.

Þnutu, with final vowel, gen. -e, fem., pl. hnyte, *nut, nut.* Æ.G. p. 14, line 8. Gneop 7 bleop 7 bæp hnyte. Hom. II. 8. *Grew and blew and bare nuts.*

Þocht, adj., *full of mallows, malvis consitus.* C.D. 723; H.D. Cf. Hoc in names of plants.

Þohreanca, gen. -an, masc., *hock shank, crus posterius.* Lb. I. ii. 23.

Þolh, þeoloc, gen. -ces, neut., *a hollow, cavum, caverna.* ƿel hit ƿær gecueben ðæt ðæt holh ƿeolbe beon on ðæm ƿeobude anpe elne bƿað 7 anpe elne lang. P.A. fol. 41 b. *Well was it said that the hollow in the altar must be one ell broad and one ell long.* In þam ƿær ƿ holg ðær neapƿen ƿeƿeƿe. G.D. fol. 211 b. *In which was the hollow of that narrow den.* Lb. II. xxi., compared with the contents.

Þpægel, gen. -es, neut., *raiment, vestis;* Joh. xiii. 4. Goodwins Andrew, p. 6, line 27. Paris Psalter, xlv. 10; Lb. I. vi. 3; III. xxxviii. 2. It is not found masculine.

Þpeapemus, gen. -e, fem., *a bat, vespertilio;* Lb. II. xxxiii. = p. 236.

Þpæfn, þpæfn, masc., *a crab, cancer.* Lb. III. ii. 1, 3; Læcn. 2, where it accompanies salmon. Ac ƿe hƿeƿn ðe ƿume menn hazað cƿabba ne ƿeƿð naht ge-ƿælbice mib tƿam heapbuni. Wanley, p. 168 a. *But the hreƿn, which some men call a crab, goeth not orderly with two heads.* See Þæƿeƿn.

Þpæpan, *to half cook, semicoquere.* Lb. II. lii. 3. The word rere, *half done.* "Rear" (corruptly pronounced rare), early, "soon; meat underroasted, boiled, or "broiled, is said to be rear or rare, from "being taken too soon off the fire." Grose.

Þur, gen. -es, masc., *uvula,* Δδ. 36, uue 65. Erroneously sublingua Mo. 317 a.

Þpelan, pret. -ode, part. -ob, *to turn to rotten, in pus converti.* Lb. II. lix. 9. Þanon se anbīga hƿelað, *inde inuidus contabescit.* Sc. fol. 35 b. Gehpelan; Lb. II. xxii.

Þpesan, præst. Þpeos, *to wheeze, cum strepitu anhelare, tussire.* Δδ. 58. Þe hƿiðobe 7 egeƿlice hƿeos. Hom. I. p. 86. *He was fevered and wheezed awfully.* Mr. Thorpe, as in translating sometimes happens, was hasty in this place. Πυπερός and ῥόθνοια are the original words; Iosephus, Bell. Ind. p. 140, ed. Havercamp. Perhaps hƿeoƿað or hƿeƿað may be read in Lehd. vol. II. p. 258, line 7.

Þƿitel, gen. hƿicles, masc., *a cloak, pallium.* Lb. I. xxxii. 2. Ða eobe ðeƿ hƿoðeƿ ƿume bæge ƿ he ƿolbe hƿ ƿeoƿan 7 hƿiclar. Ða ðe he on cūmena bƿpe bƿucende ƿeƿ, on ƿæ ƿacƿan 7 ƿeoƿmian. Bede, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset.* Þƿæt þa Sem 7 laƿeƿh bydon anne hƿitel on hƿa ƿculpa. Genesis ix. 23.

I.

Yce, Ice, gen. -es, masc.?, *a frog, a poisonous frog, rana palustris, Βάτραχος ἑλειος.* Lb. I. xxxv., where see note. Snelƿo þonne ƿegƿƿƿƿƿ 7 ƿen yce. C.E. p. 426, line 8. *Swifter than the worm and frog.* Lye cites ycan, from Psalm civ. 28, Spelman, where the printed text has ƿƿogan. Parruca yce, Gl. Cleop. fol. 74 b.

Iesen, Iesenco, see Gescmicio.

Inneƿe, neut., *the bowels, intestina, viscera.* Lb. III. xxxvii. lxxiii.

Innepeapbe, adj., neut. sing., taken substantively, *the inwards, viscera.* Ða geƿanb hum ut eall his innepeapbe. Hom. I. 290. Eƿað ƿ heapob 7 Ða ƿeƿ 7 ƿ innepeapbe. Hom. II. 264. *Eat the head and the feet and the inwards.* Similarly Hom. II. 280.

-ihtre, -iht, with or without final vowel, as termination; see Lb. II. xlii., line 1. So lvii. contents, the construction is, Si furunculorum est. ƿær ƿeo eopðe to ðær heapð ƿ to ðær ƿcanihtre. Beda, p. 605, line 27, unless here the -e be due to the feminine.

Yntse, gen. -an, fem., an ounce, *uncia*. Lb. I. xvii. 1; II. xii.; Lacn. 114; O.T. p. 410, line 33, in all which passages the adjective is feminine. Hb. i. 18.

Isen, gen. -es, neut., iron, *ferrum*. Lb. II. xlv. In p. 216, line 1, glopenbe=glo-penbum. In Lb. II. lxv. 5, the most natural construction would be to take ƿren ƿƿat together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop*, *βύσσανος*. Oð þæt he com to ðæne lytlan ysopan. Hom. II. 578. Solomon spake of trees from the cedar till he came to the little *hyssop*.

L.

Læð, gen. -es, a lathe as in Kent, *fines intra comitatum*. Ld. vol. III. p. 290.

Leað, gen. -es, neut., lead, *plumbum*. On ƿecga opum aƿer ƿ ƿrepner· leaber ƿ reolƿer. Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver.* Ðe bletrode þ leað ƿ læg him on uppan· ƿ þ leað ƿearð acolob. M.H. 71 b. *He blessed the lead and lay upon it, and the lead was cooled.* Ðæc leað ðonne ƿ heƿgpe ðonne ænig oðer and-ƿeoc. P.A. fol. 50 a. *Lead is heavier than any other substance.*

Leopepa, Leopep, plur., perhaps neut., *tissues, muscles, flesh, pernae*. Lorica. levr. *gena*, Durham ritual, p. 4, line 1.

Leopepa—cont.

I was radder of rods than rose in the son,
Now I am a graceless gast and grisly
I gron,
My leuer, as the lele, lonched on
hight.

Sir Gawayne and Sir Gologras,
ii. 24. (Jamieson.)

leuer, *flesh*; lele, *lily*; by lonched I understand *blanched*. The reading of Sir F. Madden's edition, "The Awntyrs of Arthure" xiii., is, my lyre als the "lely lufely to syghte."

Lencten, gen. -es, masc., *spring, ver.* Lb. I. lxxii.; II. xxx.=p. 228. line 8.

Læƿuð, adj., *livery, ad iecur pertinens*. Lb. II. xl.

Lihtan (præt. -te, past p. -t ?), to *lighten, leuare*. Lb. II. xlv. contents, liht, 3 sing. pres.

Lundlaga, gen. -an, masc., a kidney, *ren*. þone ƿýrel ƿ þæne lƿne nett ƿ tƿegen lunblagan. Exod. xxix. 13 and 22; Levit. viii. 25.

M.

Mæcƿan, Mæcƿan, præt. mæcƿe, to *mash, macerate*. Διδ. 58, 63=p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence Maxƿƿt.

Mælcƿung, fem., gen. -e, a bewitching, probably by incantation. Lacn. 45. "Fascination," Gl. Cleop. See also Somner. The author of William and the Werwolf used Malsorid, for *maundered, went in maze*.

Mælt, Mælt, malt, *brassium*, probably neuter as in Islandic, Swedish, German. See Alomalt, Lacn. 37.

Mæpu, masc., neut., adj., meapƿe, fem., gen. -es, tender, *tener, delicatus*. Masc. Hb. cii. 2; neut., þonne hƿ tƿig byð meapu. Mark xiii. 28; fem., Lb. I. xxxv. 1, xxxix. 3=p. 102. Ðan byð meppe gescæƿt.

Deapu—cont.

Paris Ps. cxliii. 5. *Man is a tender creature.* This is a remaining trace of the old feminine termination, as pointed out in vol. I. pref. p. cii. Comparative mearpuppe. Lb. p. 84.

Welo, Welu, Wela, neut., gen. -lufer, *meal*, neut., Boet. p. 91, line 23. Lb. I. v.; I. xxxviii. 5, has a masc. part. Lacn. 8.

ƿymelo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)

Wýcele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.

Wibþur, masc., *the midriff, diafragma*, is constructed masc., Lb. II. lvi. 4, and written midþure, Hb. iii. 6. But þur is neuter. To this word refer the glosses Onentem midþurpe, Gl. Cleop. fol. 80 a, for Omentum, which is not exactly midriff; Ilia, midþurp moðanpeapb, Gl. C. fol. 33 b, in archaic spelling.

Wyxen, gen. -e, fem., *a mixen, sterquilinum.* Hb. xiv. 1. Ðe þær ƿylepe. ƿ heaƿe þreo pununga on þære nýðemeƿtan ƿleþunge þær heopa gangƿyt. ƿ heopa myxen. Sigewulf Interrog. 49 = ov. *Noah's ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic beƿo ymb þa ilca ƿ ic sendo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eopþo ne in ƿeltune ƿ mixenne þonƿæst is. Rushw. Luke xiv. 35.

Wolban (obl. cas.), *poll, vertex capitis.* Lacn. 56.

Womaca, *sal ammoniac*, by eliding A., as in Womacpe for Ammonitpe, in Genesis. Lb. I. xxiii.

Wus, gen. muse, pl. mys, fem., *mouse, mus.* Lb. III. xxv.; Æ.G. p. 12, line 19. Gif ge nu gerapen hƿelce muƿ þæt ƿæpe hlafonb oƿep obpe mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* þonne ƿeo muƿ ƿiþ bone mon. *Ibid.* *Than the mouse against the man.*

N.

Næbbpe, Næbpe, gen. -an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.

Nane þunga, *by no means, nequidquam.* Lb. I. xxxvi.

Neap, masc., HANAP, *cup, poculum*; Ld. vol. I. p. 374. Naph. Gl. Hoff. 39.

Nihtenpe, Neahƿenpe, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. -nessum, vol. III. p. 290.

O.

Oƿeƿpyllo, neut., *overfullness, repletio.* Lb. I. li.; II. xxxvi.

Oƿeƿgeape, adj., *of more than a year old, non unius anni.* Lb. I. vi. 3. In that passage the word is accusative singular feminine: however, the analogy of ƿƿenpe, *biennis*, with the like, and of ƿƿeƿe, *bipes*, with many others, shews that the nominative has a final vowel.

Oƿeƿheƿan, ƿræt. -eþe, p.p. -eþ, *to over-roof, tectum superimponere.* Lb. I. xxxii. 2.

Oƿeƿslop, neut., *an overcoat, sagum, mstruga.* Ld. III. p. 200, lines 5, 6.

Oƿlæte, Oƿlete, gen. -an, fem., *the sacramental oblata, panis eucharisticus.* Lacn. 56. Behealbe he þ hƿ oƿletan ne beon cald bacene ne ýfele bereƿene. D.D. p. 450. *Let the priest have a care that his wafers be not old baked nor ill cared for.* Benedicƿ þa ƿona asenbe ane oƿletan ƿ het miþ þære mæƿƿan ƿoþ þam mynecenum. Hom. II. 174. *Benedictus then soon sent a piece of the eucharistic bread, and ordered mass to be celebrated with that for the nuns.* An obly, Prompt. Parv., where Mr. Way illustrates.

Oystanban, præt. -stob, p.p. -stanben, *to form a mass, condescere*. Lb. II. xli. See also Lye.

Onflygnum = Onfleogendum. Lacn 45 = p. 36.

Opne, adj., *harmful*, Lacn. 13, 111. Hence it appears that in Unopnlic, the un is depreciatory, as in Unðom, *evil doom*; Ungelimp, *misfortune*; Ungetima, *mis-chance*; Unpedep, *bad weather*; Unland, *waste land*; Unlæce, *a bad leech*; Unlættu, *misconduct*; Unlibbe, *poison*; Unræb, *bad counsel*; Unsið, *an unlucky journey*; Untimnes, *ill season*; Unppitepe, *a bad writer*; some of which words are yet in MS. Namon, him ealbe geŕcy. 7 unopnlic ƕepuð. 7 ƕimie hlaƕas. Josh. ix. 5. But unopne is *good*, in Dunnepe þa cƕæð ðepoð acƕehte. unopne ceopl. Death of Byrhtnoð, p. 139. *D. then spake, waked the dart, blameless churl.*

Ostephlaƕ, gen. -es, masc., *an oyster patty, crustula ostreacea*, si ita dicere licet. This word would have required no illustration, but for the hasty remarks of a critic, who consents to be misled by a book which takes Oyster for Easter. On p. 211, vol. II., I had silently set aside this absurd blunder by indicating in the note that the Saxon Ostephlaƕas was an inexact equivalent to the ὀστρακόδερμα of the original. The entire passage, which I will now give from the other edition of 1556, will shew that the words correspond. τὰ δὲ ὡὰ παραιτεῖσθαι δεῖ, διὰ τὸ παχύχυμον αἰτῶν καὶ φυσῶδες. τοὺς δὲ ψίχας ἢ ἐψηθέντας ἢ πλυθέντας λαμβάνειν, ἀλλὰ μὴ πολλούς, τὰ δὲ ἄλλα πάντα σιτώδη παραιτεῖσθαι δεῖ, οἷον σεμίδαλιν, ἴτριον, καὶ τὸν καλούμενον πολτὸν, καὶ τοὺς πλακοῦντας, καὶ τὰ λιπαρὰ καὶ τὰ ὀστρακόδερμα. Alexander of Tralles, ed. 1556, p. 390 foot, 391 top. Omitting what he omits, these are the very words of the Saxons eclectic version.

Ostopscl, gen. -scylle, fem., *oystershell, ostrea tegmen*. Quadr. ii. 20. See Scel.

Oxumelle, -lli, masc., *oxymel, δξύμελι*, a drink of water, vinegar, and honey. Lb. II. xxxix. xl. xliii. lix. 12. The preparation of it is described, II. lix. 13.

Oðhylbe, adj., *content*. Ld. vol. III. p. 188.

P.

Penne, *pin in the eye, oculorum morbus*. Ld. vol. I. p. 374, 1.

Pic, gen. -es, neut., *pitch, pix*. Gl. vol. II. Bluttor pic, *resin, resina*. Lb. I. iv. 3, xxxi. 5. Rysel for *resina* is a Saxon mistake by a glossator, not worth an entry in the lexica.

Pyhment, *pigmentum*. Διδ. 63.

Pipe, gen. -an, *a pipe, tuba*. Lb. I. liii.; II. xxii. = p. 208 ult.; II. xxxviii. xlv. 1.

Pilas, *hairs, pilos*. Hb. clxxiii. 1. An dormitabat Saxo?

Piða, gen. -an, masc., *pith, medulla (arboris)*. Διδ. 12. Deahtigað on hiera moðer ƕinde monig ƕóð ƕeore to ƕyr-canne. Ac on ðam piðan bið oðcƕ gehyðeð. P.A. fol. 13 a. *In the rind of their mind propose to work many a good work; but somewhat else is hidden in the pith.* ðe onƕinþ of ðam ƕƕƕƕumum. and ƕƕa upƕeapðeƕ ƕƕeƕþ of þone ƕtemn. 7 ƕiððan andlang ðeƕ ƕiðan. 7 andlang þeƕe ƕinde of ðone helm. Boet. p. 90. *It begins from the roots and so grows upwards up to the stem, and afterwards along the pith and along the rind to the head.*

Pohha, gen. -an, masc., *a pouch, pera*, Lacn. 64, is used in the medical sense, *sinus*. Lb. I. lxiv.; II. xxii.

Posling, gen. -es, masc., *a morsel, mica, portiuncula*. Hb. I. 20.

R.

Ræprung, fem., gen. -e, *interval*. Ræpran, *intercept*. "Interceptum, apæpreb;" Gl. M.M. p. 157 b, 22. "Interceptum est, pæpreb pær;" id. 37.

Readan, *the tonsils*. Lchd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel porunula; Gl. R. 74. Scamma in homine fe pube on þam men; Gl. R. 76.

Renys, plur., *the kidneys, renes*, a Latinism. Δδ. 65.

Rigen, adj., of *rye*, *ex secali confectus*. Lb. I. lxxii. lxxiii.; II. xxxii.

Rynian, Lb. I. xxxii. 2.

Rysele, Rysle, Rysel, gen. -es, masc., *fat, adeps*; has the final vowel in nominative and accusative. Lb. I. iii. 2, 4; iv. 5; xii. xx. xxi. xxxii. 3, 4=p. 80, xxxviii. 3, lx. 2; II. ii. 1, lix. 5; III. xviii.; Exod. xxix. 22. But is read without final vowel Exod. xxii. 18, xxix. 13; Æ.G. MS. Iul. A. 11, fol. 120 a.

Riðan, Δδ. 51=p. 118, line 1, for ʃpīðan, *to writhe, torquere*; præt. ppað, p.p. ppiðen.

Rocce, mib pocce, *with rochet*. Lchd. vol. III. p. 200. Gender not ascertained.

Rosen, adj., of *rose, roseus*. Hb. clxxi. 2.

Runl, Lacn. 45=p. 36; that is, ʃpunol, *foul perhaps, graveolens* forsan, as in Sturlunga Sögur, þattr. I. xiii. 4. Hrunill giörest þefer af hropum idrum. MS. also ed. 1817, p. 21, note. *A foul smell is produced*.

S.

Sæl, gen. -es, masc., *season, tempus commodum*. Hb. xviii. 4. Perhaps the word is always masculine; sæle in Paris Psal-

Sæl—cont.

ter, cxxiii. 4, being for sælas, Leechd. vol. I. pref. p. xcix., and seo sæl in Cædmon (if Cædmon), MS. p. 59, line 20, an error of the penman.

Saltstan, gen. -es, masc., *a lump of rock-salt, salis massa*. Lchd. vol. I. p. 374, 2.

Sammelt, part., *half digested, de cibo semi-digesto*. Lb. II. vii.

Sceab, gen. -es, masc., *scab, scabies*. Soð-lice re hæfð ʃingalne sceabb? fe ðe næbpe ne ablnð aneðstæððigneŋe. P.A. fol. 15 b. *And he hath a perpetual scab, who never ceaseth from unsteadiness*. Sceab, Hb. clxxxi. 3. = *Cur. Post. ed. S. v. 1. 70*;

Sceapoðan, Sceaþðan, gender not ascertained; *shavings, ramenta*. Lb. I. xxxix. 3, where ascafen is faithfully given from the MS. Ða ʃceaþan býðe on pæteþ, Bed. p. 474, line 38, where the Latin is *ipsam rasuram*. Sponar ʃ ʃceaþan numað, Bed. p. 524, line 31, *astulas excidere solent*. Ða gehalgobe ic pæteþ. ʃ ʃceaþan býðe on. Beda. p. 539, line 5, *astulam*. Nothing here determines the gender, *ipsam rasuram*, a collective, would be rendered by a plural.

Sceappung, gen. -e, fem., *a scarifying, incisura in cute*. Lb. II. xlix. contents.

Scnepan, præt. scnæp, p.p. scnepen, *to scrape, radere*. Lb. II. xlvii. lii. 1, twice. Ascnæp ðone pypms of his lice. Hom. II. p. 452. *Job scraped the ratten off his body with a potsherd*.

Scnofel, gen. -es, *scrofula*. Lacn. 95.

Sculðop, gen. -es, masc., plur., Scylðpu (like Broðop, Gebpoðpu), *shoulder, scapula*. Lb. II. xvii. Oŋep ða ʃcylðpu hy ðaccube. G.D. fol. 154 b (as mis-bound). *He smacked her over the shoulders*. The original root of this word is Scilb, masc., *a shoulder blade, a shield* (as of a boar). If ʃe ʃcflb upan ʃpæt-pum geregeð oŋep þær ʃugler bæc. C.E. p. 219, line 17. *The shoulder above is set with ornaments over the birds back*,

Sculbop—*cont.*

though birds have no shoulder blades, so called.—

“Some of his bones in Warwick yett

“Within the castle there doe lye;

“One of his shield bones to this day

“Hangs in the citye of Coventry.”

(Halliwell.)

We are thus carried back to a day when blade bones were shields, clypei.

Seax, gen. -es, neut., *knife, cutter*. C.E. p. 408, line 2; Lb. II. lxxv.; III. lxii. *ƿæt stænene sex*, Hom. I. 98, *the stone knife*. We read ȝ hƿe feaxe ȝeteah ƿƿaþ ƿƿúnecg, B.W. MS. fol. 164 a, line 4, where the slovenly MS. must not be trusted for feaxe instead feax, but the construction is neuter. I cannot put faith in J. M. K.s masc. and fem. *Stænene sex*, Joshua v. 2, is plural.

Seolh, *see* p. 34. *ðar onrænbe reolh. Hoc pomum misit phoca.*

Sestep, gen. -tes, masc., *sextarius*. Of uncertain capacity, *see* Lb. p. 298, with the note on p. 299; also *Διδ.* 16, also Thorpes citations for *a horse load* and for *thirty two ounces* in his Glossary to the Chronicle.

Sindep? *sinder, scoria*, *Διδ.* 45, which makes the accusative *sindpun* for *sindpan*, but it is not very trustworthy. *Israhela folc is ȝeƿorðen nú me to findpum*. P.A. fol. 50 a. *The people of Israel is now in my sight turned to sinders*. *See also* C.E. p. 408, line 3, *ƿundpum beƿunden, ground to sinders*.

Sipian, -ode, -od; 1. *steep, macerari*, Lb. II. xli.; 2. *be tardy, moras ducere*, Lehd. vol. III. pp. 150, 151.

Shpung, gen. -e, fem., *viscosity*. Lb. II. xxxviii.

Slop, as in slopseller. *See* Oƿepslop.

Slupan, p.p. slopen, with to, *to be paralysed, paralyti laborare*. *toslupað*, Lb. II. lix. 1.

ƿearð se lichama eal tosolopen; Hom. I. 86. *His body was all paralysed*. *ƿearð*

Slupan—*cont.*

heopa heopte toslopen; Josh. v. 1. *Their courage was paralysed*. To slopenum limum; M.H. fol. 40 b. *With paralysed limbs*.

Smepupan, præt. -ebe, p.p. -ed, *to smear, ungere*. Lb. I. lxxxvii. 2. To be divided Smepup-an, as is also Smepup-ig. The genitive of the substantive is found as Smepopey in Paris Psalt. lxii. 5, etc.

Snæbelƿeapm, *see* ƿeapm, Gl. vol. II. and vol. I. pref. p. lxxii.

Sorte, adj., with final vowel, *soft, mollis, lenis*. *ðe ƿær ƿƿiðe ȝoð ȝ ƿorte man*. Chron. A.D. 1114. *He was a very good and mild man*. *Æ.G.* p. 11, line 34.

Spætung, gen. -e, fem., *spitting, sputi proiectio*. Lb. II. 1.

Spætl, gen. -es, neut., *spittle, sputum*. Lb. I. i. 16, xv.; III. xxiv. *ða spæclu a-ðƿogon upe speaptan ȝyltas*. Hom. II. 248. *The spittles washed away our swart guilts*.

Spic, gen. -es, neut.; 1. *bacon, perna, larium*; 2. *lard, arvina*. 1. *Bacon*, defined, *Æ.G.* p. 9, line 47. *Nolbe ƿorƿpelgan ðær ƿƿicer ƿnæb*. M.H. fol. 139 a. *Refused to swallow the piece of bacon*. C.D. 692. 2. *Lard*; Lacn. 116.

Spip, *the spike of a reed, spica arundinis*. Lb. II. li. 3.

Spipe, *a vomit, vomitus*. Lb. I. xviii.

Spipða, Speopða, gen. -an, masc.; 1. *vomit, reiectamen*; 2. *vomiting, vomitus*. Lb. II. xii. lix. 13. *Dƿincan oð speopðan*, Hom. II. 292, *to drink till spewing*.

Sponge, Spinge, Spjunge, gen. -an, fem., *a sponge, spongia*. Lb. II. xv. *Bebypce ane spincgan*, Hom. II. 256, *dipped a sponge*. John xix. 29. But the plural is sponge, Lb. III. ii. 6, twice, and true to MS.

Sppytan, præt. -tte, p.p. -t, *to sprout, germinare*, also actively. Lb. I. lxxii. *To ðy he sppytt þ he mið epyldum ƿorɳyme spa hpæt spa he ær ƿppytte*. Hom. I. p. 614. *It sprouteth in order*

Sppytan—cont.

to consume with decay what it before sprouted. We find also Asppetgan. Third sing. pres, Sppit, Sppitt. Lye has other citations.

Stioce, gen. -es, neut., *piece, pars minutior*. Lacn. 3. Eac him gebypeð rum land-rycoe for hyr gerpince. D.D. 188. *He should also have a bit of land in repayment of his labour.* ꝥ him man hpileer landrycoer geann. D.D. 189. *That some bit of land he granted him.* On unapimeblicu rtyccu. G.D. fol. 18 a. *In countless pieces.* Ðe feallende to bæpst on feoper sticca . þa feoper rtycca clrodon þo feoper stanum. Hom. I. 380. *He fell and broke into four pieces : the four pieces clave to four stones.* Genam ða sticcu þær toclofenan hpiðdopes. Hom. II. 154. *Took the pieces of the cloven sieve.* Ðæt bân þær to bæled on to sticcio. G.D. fol. 178 a. *The bone was divided into two pieces.* And this plural in -eo or -io is most exact.

Stiem, Stem, gen. -es, (constr. with ðam,) *glow, fiery exhalation.* Lb. I. ii. 1 ; II. lix. 10. Prompt. Parv. ; Havelok 590.

Stipician, "*stirpare*," Ld. vol. III. p. 184, for *extirpare*.

Stur[e], *chamber, sudarium.* Διδ. 16, in Sturbæð, *hot air bath, vapour bath.* The Islandic Stufa, Stofa is fem.

Supan, third sing. pres. Sypð, præt. Sæp, *to sup, sip, sorbere.* Hb. iii. 2, 3 ; Lb. I. vi. 5, xxxix. 3 ; II. lii. 3. Ðe sæp of ðæm calice. M.H. fol. 16 a. *He sipped out of the chalice.*

Supe?, Sope?, gen. -an, *a sip, haustus.* Lb. I. xxxix. 3=p. 102, lxii. 1.

Suðepne (with final vowel), adj., *southern, meridionalis.* Lb. II. vi. 1, where cymen is neuter ; II. xxiii. =p. 212 ; II. xxviii. = fol. 84 a ; II. xxxix. xliii. ; Ld. vol. III. p. 274.

Speotan, vol. I. pref. p. lxxiv. of MS. fol. 155, glosses maprem, which is to be understood as marsupium ; comparing Depðbylg.

T.

Tæran, præt. -ebe, p.p. -eb, *to teaze* (technically), *carpere*, and in no other sense as far as we yet know. Æ.G. p. 31, line 22 ; Διδ. 43.

Teapop, neut., *vermillion, minium*, which it. interprets, MS. Cott. Iul. A. 11, fol. 122 b. ; Διδ. 11, where ꝥ teapo seems more likely. Lb. I. xiii. The word seems to mean only vermillion.

Tigele, Tiegle, gen. -an, fem., *a tile, tegula.* Genim ðe ane tigelan. P.A. fol. 31 b. *Take thee a tile.* Ða halgan lapeopar ymbryttað ða tieglan ðe rio bupg hiepu-jalem ón ariepped bið. Ibid. *The holy doctors sit round the tile on which the city Jerusalem is painted with vermillion.*

Tin, adj. (for tinen), *tin, stanneus.* Lb. p. 236, line 5.

Typiaca, gen. -an, masc., *triacle, theriacum.* a compound medicine. Lb. II. lxiv.

Type, gen. -an, *resin, bitumen.* Hb. clii. 1, ῥητίνη. Separate the last four passages under Tapu in Gl. vol. II.

Tit, gen. tittes, masc, *a teat, mammilla.* Hb. lxxxix 3 ; Ld. vol. I. p. lxxiv. ; titta, Hb. xix. 4.

Tol, gen. -es, neut., *tool, instrumentum.* Æteopiað his gesihðum eal ꝥ pita tol. Hom. I. 424. *Exhibit to his sight all your apparatus of torture.* Geapcian eal ꝥ pinung tol. Hom. I. 428. *To prepare all the torment machinery.* Gif þu þin tol ahefyt orep hýt . hit bið beymten. Exod. xx. 25. Plural tol. Sylle him man tol to his peopce. D.D. 186. *He must be provided with tools for his work ; in the Latin, tela.* Ðis rýnt þa lapa 7 þa tól. D.D. 477. *These are the doctrines and tools.* So Æ.G. p. 19, line 58.

Toslupan. See Slupan.

Trymere, Trymerre, gen. -e and -an, fem., *a tremissis*, a coin of the lower empire, the third part of a solidus, and of the weight of about twenty-two grains; it is however used in the Hb. for a drachma, the weight of which is about fifty-six grains. Hb. i. 2, 5, 13, 16, 17, 18, 20, xvii. 2, lxxviii. 1; Lacn. 59. Another form is þpym, which see.

Tuxl, gen. -es, masc., *tusk, dens prolixior, caninus*. Lb. I. xxxix. 4. Turc is the same, and masc. *Canini vel colomelli*. manner tuxar, Gl. R. 71.

Tryðæl, masc.?, *a double part or proportion, duplum*. Lb. I. vi. 3, viii. 2.

U.

Uht, gen. -es, masc., *the last hour of night, tempus antelucanum*. Lb. p. 346. Ðið strælum 7 eac mið longŕceartum ŕpe-
rum ofscotaðon 7 hit ofŕlozon 7 acŕæle-
ðon þa hit ƿæŕ ƿoran to uhter. N. p. 15, fol. 107 a. *We with arrows and with longshafted spears shot at it and struck it and killed it when it was near morning.*

Uneaðe, Uneðe, adj. (with final vowel), *difficult, difficilis*. Lb. II. i. 1, p. 174. Ða ðuhte me ƿŕýðe heaƿð 7 uneaðe. G.D. fol. 249 a. *So it seemed to me very hard and difficult*. Nis ƿ uneaðe eal-
pealban ƕobe to ƕeŕŕemmanne. St. Andrew, 410. *That is not difficult for Almighty God to accomplish*. The passage Lb. p. 242, line 6, has been taken as corrupt: if sound, it will be, *the belly is not small, and is uneasy*. The words which were before the Saxon writers eyes were probably these: ἡ θερμή, ὥς εἴρηται, αὐξάνεται ἐν σπληνί, ἄλλως τε ἐν τοῖς πληθωρικοῖς σώμασιν, ὀδυνωμένοις καὶ ἐνοχλουμένοις ὕγκῃ τοῦ μορίου ἐκείνου παρὰ φύσιν αὐξηθέντος, χρῶμα δὲ οὐ παντε-
λῶς μέλαν, ἀλλὰ ὑποέλιδρον καὶ μάλι-

Uneaðe—cont.

βδαῖον συμβαίνει. (p. 437, ed. 1556.) *The hot distemper, as has been said, increases in the spleen, especially in plethoric constitutions, which derive pain and disorder from the swelling of that member grown beyond its natural size; and the colour is not entirely black, but dull and leaden*. It is in conformity with the habit and the philosophy of the Saxon renderer to turn such words to a somewhat alien sense. Micge bið hal, does not occur at all, but, on the other hand, the Saxon explains, as well as expresses, plethoric.

Ungeðere, adj., *unquiet, "inquietus."* Id. vol. III. p. 192.

Ungehearbub, adj., *not come to a head, ad maturitatem nondum perductus*. Hb. iv. 12.

Ungepealben, adj., *not of moderate size, iustam magnitudinem exsuperans*. The signification of ƕepealben was not rightly known till the publication of the true sense in the present glossary, therefore the significations of ungepealben, on p. 242 of Lb., are to be corrected. With regard to the belly of immoderate size see the article Uneaðe above: the immoderately large tongue is not to be found in the text of Trallianus as we have it; he only says once γλωσσαν ξανθήν (p. 483, ed. 1556) *the tongue yellow*.

Unlæce, gen. -es, masc., *a bad leech, medicus ignarus artis medendi*. Lb. II. xxxi. contents.

Unŕceapŕŕyno, adj. pl., *not sharp sighted, aciem oculorum hebetem habentes*. Lb. I. ii. 12.

Utslean, præt. -sloh, p.p. -slagen, *to break out into eruption, erumpere in impetiginem*. Lb. I. xl. Ðonne ƕe bŕŕŕne ðe on ðæm jnnoðe bið ut aŕlihð to ðæpe hyðe. P.A. fol. 15 b. *When the heat which is in the inwards breaks out to the skin. Fervor intusus usque ad cutis acabiem prorumpit*.

p.

- ƿace. See ƿece, Gl. vol. II.
 ƿapan, Lb. I. ii. 23, read japan.
 ƿeapƿe, gen. -an, fem., *wart, verruca*. Hb. cx. 3; Lb. I. lxxiv.; III. xxv. No other forms.
 ƿeaxhlaf, gen. -es, masc., *a cerote, κηρωή*. Lb. I. iv. 3, etc.
 ƿeben, *watchet, light blue, subcæruleus*. Lacn. 45; Cf. ƿab, *woad*.
 ƿeolope, Lb. I. v. 1, for peolopas. Ld. vol. I. preface, p. c.
 ƿepnægél, gen. -gles, masc., *a wart, verruca*. Ða læpde hi sum iubeisc man þ heo name ænne ƿepnægél of sumes oxan hƿicege. Hom. II. 28. *Then a Jew recommended her to take a wart off an oxes back. A lump on the back of an ox, raised by a maggot, is now called in Norfolk a warble.*
 ƿyl, Lacn. 77, seems an error.
 ƿýlan, *to connect*; Διδ. 1. Copulat, Gl., το-γæbepe ƿýlað. MS. Scintill, fol. 5 b. In Gl. Prud. p. 140 a, 34, is printed Raptat ƿýleþ, but that gl. begins with Præfatio in librum καθημερινῶν, as any one may see who has the two books before him, and in the order of the words the glossator came upon Captat, in the lines "Illum forensis gloria, Hunc triste captat clas-sicum;" it is therefore Captat, not Raptat. The radix seems to occur as Vel, neuter, in the Njals Saga; Ok hefir nú hvarki okkat vel; *and now neither of us holdeth to our connexion*; our being ῥωτρεπον, of us two. N.S. chap. vi. Mun ek þik sitjanda Silfri vila. Her-varar Saga. p. 163, line 14, ed. 1671; var. lect. vèla, mæla, p. 49, ed. 1847. In that place translated täckia, *thatch*, and in index *circumcingere*, ed. 1671, and om-give, ed. 1847.
 ƿypm melu, gen. -upes, -opes, neut., *worm meal, pulvis e vermibus confectus*. Lb. I. xxxii. 4, lxxvi.; II. xxxiv. See note Lb. p. 79.

ƿyppan, ƿurpan, *recover, convalescere*. See Gepurpan.

ƿypƿ, gen. -e, fem., *wort, mashwort prepared for making beer, brasium unde conficitur cerevisia*. Lb. fol. 100 b.; II. lxiv. 2. Cf. Mascƿypƿ, in Gl. vol. II., and add Lb. I. xxxvi. xli.

ƿlæco, ƿlaco, ƿlæc, adj., *lukewarm, tepidus*. Lb. I. iii. 2, twice. Printed ƿlæc in Beda, p. 492, 18.

ƿoh, adj., *wry, wrong, contortus*, makes its definite form by contraction, ƿon for ƿohan, Lb. I. xii.

ƿonge, gen. -an, neut., *cheek, gena*. See Gl. vol. II. in ƿenge. Lb. III. xlvii.

ƿræb, gen. -es, masc., *a fillet, infula*. Lb. III. i. twice, and ƿeabe = ƿeabum.

ƿrīb, gen. -es, masc., *a plant, surculus*. Hb. cx. 2; Lacn. 46.

ƿrīnum, Lb. II. xxxiv. contents: in text ƿypnum.

ƿundelice, adv., *woundily, mirifice*. Hb. p. 132, var. lect.; Διδ. 11.

p.

pancƿull, "*animosus*," Ld. vol. III. p. 190, "*efficax*," p. 192.

ƿeapmgeƿinb, Ld. vol. I. p. lxxii.

ƿicce (with final e), *thick, densus*. Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlviii.; III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; Διδ. 58. ƿicce genip ofepƿpeh þone munt. Exod. xix. 16. In the Heliand, It is her so thikki undar us; p. 104, line 5. *It is here so thick under us.*

ƿynne (with -e), adj., *thin, tenuis*. Lb. I. xxxv. l. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. ƿynne hƿt býð. Sc. fol. 28 b.

ƿost, masc., *dung, stercus*. Lb. I. iv. 6.

ƿneapan, præt. ƿneop, *pierce*. Διδ. 33. Cf. ƿnepend, *scorpion*. Ðe sona ðneop ðpy-

þreapan—cont.

pes pīð þæs pinbes. Hom. II. 510. *And the fire immediately drove transversely contrary to the wind.*

þreobpæb, Lb. II. vi., beobpæb?

þreohypne, adj., *three cornered*, translates Τρίγωνον, Hb. clxxxi. 1.

þrimse, gen. -e or -an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceopler pepgylb is ce. 7 vi. 7 lx. ðrimra þ biþ tpa hund reyllinga be myrcna lage. (also D.D. p. 79.) *The valuation of a churls life is 266 tremisses, that is by Mercians law two hundred shillings; and if a Mercian shilling be four peningas, a þrimse will be three peningas, which is not far from the weight of a drachma. On pp. 79, 80 of D.D. are several examples of the use of þrimsa in the genitive plural: Since it must be assumed to be the same word*

þrimse—cont.

as tremisse it must be fem., and make gen. in -e and -an.

þunoppæb, pl. -a, fem., *thundering, tonitru.*

Lb. II. lxiv. Drihten renbe þunoppaba 7 hagul 7 bynnende ligetta orep eal egypta land. Exod. ix. 23. Mæc tȳ rpa hio ahoꝛ ðæt heafoð upp of ðære mýsan rpa mýcel mægen liegetryhta 7 þunepada . . . ðær forð com. G.D. fol. 145. *As soon as she raised her head from the table, such a violence of lightning flashes and thunders came on. Hio ahoꝛ þ heafoð of ðære mýran romoð mid ðære þunopade. Ibid. She raised her head from the table at the moment of the thunderclap. Ahleoðpode reo heoren 7 re ðunoppað offoh ealle ða næbbpan. G.D. 210 b, where read reo. The heaven roared, and the thunderpeal destroyed all the snakes.*

INDEX.

I N D E X.

A.

Abbaso, *domus infirma*; vol. I. pref. p. lxvi.
 Abdomen. *See* Belly.
 Abortion, to avoid; Lb. III. xxxvii.
 Abortive birth; Hb. cxv. 3; Quad. iv. 4, 5.
 Abortus misunderstood; Quad. ii. 16.
 'Αβρότανον truly interpreted; Hb. cxxxv. 1.
 Absida, *bright*; vol. I. pref. p. lix., p. lxiii.?
 Absinthium, ἀψίνθιον, interpreted; Hb. cii. 1.
 Achillea (*see* 'Αχιλλεῖος, Dioskor. iv. 36), rightly interpreted; Hb. xc.
 Actium, a various reading of 'Αρκειον, or 'Αρκτιον; Hb. cxxxiv. 1. The first two lines are from Dioskorides, iv. 107. An excessive length is assigned to the stalk; had the Greek been understood, an English term for *burdock*, claze, was assignable.
 Adder. *See* Snake.
 Αείζων μικρόν, Hb. cxxxix., all the heads from Dioskorides (μέγα); Hb. cxlvii.
 Æsir, the northern nations gods; Lacn. 76.
 Afterbirth, to remove; Lb. II. lx. contents; III. xxxvii. where for lard read *bacon*.
 Agagula, *a punk*; vol. I. pref. p. lxiv.
 Agate in medicine; Lb. II. lxiv. lxv. 5, lxvi.
 'Αγλαοφωρίς, *the pæony*; Hb. clxxi.

'Αγχουσα, *anchusa*, without interpretation; Hb. clxviii. Botanists doubt whether any *anchusa* be indigenous to Great Britain.
 Agrimonia, a word of no clear origin, written *argimonia*, and correctly interpreted; Hb. xxxii.
 Ague. *See* Fever, Lb. I. lxii.
 Air, III. 272.
 'Ακανθα λευκή, a foreign thistle, not Englished; Hb. cliii. 1.
 'Ακάνθιον, Hb. cliv., a foreign thistle, Englished erroneously; confused with ἄκορον. In Dioskorides iii. 19 is ἄκανθα, which is followed: iii. 18 is ἀκάνθιον.
 'Αχιλλεῖος, *a yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.
 'Αχώρας rightly interpreted; Hb. clxxxiv. 4.
 'Ακρόζυμος, *leniter fermentatus*; vol. I. pref. pp. lxi. lxv. Printed *leniter* in Isidorus.
 Alabaster in medicine; Lb. II. lxiv. Of the red earth there mentioned it is to be observed, that alabaster belongs to the new red sandstone strata.
 Ale; Hb. xxxvi. 4; vol. I. p. 374, 3; p. 376, p. 378, 9, 11; vol. I. 388. Double brewed; that is, brewed on ale instead of on water; Lb. I. xlvii. 3; foreign, *ibid.*; II. li. 3, lii. 1, lvi. 1. Brewed at home; Lb. II. lxv. 2, 3; III. xxx.; Lacn. 59.
 Alogia, *surfeit*; vol. I. pref. lix. lxiii.
 Altar, in medicine Lb. I. lxvii. III. xli.

Aluta, *wood*; Hb. lxxi.
 Ambasilla, *belly*; vol. I. pref. lix. lxiii.
 "Αμμι; Hb. clxiv. See Names of Plants.
 Amphiballium, *double pile garment*; vol. I. pref. p. lxi.
 Amphitappa, *double pile cloth*; vol. I. pref. p. lix.
 Anabola, *a womans cowl*; vol. I. pref. p. lx.
 Αναλογεῖον, *reading desk*; vol. I. pref. p. lxv.
 'Ανδρογύνην, rightly interpreted; Quad. iv. 12.
 "Ανηθον, truly interpreted; Hb. cxxiii. 1.
 Angina pectoris; Lb. I. xv. 6, xvi.; III. xiii.; Lacn. 63, 116; Διδ. 38, 39.
 'Αντιδότος, partially interpreted; Hb. cxlix. 3.
 Ape, Quad. xi. 6, and drawn.
 Aperients, gentle; Lb. II. liii.
 Apium, rightly interpreted; Hb. cxx. 1.
 Apollinaris, usually Hyoscyamus in Fuchsius and gll., is separated from it by Apuleius, and interpreted; Hb. xxiii.
 Appetite, loss of; Hb. viii. 2; Lb. I. xix. lxxviii.; II. i. Voracious; Lb. II. i.
 'Αργεμόνη, confused with agrimony, see Hb. xxxii., is, perhaps, *Adonis aestivalis*. (Oxf. copy of Vienna drawings.)
 Aristolochia, herb; Dioskor. iii. 4, 5, 6; Hb. viii. 2. Interpreted; Hb. xx.
 'Αρτεμισία, *Artemisia*, herb, Dioskor. iii. 127; rightly interpreted as mugwort; Hb. xi. Diosk. mentions three sorts, as does Hb.
 Asparagus agrestis, interpreted; Hb. lxxxvi.
 Ασπλήνιον, interpreted, with a tale from Apuleius; Hb. lvii.
 'Αστέριον, left without interpretation; Hb. lxi. There is no description.
 'Ασθμα, for; Διδ. 51, 52, 53.
 Astrology rejected; Hb. xciii.
 Attercops; Hb. iv. 8. They are drawn with eight legs, long locust like bodies, horns, and wings. See Glossary.
 Attico melle resolved as attaci; Quad. iii. 13, v. 4, xi. 3.

Authors translated, imitated, or paralleled, cited:—

Alexander Trallianus; Lb. I. i. 1, 13, ii. 1, 11, iii. 1, 5, iv. 1, 6, xv. xviii.; this passage is reprinted in the preface; II. i. vi. xi. xvi. xxi. xxiii. xxiv. xl. xli. xliii. xlv. xlv. xlviii. lvi. 3.
 Apuleius; Lb. I. vi. vii. xxii. xxvii. 1.
 Aretæos; vol. II. p. 258.
 Augustinus; III. 264.
 Celsus; Lb. II. ii. 12.
 Diokles; Lb. II. xxv.
 Dioskorides, most of the last part of the Herbarium in vol. I.
 Φιλόγριος; vol. II. p. 204; Lb. II. xxxvi. xxxvii. xxxviii. xxxix.
 Galenos; Lb. I. xxxv.; Διδ. 64.
 Legends; vol. II. p. 112.
 Marcellus; Lb. I. ii. 1, 7, 8, 9, 11, iii. 2, 4, 5, 9, 10, iv. 2, vi. 8, xxvi. xxvii. 1, xxix. xxxvii.; II. xxxii. p. 248, p. 252, xlviii.
 Oribasios; Lb. II. xxxiii.
 Paulus of Ægina; Lb. I. iv. 6, xviii. xix.; II. xxv. xxvii.
 Plinius; Lb. I. lxxx.
 Plinius Valerianus; Lb. I. i. 17; I. ii. 1, 4, 5, 6.
 Sedulius; Lb. lxii. 3.
 Sextus; Lb. I. ii. 16, iii. 2.

B.

Baccaulus, *a bier*; vol. I. pref. p. lxi. lxiii.
 Bachelor, the derivation deducible from vol. I. pref. p. lxiii. For since Gallo = Buccellarius, *a man who received for his services his mouthful of food only, an attendant, a young man getting his food at a lords*, and these are the old senses of bachelor; it follows that bachelor is buccellarius from buccella.
 Badonola, *a litter*; vol. I. pref. p. lx. lxiv.
 Baldness, for; Lb. I. lxxxvii.

- Βαλλωνή**, becomes polioe, Hb. clxxvii. 1.
Balsam, its medicinal virtues; Lb. II. lxiv.
Βασιλίσκη, translated, wonderful account of; Hb. cxxxi.
Βασιλίσκος, *basilisk*, truly interpreted; Hb. cxxxi.
Baths, hot; Hb. cxli. 2.
Βαρβάχιον, the herb *ranunculus*, *buttercup*; Hb. x.
Beer, Hb. xi. 2, clviii. 2, for beavers castor. Quad. iv. 8; vol. I. p. 376; Lb. I. ii. 19; III. xxxviii.
Bees, to secure them; Hb. vii. 2, vol. I. p. 397.
Belly, remedies for disease of, Hb. i. 11; for swollen, Hb. i. 21; sore, Hb. ii. 2; swollen, *ibid*; enlarged, Hb. ii. 4, 7; sore, iii. 2, xi. 2, xiii. 2, xviii. 3, 4, xxvii. 2, xxxii. 2, xxxvii. 4, xxxviii. 3; for-waxen, xl. 1, xlvi. 2, liii. 1, lix. lx. 3, 4, lxix. 1, 2, lxxx. 3, lxxxii. 5, xc. 10, xci. 3, xciv. 2, 3, cvi. cxi. 2; *πρὸς στομαχικούς*, Hb. cliii. 2, clxiii. 3, clxvi. 2; Quad. ii. 2, iv. 17, vol. I. p. 387; wounded, Lb. II. xxvi.; pain, III. xviii. lxix. lxx.; Lacn. 87.
Benisons; Lb. I. lxiii.; III. lxiv.; Lacn. 11; vol. III. pp. 79, 80. *See* Holy.
Betonica, *betony*, its medical uses; Hb. i. xcvi. 3.
Bewitched. *See* Knots.
Biden, or *Bidet*, in use; Lb. I. xxxii. 2, 4.
Bile, disordered, for, Hb. xc. 11; for effusion of, cxli. 2, cxlvi. 2, clxxxii. 2; Quad. vi. 12; III. xi.; disordered, Lb. II. i.
Blackening of the body, for; Lb. I. xxxv.
Bladder, for disease of; Hb. xli. 2, lxxx. 1, lxxxvi. 1, xciv. 9, cvii. cviii. cxxvi. 2, cxlv. 2; Quad. iv. 9, viii. 11; Lb. III. xix. xx.
Blains, for; vol. I. p. 380; black, Lb. I. lviii. 4.
Blattus, *purple*; vol. I. pref. lxiv.
Blar eyes, for, use betony; Hb. i. 6.
Bleeding, at the nose, for it use betony, Hb. i. 7 (the remedy is partly mechanical); waybread, iii. 5, xci. 1; Lb. I. ix.; in the dog days wrong, Lb. I. lxxii.; in an oven, II. li.; when, Lacn. 117, 118.
Blisters, for; Hb. ii. 9.
Blood, recruited by the action of the liver; Lb. II. xvii.
Blood spitting, for, Hb. xl. 2; running from the nose, lxxvi. 4, clv. 4; for bad, cxxiv. 1; runnings, clxx. 1, clxxv. 1; Quadr. iv. 20, v. 1, vi. 4; vol. I. p. 394 (a charm); Lb. I. vii.; from the bladder, Lb. I. xxxvii.; from the stomach, Lb. II. lxiii. contents; III. x.; Διδ. 64, 65.
Blotch, for; Lb. I. viii. xxxii.
Blow, for a; Lb. I. lv. lvi.
Bloxus, *brown*; vol. I. pref. p. lix. *See* *Blattus*.
Boar in medicine; Quad. viii.
Boba, *stout*, *stiff*; vol. I. pref. p. lix. lxiv.
Body, for soreness of; Hb. xxi. 4.
Body lice; Lb. I. li.
Βολβὸς σκιλλητικός, misinterpreted, Hb. xliii.; not interpreted, Hb. clxxxiv.
Βούγλωσσον, misinterpreted; Hb. xlii.
Βούφθαλμον, a kind of *anthesis*, or ox eye, but not English; Hb. cxli. 1.
Bowels of an earwig, to make an external application; Lb. I. lxi. 2.
Brain exposed, how treated; Lb. I. i. 15; in communication with the stomach; Lb. II. i.
Brassica silvatica, rightly interpreted; Hb. cxxx.
Breasts, for sore, Hb. v. 6, xix. 4, lxxx. 3, xciv. 10, cxvi. 2, clxiii. 4, clxxiii. 4.
Breastbone, for the; Διδ. 54, 55.
Breath, for bad; Lb. I. v.
Brimstone (from Sicily); Hb. xci. 3, cxxiii. 1.
Brittanica, a Dioscoridean plant unascertained, is interpreted; Hb. xxx.
Brock, or badger, medicinal; Quadr. i.

Broken head, for, use betony, Hb. i. 2, xlvii. 2; bones, xv. 3, li. 2; Quad. xi. 11, xiii. 9; Lb. I. i. 14, 15, 17, xxv. 2.
 Bruises, for; Hb. xxv. 2, xxxii. 8, clxxviii. 3, clxxxiv. 2; Quad. vi. 10.
Βρωνία, the description of which is not clear, taken as hop; Hb. lxviii.
 Buck in medicine; Quad. v.; Διδ. 24.
 Bull in medicine; Quad. xi.
 Burns, for; Hb. iii. 8, lxxv. 7, ci. 3, cxlvii. 1, clxviii. 2; Quad. xi. 12; Lb. I. lx.; III. xxix.
 Butter, Lb. I. i. 2, 3, 15, ii. 20, 22, lxxxiv.; II. xxvi. xxxvii. li. 3, 4, liii; salt, lxv. 1; III. ii. 6, ix. xxiii. xxiv. xxvi. xxxi. xxxii. xxxiii. 1, xxxiv. xli. lxv. lxxi.; Lacn. 26, 28, 29, etc., etc.

C.

Calculi, for; Hb. iv. 6, xciii. 1, xciv. 9, xcix. 2, c. 1, cxxxvi. 2 (from Dioskorides), cxlii. 4 (λιθιῶντας), cxlvi. 3, clxxx. 2; Lb. II. lviii. contents; III. xx.
Cambas, the hams, *poplites*; vol. I. pref. p. lxxi.
 Cancer, for; Hb. iii. 9, xxxii. 3, xxxv. 2, xxxvii. 3, lxxxiii. 2, clxvii. 3; Quad. vi. 21, xiii. 5; Lb. I. xlvi.; III. viii. xxxvi.
Canis caput, *snar dragon*, translated; Hb. lxxxviii. *Κυνοκεφάλιον* in the mediæval notes to Dioskorides is another name for *Ψύλλιον*; iv. 70.
Κάνναβις silvatica interpreted as *Cannabis*; Hb. cxvi. 1.
Canterius, horse; vol. I. pref. lxi. lxv. 1.
 Capital, *skull*; vol. I. pref. p. lxx.
 Carbuncles, for; Hb. lxxxvii. 3, xci. 7; Quad. vi. 24; Lb. I. xxxiii.; III. lxxi.; Lacn. 9, 53, 34.
 Cardiac disease; Lacn. 8.
Cardus silvaticus, truly translated; Hb. cxi. 1.

Carls wain, or *Churls wain*; 111, 270.
 Churl is generally spelt *Ceorl* in Saxon.
Catacrinas, *hip bones*; vol. I. pref. p. lxxi.
 Cattle diseases, for; Quad. i. 3; vol. I. p. 388; Lacn. 60, 78. The Chronicle records some murrains; Lacn. 79, 80.
 Variola in sheep; Lacn. 81.
 Canterbury, the; Lb. p. 84; I. xxxviii. 8.
 Centimorbia, a plant; Hb. clxii.
Cerefolium, *χαίρεφυλλον*, without native name; Hb. cvi. (probably foreign only).
 Ceremonies, as cures; Lb. I. xxxix. 3, lxvii. lxviii. lxxxvi.
 Ceremonious approach to medicinal herbs, Hb. iii. 4, xix. 5, xxiv. xxix. 3, xciii. 2, clxxvi. clxxix. clxxxii.; and animals, Quad. i. 1; Lb. I. lxxxvi.
 Cerote; Lb. II. p. 234, xxxviii. xli. xlix.
 Charms, in words, Quad. i. 5; vol. I. p. 384 twice, 386, 387, 388, 390, 392; vol. II. p. 112 twice, 114; against heathen, Lb. I. lxiv.; Christian, lxv. 1; heathen, III. i. xviii. lxii. lxiii.; Lacn. 8, 9, 10, 11, 12, 53, 74, 79, 82, 83, 91, 103, 104, 105, 106, 109.
 Cheese of goats milk; Quadr. vi. 5, 6, 7.
 Chest, for oppression, angina; Hb. xxxviii. 3, xlii. 5, cxxiv. 1, cxxvi. 1, cxxxv. 2. *Θώραξ*, Hb. cxlv. 2; *ὀρθοπνοία*, cxlvi. 2, cxlix. 2, clv. 2; Quad. iii. 6.
 Chicken broth; Lb. II. lvi. 1.
 Chilblain, for; Lb. I. xxx.; Διδ. 45.
 Childbirth, for, Quad. iv. 6; for a man child, Quad. iv. 12, 13, vi. 25; a charm, vol. I. p. 392.
 Chopped or chapped limbs; Lb. I. lxxiii.; Διδ. 46.
 Church bell in medicine; Lb. I. lxiii.
 Church services sung, not said; Lb. I. xlv. lxiii. lxxxviii. 2, and see Liturgical.
 Circle of St. Columb; vol. I. p. 395.
 Clada, *neck*; vol. I. pref. p. lxx.
 Cliotedrum, *faldstool*; vol. I. pref. pp. lxii. lxv.
 Clivers from cleaving to; Hb. clxxiv. 1.
 Cloaca, the pit of hell; vol. I. pref. pp. lviii. lxiii.
 Codrus, teacher; vol. I. pref. p. lx.

Cold, Chill, for ; Hb. xx. 5, cxvi. 2, cxlvii. 4, clxxviii. 7 ; Lb. I. lxxxix.
 Cold in the head ; Lb. I. x.
 Columbina equivalent to Verbena ; Hb. lxvii.
 Complexion, for a good ; Lb. II. lxv. 5, lxvi.
 Conas, *eyes* ; vol. I. pref. p. lxix.
 Conception, for ; Quad. ii. 17 ; Lb. II. lx. contents.
 Confirma, *comfrey*, interpreted by a name even then almost obsolete ; Hb. lx.
 Consolida, *comfrey* ; vol. I. p. 376. There were three consolidas, Fr. *consoude*, maior, media, minor.
 Constipation, for ; Lb. II. lvi. contents, lxiv. contents, lv. lvi. ; III. xxi.
 Constitutions differ ; Lb. p. 84.
 Consumption ; Lb. II. li.
 Copper ; Lb. I. xv. 2 ; III. ii. 1 ; Lacn. 113.
 Corns on a horses feet, for ; Lacn. 96.
 Cosmetics ; Quad. xi. 13, xii. 1, 2.
 Costiveness, for ; Hb. i. 12, xxx. 4, lxii. lxxxiv. 1 ; Quad. vi. 11, xi. 4.
 Cotton ; Lacn. 79. For an account of its growth in India see the letter of Alexander in the Saxon Narratiunculae.
 Cough, for ; Hb. cxxiv. 1, 2, cxxvi. 1 ; Lb. I. xv. ; III. ix. xiv. ; Lacn. 3, 86, 112, 113.
 Crab in medicine ; Lb. I. iv. 2 ; III. ii. 1, 3.
 Cramp, for, Hb. xciv. 11, cliii. 5, clxxi. 4 ; Quad. xi. 9, xiii. 2 ; from disordered stomach, Lb. II. i.
 Crassus, *breast* ; vol. I. pref. p. lxx.
 Cross, the sign of, in medicine, Lb. II. lxiv. lxv. 1, 3 ; lichen from ; III. lxij. ; Lacn. 91.
 Cruditas misunderstood ; Hb. xxi. 4.
 Cucumis silvaticus interpreted ; Hb. cxv. (In the interpretation silvaticus seems omitted. The cucumbers are in England only garden frame plants. They might, however, be grown, for garden frames were constructed of lapis specularis, some such laminary substance as talc. Colu-

Cucumis silvaticus—cont.

mella would grow cucumbers in Italy under such frames ; "Sed nihilominus "specularibus integri debebunt." Book ix. cap. 3.)

Cutting into an abscess ; Lb. II. xxii.

Cyprus, *Κύπρος*, believed of old to be privet, interpreted as Cypress ; Hb. xxii. 2. It is now considered to be the henna plant, *lawsonia alba*.

D.

Day, of varied length ; III. p. 258 ; prolonged beyond twenty-four hours ; III. p. 260.

Dead fœtus, to remove ; Hb. lxiii. 2 ; so *ἐμβρυα ἐκτινύσσει*, Diosk. ; Lb. II. lx. contents ; III. xxxvii.

Deadened flesh ; Lb. I. xxxv.

Deer, wounded, cure themselves ; Hb. lxiii. 6. So Dioskorides.

Δηχθέντες, *oi*, truly interpreted ; Hb. cxxxv. 4.

Δελφίνιον, *larkspur*, without interpretation ; Hb. clx.

Demoniacal possession. See Lunatic.

Depression of spirits from disordered stomach ; Lb. II. i. ; Lacn. 73.

Devil, against the, Lb. III. xli. lviii. ; his commerce with women, Lb. III. lxi. ; against, lxii. lxiv. lxvii ; Lacn. 11.

Diagnosis of the sex of the fœtus ; Lb. II. lx. contents.

Diaphragm ; Lb. lvi. 4.

Diarrhœa, for ; Hb. xix. 7, lxix. 3, cxxxix. 5, cxl. 2, cliv. 2, see note ; cliv. 2, clviii. 2 ; Quad. vi. 9, viii. 5 ; Lb. II. lxv. 5 ; III. xxii ; Lacn. 17, 18, 59, 102.

Dies Ægyptiaci ; Lacn. 117.

Digestion, for, Hb. i. 19, xc. 9 ; symptoms of disordered, Lb. II. xxv. ; for, Lb. II. xxx. ; slow, II. xxxiii. ; III. xv. lvi.

Δικταμνος, left without interpretation, foreign; Hb. lxiii.

Diphtheria, or a like disease; Lb. I. iv. 6.

Discretion recommended to the physician; Lb. II. vii.

Diuretic effect; Hb. clii. 1, cliii. 3, cliv. 2, clxiii. 2, clxxiii. 2.

Dog, for bite of, Hb. xlv. 2; bark of, Hb. lxvii. 2; Lb. p. 86; bite, III. xxxiv.

Dog, in medicine; Quad. xiii. (in 5 strike out mad).

Dorsal muscle, for the; Lb. I. lxxi.

Dragons blood; Hb. clxxxiv. 6. (Not in Dioskorides.)

Δρακόντιον; Dioskor. ii. 196; Hb. xv. The drawing correct; Hb. xx. 8.

Dreams, against frightful, use betony; Hb. i. 1.

Drinks, sweetened; Quad. ii. 8.

Drop, for the; Lacn. 9.

Dropsy, for; Hb. xxvi. xliii. 1, 4, xciii. 3, 4, cxxi. 2, beginning, ἐπ' ἀρχομένων ὑδρωτικῶν; Hb. cxlviii. 1, cli. 3, clvi. 3, clxxxiv. 3; Quad. vi. 15, ix. 18; Lb. I. xliii.; from disordered liver; Lb. II. xxi. xxii.

Drunkenness, a prophylactic, Hb. i. 14; for, Lb. I. lxxx.

Dumblers; Lb. I. ii. 1, 5, 7, 10.

Dumpling of fruits pounded; Hb. cxxxiv. 2.

Dung prescribed internally, Quad. ii. 14, vi. 14, ix. 14, 16, 17, xi. 10; Lb. I. xlviii.; II. xxiv. xl. xlviii.; III. xxxv.; externally, Quad. vi. 18, 19, 20, 21, 22, 23, 24, ix. 15, xi. 11, 12, 13; Lb. I. xx. 4, 5, xxxviii. 4, 9, 11, xxxix. 8, l. 2, lxxii. lxxiv.; II. xxii. lix. 6; III. xxiv. 2, xxxvi. xxxviii. 2, xlv. lii.; Lacn. 58; Διδ. 24.

Dwarves, as producing convulsions; Quad. ix. 17. See pref. to vol. I. p. xxxvi.; Lacn. 51.

Dysentery; Hb. ii. 5, cxxxvi. 3, from Dioskorides; cxvii. 4 (δυσεντερικοῖς); Lb. II. lxiii. contents, lvi. 3, 4, lxv. 1, 2.

E.

Earn, how he obtains clear sight, Hb. xxxi. 2; in medicine, Lacn. 12.

Ears, for bad; Hb. v. 2, xix. 6, lxxvi. 2, xcii. 1, xcvi. 4, c. 7, cxxxii. 3, cxliv. 4, clxxiv. 3; Quad. iii. 3, 14, v. 8, vi. 17, viii. 7, ix. 10, x. 2, xi. 5; Lb. I. iii. throughout; III. iii. lx.; Lacn. 59; Διδ. 17.

Earth in the centre of the planetary system; III. 254.

Earthworm meal; Lb. I. xxxii. 4, lix. lxxvi.; III. xxxiv.; Lacn. 57.

Earwig in the ear; Lb. I. iii. 1, 12; III. iii. i.

Ebulum truly interpreted; Hb. xciii. 1.

Ecliptic; III. p. 250.

Egypt, its want of rain; III. p. 252.

Ἐχίον, of which one sort is our *vipers bugloss*, without interpretation; Hb. clxi.

Elephant, in medicine; Quadr. xii.

Elephantiasis, for; Lb. II. lxi. contents; III. xxvi.; Lacn. 50.

Elf; Lb. II. lxv. 5; III. lxi. lxii. lxiii. (water elf); Lacn. 11.

Elfshot, for cattle; Lb. I. lxxxviii. 2, 3; II. lxv. 1; Lacn. 76.

Emmets in medicine; Lb. III. xxxiv. xlvii.

Emmets eggs, Lb. I. iii. 5; horses, 11; nest, III. xlvii.

Emollients; Lb. I. ii. 1, 5.

Enchantment, against; Hb. lxxxvi. 4; Lb. I. xlv. 6, lxiv.

Encliticus, on the decline; vol. I. pref. lix. lxiv.

Epilepsy, for; Hb. cxliii. 1; Quad. v. 12, viii. 9; from disordered stomach, Lb. II. 1.

Equisetum; Hb. xl. See ἱστρούς.

Ἐπέβρωτος of Dioscorides translated *peas*; Hb. clxxxi. 1. (He says, pods like pulse.)

Erifia (*ερίφια*?), a plant unknown, interpreted; Hb. cxxvii. In the drawing, out of slender woody stems ovate opposite leaves grow.

'Ερβιον; Lb. I. i. 4.

'Ηρβγγιον, without English; Hb. clxxiii. See *Colhxsecg* in names of plants; see also *Γοργόνιον*.

Eruption, for, xx, 8, xc. 7, 8, cxlvii. 1, cxlviii. 2 (not in Dioskorides); from disorder of the stomach, Lb. II. i.; in the mouth, III. v.

Eruscus, cf. Ruscus, *butchers broom*, and Bruscus, *brushwood*; rightly interpreted, Hb. lxxxix.

Erysipelas, for; Hb. cxxxix. 2, cxliv. 1, clxxiii. 5; Quad. vi. 1, viii. 13; Lb. I. xxxix.; Lacn. 57, 58, 59, 109, 110.

Evacuations, Lb. II. xxi.; white (when the action of the liver is suspended), ib.; through the mouth, Lb. II. xxxiii.

Evangelists, the four, in medicine; Lb. I. lxv. 1; Lacn. 9, 29, 74.

Evil eyes, against; Hb. xi. 1.

Evil humours, for; Lb. I. xxxi. 5; II. xxvii.

Exercise recommended; Lb. I. ii. 12; II. xxvii.

Exugiam, vol. I. pref. lxx., properly *axungia*, *fat about the kidneys*.

Eyes, for bad, Hb. xvi. 3, xix. 5, xxiv. xxxi. 2, 3, xxxvi. 3, 4, liv. 1, lxxv. 1, 2, 3, 4, lxxxviii. xci. 4, 6, cxvii. 2, cxix. 2, cxx. 1, cxxxv. 6, cxxxix. 2, cxlvii. 1, clxxxiii. 1; Quad. ii. 1, iii. 13, iv. 2, 7, 18; *νυκταλωπία*, iv. 19; for brightness, Quad. v. 2, 5, vi. 5, ix. 4, xi. 3, xiii. 10; vol. I. p. 374, 1, pp. 382, 386, 387; Lb. I. ii. throughout; II. lxi. contents; III. i. ii. xlv.; Lacn. 1, 2, 4; pock in, Lacn. 13; salve, 16, 23; for, Διδ. 20, 21, 22, 23, 24, 25, 26.

Eyelids, for thick; Lb. I. ii. 23.

F.

Φαλδγγια, for; Hb. xc. 13, c. 4, cxxxv. 5, cxxxix. 4, cxlvii. 3, clxxiv.

Falling sickness, for; Hb. lxi. 2.

Fascination, for; Lb. III. i.

Fasting, medically; Lb. II. xxv.

Fatigue, for; Lb. I. lxxix. lxxxvi.

Faul, a charm; vol. II. p. 114.

Feet, swelled and sore, for; Hb. ii. 17; sore, v. 7, xi. 3, xxxiii. 1, lxxvii. 5; Quad. iii. 15, iv. 3, vi. 7, viii. 4; Lb. III. li.; Lacn. 49, 67, 68.

Femoralia, *genitalia*; vol. I. pref. p. lxxi.

Fever, for, Hb. i. 28; quartan, ii. 12; tertian, ii. 14; on alternate days, ii. 15, xii. 5, xx. 2, xxxvii. 2, xlii. 2, xlv. 2, lxxii. 3, xciv. 6, xcvi. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*ρίγη*, *shiverings*); dry, cxlv. 1 (*καῦσαν στομάχου*), clii. 2, clx. clxxi. 2; Quad. ix. 12; Lb. I. lxii.

Fiends, against; vol. I. p. 386.

Fig (a hard round and red sore). See *Fic* in the Glossary to vol. II.; Lb. I. lvii.; III. xlviii.; Lacn. 6, 44, 47, 48.

Fight, for success in; Lb. I. lxxxv.

Φιλάνθρωπος, *clivers*, without interpretation, clxxiv. in the earlier MSS.

Filix, truly interpreted; Hb. lxxviii. 1.

Fire, against; Quad. i. 3.

Fiscus, *cod*, *scrotum*; vol. I. pref. x. lxiv.

Fithrem, *the great gut*; vol. I. pref. p. lxxii.

Fleas, for; Hb. cxlii. 7 (*ψύλλας*), cxliii. 1.

Flux, for; Hb. l. 3, liii. 2, lx. 2, lxxxix. 2, cxxviii. clxxv. 3, clxxviii. 6; Quad. i. 5, 6, ii. 4; vol. I. p. 376.

Flying venom (epidemic); vol. II. p. 112; Lb. I. lxxii.; II. lxiv.; Lacn. 6, 7.

Foeniculum, the foreign name retained; Hb. cxxvi. 1. (Introduced here doubtless during the Roman rule among the Britons.)

Fœnum græcum, *trigonella fœnum græcum*, by substitution, watercress; Hb. xxxix. 3.
 Fœtus, for a dead, Hb. xciv. 7; Quad. ix. 6; sex of, vol. III. p. 144; formation of, vol. III. p. 146.
 Folly, a dose for; Lb. I. lxvi.
 Fox, in medicine; Quad. iii.; Lb. III. ii. 1.
 Fracture, for; Hb. clxxxiv. 5.
 Fraga, taken as the feminine of Fragum, rightly interpreted; Hb. xxxviii.
 Φρένησις, rightly interpreted; Hb. xvi. 3. From 'disordered stomach; Lb. II. i. (Suicide from depression of spirits may be intended); III. lxviii.
 Frogs, against, Hb. xlii. 4; frog bites, against, Lb. p. 86.
 Fundament, for itching of; Hb. ciii. 2 (wanting in the Latin).

G.

Gaelic charm; vol. II. p. 112.
 Gall, for, in a horse; Lb. I. lxxxviii. 1.
 Galli crus interpreted, rightly it seems; Hb. xlv.
 Gallo, *a hired servant*; vol. I. pref. pp. lxiii. lxvi.
 Gastric derangements. See Bile.
 Genitals, for diseased; Lb. I. xxix.
 Gentiana, rightly interpreted; Hb. xvii. The drawing is of a gentianaceous plant, and nearest *Erythræa pulcella*.
 Gibra, *man*, from the Hebrew; vol. I. pref. p. lxix.
 Giddiness, for; vol. I. p. 378, 9, 10; Διδ. 13, 14, 15.
 Gladiolus adopted; Hb. lxxx.
 Glass; Hb. xxxi. 3, cxvii. 2; Lb. II. vi. xviii. xxii.
 Gnats, against; Hb. cxliii. 1.
 Goat in medicine; Quad. v.
 Goats milk; Lb. II. xxv. xxx. 1, lvi. 4.

Gold ring in medicine; Quad. v. 12.
 Γονορροία, for; Hb. clviii. 4.
 Γοργόνιον, without interpretation; Hb. clxxxii. See *Colhxsecg* in Names of Plants.
 Gout, for; Hb. i. 29. ii. 13, xii. 4, xxv. 4, xxxix. 2, lxxiii. 3, lxxvii. 4, lxxxii. 2, cxv. 2, cxxx. 3, cxxxii. 4, cxxxix. 2, clxiii. 5, clxxiii. 5, clxxxiv. 2; Quad. iii. 15; vol. I. p. 376, 4; Lb. I. xxvii.; Lacn. 68, 69.
 Grace, for; Hb. clxxix.
 Gramen, as limited to *ἀγρωσις*, rightly interpreted; Hb. lxxix.
 Greasy legs in a horse, for; Lb. I. lxxxviii.
 Gripping, *tormina*, for; Lb. III. xxviii.
 Groin, for diseased; Hb. v. 5.
 Gryas, unknown, interpreted; Hb. li.
 Gums, for the; Hb. cxlii. 3 (for Dioscorides has οἶλα), clxxxi. 4; Quad. xiii. 12; Διδ. 32.
 Gygra, *neck*, from the Hebrew; vol. I. pref. p. lxix.

H.

Hæmorrhage, for; Lb. III. xxxvii.
 Hail. See Storm.
 Hair, for falling, Hb. xviii. 2, xxi. xlviii. 2; Lb. I. lxxxvii.; to grow, Hb. lii. 2; Quad. iv. 11, ix. 6; not to grow, Lb. I. lxxxvii. 2.
 Hair lip or Hare lip; Lb. I. xiii.
 Hands, for the; Hb. xxiii. 2; Διδ. 48.
 Hardness, of body, Hb. ii. 11; φέρματα, Hb. cxlvi. 5; Quad. ii. 8.
 Hare physicks himself, Hb. cxiv. 1; in medicine, Quad. iv.
 Hart, male red deer, in medicine; Quad. ii. (mostly in hartshorn, *ammonia*); Lb. xxxi. 3.
 Hastula regia, *royal sceptre*, an asfodel, interpreted as all gll.; Hb. xxxiii. liii.
 Head, for the; Διδ. 3, 4, 5, 6, 7, 8, 10, 11, 12, 16.

Headache, for; Hb. ii. 1, iii. 4, iv. 7, liv. 2, lxxv. 6, lxxxv. 2, lxxxvii. 2, xc. 12, xci. 7, c. 2, 8, ci. 1, 2, cxix. 1, cxliii. 3, cxxxii. 2, cxxxix. 3, cxliii. 5, cxliv. 3, cxlvii. 2, clviii. 6, clxix. 3; Quad. i. 3, ii. 2, iii. 2, 9, vi. 6; Vol. I. p. 380 often; Lb. I. i. 2, 3, 4, 5, 6, 7, 8; II. lxii. contents, lxv. 5; Lacn. 1, 5, 14, 23; Διδ. 8.

Heartache, for; Hb. xviii. 3, lxxxix. 3, xciv. 10; Lb. I. xvii.; Lacn. 55, 115; Wens. Lacn. 114; Διδ. 58.

Heartburn, for; Διδ. 60.

Heat of body, for, *φλεγμονή*, inflammation, Hb. cxlii. 2; of stomach; Hb. cxliv. 3; inflammation, Hb. cxlvii. 1.

Hedera nigra misinterpreted; Hb. c. Hedera "crysocantes" interpreted as our ivy; Hb. cxxi. 1. The modern botanists agree.

Heel sinew broken; Lb. I. lxxxi.

Ἑλλέβορος λευκός, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated clxx.

Hemiplegia; Lb. II. lix.

Ἑπτάφυλλον truly interpreted; Hb. cxviii. 1.

Herbs have most medicinal virtue about Lammas day; Lb. I. lxxii.

Ἡλιοσκόπιος [-σκόπιος], without interpretation, foreign; Hb. lxiv.

Ἡλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. l.; without interpretation, lxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.

Ἡρακλεῖα, without interpretation; Hb. lxxiv., which Heraclea cannot be ascertained.

Hernia, for; Quad. v. 10.

Hibiscus, which the modern botanists seem rightly to identity with the ligneous, shrubby mallow, interpreted by its cognate; Hb. xxxix.

Hiccup or Hiccup; Lb. I. xviii.; II. vii; III. lxii; perhaps Lacn. 70.

Ἱερόβολος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.

Ὁλοχρυσος rightly interpreted; Hb. cxxxi.

Holy days in medicine; Lb. II. lxv. 4.

Holy oil; Lb. II. lxv. 5.

Holy salt; Lb. II. lxv. 5.

Holy salve; Lacn. 29.

Holy water; Lb. I. xlv. 1, lxxxviii. 2; II. lxv. 5; III. xli. lxiii. lxiv; Lacn. 29, 60, 79, 80, 81.

Hop, the name of the plant: use in beer; Hb. lxviii.

Horn for cupping; Lb. I. xlvii. 3, lvi. 2; II. xviii. xxii. xxxii. xlv. 1, lix. 3; Διδ. 51.

Horse, to cure; Hb. clxii.; Lb. I. lxxxviii.

Hot and cold doctrines; Lb. I. i. 13, xv. 1, xviii. xxxv.; II. xvi. xxvii. xxviii.; Lacn. 112.

Hoved, for cattle; Lb. I. lxxxviii. 2.

Hreaking, for; Hb. lv. 2; blood; cxxxiv. 2, cxlvi. 2 (not in our copies of Dioskorides), clii. 2, clviii. 2.

Ἰπέρικον κόριον; Hb. clii., foreign, without English name.

Ἰπώπια, with a Latin translation turns out ulcers; Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).

Ἰστερικὴ πνίξ, miswritten; Quad. ii. 7.

I.

Iaris, with locks, *cinninnis*; vol. I. pref. p. lxix.

Idiotcy, prescribed for; Lb. I. lxvi.

Incurable diseases, for; Quad. i. 3.

Indigestion, for; Lb. II. xxix.

Inflammation, for; Hb. ii. 6.

Inflation, for; Hb. xlv. 4, xci. 2, xciv. 12, clxxxiv. 5; Quad. vi. 13.

Influenza; Lb. I. i. 16, 17.

Inguinal parts, for; Hb. xciv. 4, clii. 1, cxxiii. 1. 2; Quad. viii. 2.

Injection; Lb. II. xxviii. (*clyster*?).

Intestines, disease of, Hb. ii. 3; to move, Hb. xxviii. xciv. 5, 12, cx. 2, cxiii. 2, cxlvii. 4, cxlviii. 1, where ἐπὶ στροφουμένων would be Latinized *ad tormina*, a more ambiguous term, cliv. 3, clv. 3,

Intestines,—*cont.*

- clxiv. 1, where Dioskorides had *πρὸς στρόφους*, for *gripes*, clxxiii. 2; Quad. ii. 18.
Inula campana interpreted; Hb. xcvi. 1.
 Inward fellon, an obscure disorder; Lb. I. xli.
 **Ἰπποι*, for *δίδυμοι*; Vol. I. pref. p. lx. lxiv.
 **Ἰππουρίς* not interpreted; Hb. xl. Horsetail seems to be a modern word, a translation of the Hellenic.
 **Ἰρίς* **Ἰλλυρικὴ*, foreign, name retained; Hb. clviii. 1.
 Iron; Hb. xxxii. 8, lxiii. 3, lxxvii. 3.
 **Ἰσάτις*, left without interpretation; Hb. lxxi.
 **Ἰσχιάς*, *sciatica*, Dioskor. iii. xxix., truly interpreted, Hb. cxxxv. 2; misinterpreted, Hb. clii. 3.
 Itch, for; Hb. lxxxi. clii. 1, 2, cxxiii. 1; Lb. I. lxxvi. lxv. 5.
 Iussum, for *Ius*, *broth*, *soup*; Vol. I. p. 376.
 Ivory; Quad. xii. 1, 2.

J.

- Jaundice, for; Lb. I. xli. xlii.; II. lxi. contents, lxv. 3; III. xii. lxxii.
 Jerusalem, the contemporary patriarch orders recipes to be sent to King Alfred; Lb. II. lxiv.
 Joint ache, for; Hb. iii. 1, xxii. 2, xliii. 2, xlv. 4, lxxxix 5, clxxviii. 4; Quad. iii. 11 (hot bath), vi. 20; Lb. I. lxi. 1; III. xxiv.; Lacn. 23.
 Journey, for a; Hb. xi.

K.

- * *Καλαμίνθη δρευνή*; Hb. xcν. 1.
Καλλίτριχον or *-ος*, interpreted water wort; Hb. xlviii. In the mediæval gl. it is usually maidenhair, which shuns wet, and so Vienna drawings at Oxford, pl. 153.

- **Κάππαρις*, Hb. cxlvi. 3; again, clxxii., where the English version of the word is false.
Καρδιακή διάθεσις understood etymologically; Lb. II. i.
Καταμήνια, for; Hb. lxxxii. 3, clii. 1, clviii. 4, clxiv. 1, clxv. 2, 5, clxxiii. 2; Quad. i. 7; Lb. III. xxxviii.
Κενταύριον τὸ μέγα (Dioskor.), rightly interpreted; Hb. xxxv.
Κενταύριον τὸ μικρόν, rightly interpreted; Hb. xxxvi.
 Kernels, *strumous swellings*; Hb. iv. 3, xiv. 2, lxxv. 5, clviii. 5, clxix. 2; Quad. iii. 7, vi. 3, xi. 6; (*παρωτίδες*); Hb. cxliv. 3; Quad. ii. 12, vi. 18.
Χαμαιδάφνη, misinterpreted; Hb. xxviii.
Χαμαίδρυς, interpreted; Hb. xxv. See Names of Plants.
Χαμαιελαία, which is a laurel, mistaken; Hb. xxvi.
Χαμαιλέων λευκός, interpreted by approximation; Hb. clvi. 1.
Χαμαίμηλον, chamomile, interpreted rightly; Hb. xxiv.
Χαμαίπιτυς, misinterpreted; Hb. xxvii.
Χελιδονία, foreign; Hb. lxxv.
 Kidneys, for disease of; Hb. lxxxvi. 3, cxix. 3; *νεφρίτις*; Hb. cxlv. 2.
 Kings evil, *ἰκτερος*, *jaundice*; Hb. cxliii. 1.
Κίρσιον, misinterpreted; Hb. lxx.
Κλύδωνες, or watery congestions; Lb. I. xiv.
 Knee pain, for; Lb. I. xxiv.; III. 1; Lacn. 15, 49.
 Knots, obligamenta. See vol. I. pref. xli. seqq.; Quad. i. 4. How to bewitch oneself, Quad. ix. 13; against, Lb. I. xlv. 6; III. i.
Κόνυζα, without interpretation, being foreign; Hb. cxliii. 1.
Κοτυληδών, left uninterpreted; Hb. xlv.
Κυδώνια μήλα, mistaken; Hb. cxxxv. 6.
Κύμινον, foreign; Hb. clv.
Κυνόγλωσσον, misinterpreted; Hb. xcvi. 1.

Κυνὸς βάρος, near akin to *Bramble*, not interpreted; Hb. clxx. Even Schneider says *rosa canina* (or *bramble*), passing by the suggestion of Sibthorp and Smith. *Κύπρεσος*; Hb. xx. 8.
Κύπρος, once believed privet, Hb. lxxvi. 2 (now thought *lawsonia alba*).

L.

- Lacterida*, a milky spurge, not interpreted; Hb. cx. (It was a *Springwort*.) Interpreted (conventionally? for *Gith* is *μελάνθιον*); Hb. cxiii.
Lactuca leporina, without interpretation; Hb. cxiv.
Lactuca silvatica, translated; Hb. xxxi.
Lammas Day, from the bread hallowed that day; III. 290.
Lancet wounds; Lb. I. lxxii.
Land, a charm for; vol. I. p. 398.
Λάπαθον, Hb. xiv., rightly interpreted, Hb. xxxiv.: sorrel is for distinction *δξύλα-πάθιον* in gll.
Lar, for larder; vol. I. pref. p. lxiii.
Latin misinterpreted; Hb. cxv. 3.
Laver; Hb. cxxxvi. 1.
Lay, a Wort Lay! Lacn. 45.
Leap year; III. 262.
Legendary lore; vol. II. p. 112.
Legs, for bad; Hb. xxxiii. 1, li. 2; Lb. I. xxv. xxviii.
Leporis pes, translated; Hb. lxii.
Leprosy, has an English name, and is a native disease; Hb. xcii. 2, cx. 4, cxlvi. 4; Quad. vi. 10; Lb. I. xxxii. 3, 4. See it treated of as foreign, vol. II. p. 228, line 13; again; Lacn. 14.
Ληθαργία, truly interpreted; Hb. xc. 5.
Lice, for, Lb. I. lii.; called worms, Quadr. ix. 15; for, Lb. III. xlv.; Lacn. 71, 72, 77.
Lilium (foreign, already naturalized), retains its name; Hb. cix.
Limb, for a lost; Lb. I. xxxviii. 8.
Lingua bubula, misinterpreted; Hb. xlii.
Lingua carnis, misinterpreted; Hb. xcvi. 1.
Linen; Hb. cxxx.
Linseed; Hb. xxxix. 3.
Lion, in medicine; Quadr. x.
Lips, for sore; Lb. I. xi.; Διδ. 29.
Litany, a; vol. II. p. 112; Lb. I. lxiii. (as *Ora pro nobis*).
Litharge, regarded as silver filings, Quad. ii. 11; employed, Διδ. 2.
Λιθόσπερμον, correctly interpreted *Suncorn*, Hb. clxxx., with the Addenda.
Liturgical charms; Lb. I. xlv. 5, xlvii. 1, lxii. 3, lxiii. lxxxviii. 2; II. lxv. 1, 5; III. xli. lxii. lxiv. lxviii. lxxi.; Lacn. 9, 10, 11, 12, 29, 47, 51, 60, 74, 79, 105, 106, 114.
Liquids, their weights; Lb. II. lxvii.
Liver, diseased, for, Hb. iv. 5, xxxiii. 2, lxxx. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (*ἡπατικοῖς*), clix. clxxiii. 2; Quad. iii. 4; described; its functions, its diseases, Lb. II. xvii; abscess, ib., xix. xx.; torpid and swelled, xviii.
Lizanam, *tongue*; vol. I. pref. p. lxix.
Loins, for sore of (*νεφρίτις*?), Hb. i. 27, lxxvii. 5, xciv. 14. clxi. 2; *νεφρίτις*, for they mie blood and sand; Lb. II. xxxi. xxxii. xxxiii. p. 248; III. xvii.; Lacn. 36, 59.
Loss of appetite; Διδ. 50.
Loss of voice (hysterical); Lb. II. lx. contents; Lacn. 88.
Lowering treatment improper about *Lammas day*; Lb. I. lxxii.
Λύχνις στεφανική, interpreted by the syllables; Hb. cxxxiii.
Lumbago, for; Lb. I. xxii.
Lunar cycle of nineteen years; III. 264.
Lunatic, for a; Hb. x. 2, xi. 1, lviii. 2, lxvi. 2, cxxxii. 5, clxxix.; Quad. ix. 1; Lb. I. xxxviii. 4, lxiii. lxv. 3; III. i. xl. lxvii.

Lung disease, for; Hb. xlv. 7, cxxvii. 2, cliv. 3; vol. I. p. 374, 3; Lb. II. lxiii. contents, li. lxv. 2; III. xiv; Lacn. 14, 24, 25, 26, 27, 28, 107.
Lupinus montanus; Hb. cxii. (foreign).

M.

- Mad dog, for bite of; Hb. i. 25, ii. 21, iv. 10, xxxvii. 5, xc. 15, cxxxviii. 3, clxxiii. 5; Quad. ix. 11, xiii. 7, 8.
Madianum, *side*; vol. I. pref. p. lxx.
Mæonia, misunderstood; Hb. cxli. 1.
Maggots. *See* Worms.
Μαλάχη ἀγρία, interpreted; Hb. liii.
Male and female distinguished in pennyroyal, Hb. xciv; not so in Dioskorides; in southernwood, Hb. cxxxv. 7; not so in Dioskorides.
Malva erratica, interpreted; Hb. xli.
Malum granatum, not interpreted, foreign; Hb. lxvi. cxix. 3.
Μαρδάρδας, name retained, Hb. cxxxii., with stories represented in the frontispiece to the Vienna Dioskorides, and believed to be derived originally from Iosefos.
Mare, as in night mare; Lb. I. lxiv.; III. i.
Marrubium, rightly interpreted; Hb. xlv.
Masses, in medicine; Lb. I. lxiii.
Matrix, for diseases of, Hb. xlix. 2; to purge, Hb. cxliii. 2 (where Dioskorides has πρὸς καταμηνίων ἀγωγὴν, and the like), Hb. clxv. 2; for δσπερικὴ πνίξ, Quad. ii. 7, iii. 1; dropsy, Lb. II. lx. contents.
Mead; Lb. I. lvi. 1.
Medical professional knowledge; Lb. II. xv. xx. xxiv. xxvii. xxviii. lix. 3. *See also* Horn, Tenaculum, Syringe, Salve. Controversy, Lb. lix. 11; history, Διδ. 1.
Megrim, ἡμικρανία, for, Lb. I. i. 9, 10, 11, 12; causes and symptoms, Lb. I. i. 13; III. i.
Μήκων, rightly interpreted; Hb. liv.
Membranes in the bellies of nestlings, used in medicine; Lb. xxx. 1.
Mentagra, *a toe*; vol. I. pref. p. lxxi. 1.
Mentastrum should have been interpreted; Hb. xcii. 1.
Mentha, *mint*, adopted; Hb. cxxii. (An herb of which the various sorts are so common and so fragrant must have once had a native name.)
Mercurialis interpreted; Hb. lxxxiv. 1.
Meteors; III. 268.
Michinas, *nostrils*; vol. I. pref. p. lxx.
Midges, against; Hb. cxliii. 1.
Midrif, διὰφραγμα, for; Hb. iii. 6.
Milk, for flow of; Hb. clxi. 2.
Millefolium, rightly interpreted; Hb. xc.
Milotis, an herb, but what? Hb. clxxxiii.
Mischiefs, against; Hb. cxxxiii. 7, cxl. 3, clxxxii. 2.
Mistakes about Greek in the piece περὶ Διδάξεων; 1, 3, 25, 33, 40, 42, 50, 64.
Μῶλον, τὸ, written temolum, and, being a garlic, interpreted erroneously; Hb. xlix.
Moon, in medicine; Hb. viii. 2, x. 2, lxi. 3, cxl. 3, clxxix.; Quad. i. 5; Lb. I. lxxii.; III. xlvii., which contradicts the next previous reference. Moon not confined to zodiac, a sphere; III. 242. From new moon to new moon is a month, which exceeds in length the period of its revolution round the earth; III. p. 248. In sorcery; III. 266.
Morbus regius, taken for spasms; Hb. lxxxvii. 1; Quad. xiii. 4.
Mortified parts, how to cut away; Lb. p. 84.
Mouse in medicine; Lb. III. xxv.
Mouth, for, Hb. ii. 20, iii. 3, xxx. 1, 2, cxlii. 3, cxlv. 3; Lb. I. v.; distorted, Lb. I. xii.; in eruption, III. v.
Mulberry tree in charms and medicine; Quad. i. 5, 6, 7.
Mushrooms; Quad. iv. 14.
Mustard in use for flavouring; Lb. II. vi.

N.

Nails, for scurfy, Quad. xiii. 6; Lb. I. lxxv; for lost, Lb. I. xxxiv.; Lacn. 85; Διδ. 49.
 Napping, against; Quadr. viii. 10.
 Νάρδος (*valerian*); Hb. lxxxi. 5, cxxxii. 3.
 Νάρκισσος, an asfodelaceous plant, misinterpreted, as seems; Hb. lvi.
 Nasturtium, rightly interpreted; Hb. xxi.
 Nausea, for; Hb. i. 18; Quad. iv. 10, viii. 10; Lb. I. xix.
 Navel, for the; Διδ. 56, 57.
 Neck, for sore; Hb. i. 26; Lb. III. vii.; Lacn. 4.
 Needles; Lb. I. lxxxviii. 3.
 Nepeta, not interpreted; Hb. xcv. 1.
 Night, III. 240, 242; prolonged, 260.
 Νίτρον; Hb. cxxxvii. 3 (section 3 is not in Dioscorides); Διδ. 51.
 Nits, eggs of lice; Quad. ix. 15.
 Nocturnal visitors, supernatural beings; Hb. i. 1; Lb. III. i. liv. lxi.
 Nose, nostrils, for; Hb. xx. 4, c. 6, clv. 4.
 Nostalgia, for; Lb. II. lxxv. 5.
 Nymfete [νύμφαια], left without interpretation; Hb. lxix.

O.

Obstruction in women, for; Lb. II. lx. contents.
 Οιδάνθη, left without interpretation; Hb. lv.
 Όκιμον, translated by an English name, which I have taken to mean *wild basil*; cxix. The true basil, *okimum basilike*, is not indigenous to us. Schneider refuses to accept basil as the just interpretation of *όκιμον*. Against my interpretation may be set the gloss Sweet basil, vol. I. p. 233, note.

Olusatrum, written olisatrum, and not interpreted; Hb. cviii. (The plant is found in England, but the Latin name was not easy of interpretation.)
 Omnimorbia, the same as πόλιον, which see; Hb. cli.
 Onsworm; Lb. I. xlv. 1.
 Orbicularis, herb, κυκλάμινος; the stems curve; rightly interpreted; Hb. xviii.
 Ορείγανον, without native name; Hb. ci. (held indigenous), cxxiv.
 "Όργανον interpreted *bliss*; Διδ. 33.
 Όρθοσπυρία, Dioskor. iii. xxix., truly interpreted; Hb. cxxxv. 2.
 "Όρυζα, *rice*; Hb. cxl. 2 (called a wort, instead of grain).
 Ostriago, Hb. xxix., if Όστράα, is foreign, and misinterpreted.
 Oven, Hb. xxxiv. 1; for baking bread, Lb. II. xxvii. li.
 Overlooked (spitefully watched by a sorcerer); Lb. III. lxxv.
 Oversleeping, for; Quad. iv. 1.
 Oxymel; Lb. I. lxxix.; II. xxiii. xxviii. xxxix. xliii. lix. 12, 13, where the receipt is given.
 Oyster shells, Quad. ii. 20; patties, Lb. II. xxiii.

P.

Papaver; Hb. liv.
 Paralysis, for; Hb. xxx. 5; Lb. I. xxii.; attributed to the air by the Saxon name, Lb. I. lix. I would suppose in that passage, hopn, the cupping horn, to be meant in SET ON; III. xlvii.
 Parturition, for; Hb. lxxxii. civ. 2, cxliii. 3, clxv. 5; Lb. II. lx. contents; III. xxxvii., where translate, *that a boy or a maiden shall do*; Lacn. 98, 103.
 Παρωνυχία, left uninterpreted; Hb. xliii. 3.
 Pastinaca silvatica, truly interpreted; Hb. lxxxii. 1.
 Patella, mistranslated; Quad. ii. 12.
 Paten, the eucharistic; Lacn. 11.

Patha, *face*; vol. I. pref. p. lxix.

Peony; Hb. lxvi.; foreign, retains its Greek name.

Peppered medicated drink to comfort the stomach; Lb. II. iii.

Perdicalis, rightly interpreted; Hb. lxxxii.
1. See Πέρδιξ λευκός, in Theophrastus, and Περδικάκι in modern Hellenic.

Periaptis; Hb. xviii. 4, lviii. 2, lxi. 3, lxx. clii. 6, clxxxiii. 1; Quad. i. 1, ii. 17, iii. 10, iv. 2, 17, ix. 4; Lb. I. xxxix. 4, lxiv. lxv. 2; II. lx. contents; III. i. ii. 1, vi.; Lacn. 46, 102.

Περιστερεών, equivalent to verbena; Hb. lxvii.

Perna, *limb*; vol. I. pref. p. lxix.

Personacia, interpreted; Hb. xxxvii.

Pes leonis, λεοντοπόδιον (λεοντοπέταλον), not the plant in Diosk. iv. 131.

Petroleum, its virtues; Lb. II. lxiv.

Πετροσέλινον, the name retained; Hb. cxxix. Probably brought into the island by the Romans.

Πευκέδανος, rightly interpreted; Hb. xcvi.

Pheasants (wild hens); Lb. II. xxxvii.

Pimples, for; Hb. xxii. 3, cxliv. 1, clxxxiv. 4; Quad. ii. 20, v. 6, 7, xi. 2, xii. 1, 2.

Πίτυρα, rightly interpreted; Hb. clxxxiv. 4.

Planets; III. 270.

Pleiades; III. 270.

Pleurisy, for; Lb. I. xxi.; II. xlvi. xlvii. xlviii. xlix. 1; Lacn. 23; Διδ. 58.

Poison, for; Hb. i. 22, xx. 2, xxvi. 2, xxxvi. 6, xlvi. 5, l. 2, lxiii. 5; Hb. lxvii. 3, cxlii. 6 (θανάσιμον), clix. clxiii. 2, clxxix.; Lb. I. xlv. lxxxiv.; II. lxv. 2; III. xliii.; Lacn. 10.

Πόλιον, left without English interpretation; Hb. lviii. cli. By Dr. Daubeny also considered Teucrium polium, with the observation that the Vienna drawing is pretty good; but read as *santolina chamæcyparissus* by Schneider.

Pollote for βαλλωτή; Hb. clxxvii.

Πολύτριχον, an herb unknown, interpreted; Hb. lii.

Porrum nigrum; a blunder originating with Plinius; Hb. clxxvii.

Portulaca, written porcilaca, and left without interpretation; Hb. cv. (Foreign.)

Pose, for; Hb. xlvi. 1.

Potion, for a lodged; Lb. III. xlii.

Poultices, Hb. xxxiv. 1, xlii. 5, li. 2, cxxv. cxxvii. 2, cxxx. 1, cxxxiv. 3, cxliii. 5, cxliv. 1, clii. 4, clxix. 2, clxxiii. 4, clxxiii. 5, clxxxiv. 4; Quad. ii. 11; Lb. I. iv. 5; of barley (meal) xxxv.; Lb. II. xxxii.; Lacn. 8.

Πράσιον, rightly interpreted; Hb. xlvi.

Prayer for the eyes; Lb. II. lxii. contents.

Pregnancy by medical art; Quad. iv. 12, 14.

Preparation of plasters; Hb. xi. 3.

Prescription for headache used for broken head, Lb. I. i. 14; for clearing the head used for headache, Lb. I. i. 3; for swoon applied to hunger, Lb. II. xvi. 2.

Πριάπισκος; Hb. xvi. 2. Made the same as vinca pervinca; Hb. clxxix. Others with more shew of sense make it the same as Satyrion.

Prolapsus, for; Lb. II. lvii. contents; III. lxxii.

Prophylactics, against bad drugs; Hb. xi. 1, cxi. 3; against strumous swellings, Quad. ii. 12, ix. 3, xiii. 13; for a sound digestion, Lb. II. xxx. lxv. 4.

Proserpinaca, rightly interpreted; Hb. xix.

Prosperity, for; Hb. clxxix.

Proud flesh; Hb. clxiii. 6.

Ψάλλιον, in Dioskorides, iv. 70, was hard of interpretation; the equivalent, coriander, that is, κόριον, may have arisen by substituting κόρις, a bug, for ψάλλα, a flea; Hb. clxix.

Puerperal hæmorrhage, for; Lb. II. lx. contents.

Puerperal insanity; Lb. II. lx. contents.

Pulegium, rightly interpreted; Hb. xciv. 1.

Purgative potions; Lacn. 18, 19, 20.

Purple (dalmatics), worn in church in Saxon times; vol. I. pref. p. lxvi.
 Purulent gatherings; Hb. xxxix. 3.
 Pustules, for; Hb. i. 15, xlvii. 1; Lacn. 6.
 Putrefactions; Hb. cxlvii. 1. (*Σηπεδόνας* is not in our copies of Dioskorides.)

Q.

Quicksilver; Lb. I. lii.
 Quinsy, for; Lb. I. iv. 4, 6.
 Quiverings, for; Hb. clxxi. 4.

R.

Radiolus, a fern, *wheelspoke*, rightly interpreted; Hb. lxxxv.
 'Ραγδάς, not fully interpreted; Hb. clxv. 3.
 Rain; III. 276.
 Ram in medicine; Quad. vii.
 Rats, a prayer against; vol. I. p. 397.
 Red, a favourite colour in medicine; Lb. I. xlvii. 1. See *Næsc*, Gl. vol. II.; Lb. III. i.
 Renes mistranslated; Quad. iv. 9, 10.
 Rheumatism. See *Jointache*.
 Ricinus, foreign, not interpreted; Hb. clxxvi.
 'Ριγούρες, *ol*, interpreted, *those who have the cold fever*, or *ague*, rightly; Hb. cxxxv. 4, from Dioskorides.
 Ritualistic references. See *Liturgical*. A mass contra tribulationem; Lb. III. lxii.; Lacn. 11. Collects; Lacn. 29, 30, 31, 32, 33, 92; 93, 97, 101; vol. III. pp. 78, 79, 80.
 Robbers, against; Hb. lxxiv.
 Romans made themselves earth houses in the late summer; Lb. I. lxxii.
 Ros marinus interpreted; Hb. lxxxvi. 1.
 Rose oil, how to make it; Lacn. 7.

Runes; vol. I. p. 140.
 Rupture, for; Hb. i. 16, lx. 3. lxxviii. 2.
 Ruta, foreign, retains its name; Hb. xci.
 Ruta montana; Hb. cxvii. 1. Ruta sylvatica; Hb. cxvii. 8, 5, 6. This probably represents *πήγανον ἄγριον*, which is *peganum harmala*. Whether the two in the same article be identical is a question, in the case of such an author as Apuleius, of little importance.

S

Sabina, *savine*, *iuniperus sabina*, foreign, not interpreted; Hb. lxxxvii.
 Sacramental paten in medicine; Lb. I. lxii. 3.
 Salacity, for; Lb. I. lxx.
 Salt from the salterns or salt pans, thought coarse; Hb. xxxvii. 5. (The better was obtained about Droitwich, as appears by the charters: and ? in Cheshire.)
 Salve, the black, Lb. I. xlvii. 1, lvi. 2; how made, Lb. III. xxxix. 2; the green, Lacn. 4.
 Salvia, without interpretation; Hb. ciii.
 Σάμψυχον confounded with sambucus; Hb. cxlviii.
 Σατέριον; Hb. xvi. 1; so named on the doctrine of signatures.
 Saxifraga (granulata) rightly interpreted; Hb. xcix. 1.
 Scab, for; Hb. xlvii. 6, clxxxvi. 3, clxxxiv. 4.
 Scars, for black; Hb. x. 3.
 Scelerata, herb, *ranunculus sc.*, from its acrid properties; Hb. ix. Often called in gl. *Apium risus*, a term explained by Hb. ix. 1.
 Sciatica, for; Hb. lxvi. 3, xciv. 14; Quad. vi. 19; Lb. I. xxiii.
 Σκόρδιον, *teucrium scordium*, foreign, without interpretation; Hb. lxxii.
 Scorpions bite, for; Hb. ii. 9, lxiv. cxvii. 6, cxxxiii. cxxxv. 5, from Dioskorides; cxxxvii. 2, from D.; cxlviii. from D.; clxxiii. 5; Quad. iv. 15.

- Scrofula, for ; Lacn. 95.
 Scurf, for ; Hb. xxi. 3, clxxxi. 3, clxxxiv. 4 ; Quad. vii. 4.
 Sea sickness, for ; Hb. xciv. 8.
 Sempervivum rightly interpreted ; Hb. cxxv.
 Senecio rightly interpreted ; Hb. lxxvii.
 Sennas, *teeth* ; vol. I. pref. p. lxix.
 Septifolium, *sevenleaf* ; Hb. cxviii. 1.
 Serpyllum ; Hb. ci. The *Ἐρπυλλος* of Theophrastos is, according to Schneider, *thymus incanus*.
 Shanks, for sore of ; vol. I. p. 380.
 Shingles, for ; Lb. I. xxxvi.
 Shot. See Elfshot and vol. III. p. 54, also Lacn. 60, 97.
 Shoulder dislocated, for, Lb. III. xxxiii. ; pain ; xlix.
 Side sore, Hb. xix. 3 ; interpretation of paralysis, Hb. xxx. 5, cxxx. 2, cxxxv. 3 ; Lacn. 65, 66.
 Signatures, the doctrine of. See Hb. vi. 2, xv. 2, clxi. 1, clxxx. 2 (from Dioskorides) ; Quad. i. 4, viii. 11, ix. 4, 5.
 Silk thread, Lb. I. xlii. ; yellow, that is, undyed ; Lb. I. xlii.
 Sinews, sore, for, Hb. ii. 13, xii. 3, xiii. 3, xxxvi. 5, 8, xli. 3, lxxii. 2, lxxvii. 4, cxv. 2, cxxix. 3, cxxxii. 4, 6, clxxxiii. 2 ; Quad. vi. 23, x. 3 ; vol. I. p. 380 ; shrunk, Lb. I. xxvi. ; III. xxxiv.
 Σίλον, with Latin interpretation ; Hb. cxxxvi. 1.
 Σισύμβριον interpreted ; Hb. cvii. To class it among mustards, as moderns do, is against ancient authority.
 Σικιλλώδης not interpreted ; Hb. clxxxiv. (*like squill*).
 Σκόλυμος, foreign, and not interpreted ; Hb. clvii. 1 ; edible ; *ibid.* 2.
 Σκόρδιον, an English plant, not translated ; Hb. clxiii. 1.
 Skull, for a fractured, Lb. I. xxxviii. 3 ; linked, III. lv.
 Sleep, for want of, Hb. liv. 3 ; procured, cxxxii. 2, clviii. 2 ; Quad. vi. 2, ix. 2 ; Lb. I. lxxxii. ; Διδ. 27.
 Small pox, variola, for ; Lb. I. xl.
 Snails in medicine ; Lb. I. lxviii. ; Lacn. 108.
 Snake, for bite of, Hb. i. 23, 24, ii. 8, iii. 7, iv. 8, 12, vi. 2, xv. 2, xx. 6, xxv. 3, xxxii. 4, xxxvi. 2, xxxvii. 1, xlii. 4, xlvii. 2, lxiii. 3, 4 ; to drive away, lxiii. 5, lxiv. lxxi. 2, lxxii. 1, lxxxix. 6, 14, 16, xcv. 2, xcvi. 2, 3, xcvi. 2, cix. 2, cxxix. 2, cxxxiii. 1, cxxxvii. 2 (an addition to Dioskorides), cxlii. 5, cxliii. 1, cli. 2, 4, cliii. 5, clv. 2, clviii. 4, clxi. 1, clxiii. 3, clxxiii. 2, 5, clxxiv. 2, clxxix. ; Quad. ii. 1 ; to kill ; 6, ii. 15 ; to drive away, ii. 19, iv. 14, vi. 8, 14, viii. 3, xi. 1 ; Lb. I. xlv. 1, 2, 3, 5.
 Snoring, for ; Διδ. 28.
 Snow ; III. 278.
 Soap ; Hb. xxxvii. 3.
 Solago maior, without interpretation, foreign ; Hb. lxiv.
 Solago minor, without interpretation, foreign ; Hb. lxv.
 Solate, an herb ; Hb. lxxvi.
 Solsequia, adopted ; Hb. lxxvi.
 Sorcerers use verbena ; Hb. lxvii. 3.
 Sore, of any sort, to cure ; Quad. x. 3, xiii. 1.
 Sore eyes, for, use betony ; Hb. i. 3.
 Sore loins, for, betony ; Hb. i. 10.
 Sore sides, for, betony ; Hb. I. 9.
 Spasm. See Sinews and Cramp.
 Spectre, against a ; Quad. ix. 1, 14, x. 1.
 Spiders bite, for ; Lb. I. lxviii. ; II. lxv. 5 ; III. xxxv.
 Spitting too much, for ; Διδ. 59.
 Spleen, for disease of, Hb. xviii. 4, xxxii. 6, xxxv. 1, xxxviii. 2, lxviii. lxxix. lxxx. 2, xciv. 13, c. 3, cxxxviii. 4, cxlvi. 3, cli. 4, clxv. 6, clxx. 2, clxxii. ; Quad. ii. 8, iii. 4, ix. 5 ; described, Lb. II. xxxvi. ; and its diseases, *ib.* xxxvii. as far as xlv. ; III. xvi.
 Splenetic laughter ; Lb. II. xxxvi.
 Spoilt food, for ; Lb. I. lxvii. ; III. liii. ; Lacn. 90.
 Spreritis, an herb unknown, described like an Asperula ; Hb. cxxxviii. 1.

Squeezing hands and feet as remedial; Lb. II. iii. v.
 Στραφίς ἀγρία, foreign, not interpreted; Hb. clxxxi.
 Stench (*hircus*), to remove; Hb. clvii. 1.
 Stich, for; vol. I. p. 393; Lb. II. liv. lxiv.; Lacn. 75.
 Stie in the eye, for; Lb. I. ii. 16, 17.
 Stiffness, for; Hb. xlvi. 8.
 Στιχός, foreign, without; English name; Hb. cxlix. 1.
 Stimulants; Quad. ii. 13, iii. 10, v. 11, viii. 8. xi. 14; Lb. I. lxx.
 Stomach, of disordered; Lb. II. i. ii. iii. iv. v. vi. vii. viii. ix. x. xi. xii. xiii. xiv. xv. xvi.; III. xv.
 Stones out of birds crops; Lb. III. 1.
 Storm, to appease; Hb. clxxi. 3, clxxvi. 1; Quad. i. 1.
 Strangury, for; Hb. iv. 6, vii. 3, xii. 1, lv. 1, lxxx. 1, xc. 5, cvii. cviii. cxlvi. 1, cxlviii. 1 (ἐπὶ δυσουρόντων), clvi. 3, clxiv. 1; Quad. ii. 16, viii. 11; Lb. I. xxxvii.
 Στρούθιον, an herb, not understood; Hb. cxlvi. 1.
 Στρώχρος μανικός misinterpreted; Hb. cxliv. 1.
 Struma, for; Lb. I. iv. 2, 3, 4, 5, 6; Lacn. 95; Διδ. 18.
 Submegilos, sense missed; Quad. iv. 1.
 Sun in medicine, Quad. ii. 10; Lb. III. vi. lxii.; its eclipse; III. p. 242.
 Suppression of urine in women; Lb. II. lx. contents.
 Surfeit, for; Lb. II. xxxv.
 Swallow in medicine; Lb. III. vi.; Lacn. 58.
 Sweating, for; Hb. clxxxiv. 3.
 Swelled legs; Hb. v. 3, Lacn. 49.
 Swellings, for; Hb. ix. 3, xii. 3, xxi. 5, xlv. 2, xlviii. 1, lxxvi. 1, lxxxvi. 1, xc. 4, 7, cix. 3, cxxx. 1, clxxviii. 2, clxxxiv. 2; Quad. vii. 2, 3; vol. I. p. 374, 1, p. 394; Lb. I. xxxi. lxxvii.; Lacn. 9.
 Swimming in the head, for; Lacn. 64.
 Swine dung, used; Hb. ix. 3.
 Symphoniaca, *henbane*; Hb. v. (συμφωνιακή).

Σύμφυτον album misinterpreted; Hb. cxxxviii.
 Synovia of the joints leaks out; Lb. I. lxi.
 Syringe employed; Lb. II. xxii.

T.

Tabes, *a dry wasting away*; Lb. I. xlvii.; II. lxiii. contents; III. xxx.; lix. lxvi.; Lacn. 23, 37, 38, 39, 40, 41, 42, 43, 44, 89.
 Talia, *loins*; vol. I. pref. p. lxx.
 Talpa mistranslated; Lb. III. xviii.
 Talus translated heel; Quad. iv. 17.
 Tarragon, a kitchen herb; Hb. xii.
 Tautones, *eyelids*; vol. I. pref. p. lxx.
 Teeth, are they bones?; Διδ. 33.
 Tenaculum; Lb. I. vi. 7.
 Tenderness, for; Hb. ii. 22.
 Tendon Achillis, heel sinew; Lb. I. lxxi.
 Tenesmus; Lb. II. xxxi. xxxii.
 Terror, for; Hb. lxxiii. 2, clxxix.
 Τέτανος; Διδ. 43, 44.
 Tetter, for; Hb. xlvi. 6, cxxii. 1; Quad. ii. 9, 10, 11.
 Teucrion interpreted; Hb. lvii.
 Θανάσιμα φάρμακα truly interpreted; Hb. cxxxv. 4, from Dioskorides.
 Theft, a charm against; vol. I. pp. 384, 390, 391, 396; Lacn. 83.
 Thigh, for ache of, *ισχιαδική*?; Hb. i. 27, xii. 2.
 Thirst, for; Lb. III. xxvii.
 Θάλασσα. See Hb. cl.
 Thor; Lacn. 76. See Gl. vol. III. in γλεδ: if read as γλετ, it is, *Thor had a dwelling in the mountain*.
 Thorn, for a, in the flesh; Lb. III. xlv.
 Throat, for, Hb. iii. 3; for sore throat in scarlet fever, as appears, Lb. I. iv. 4, xii.; Διδ. 37. •
 Thunder; III. 280.
 Thyaspis. See Hb. cl.
 Τιθύμαλλος; Hb. cx. (might have been interpreted Springwort).
 Tolea, *tonsil*; vol. I. pref. p. lxxii.

Tongue, for ; Hb. iii. 3 ; Lb. I. v. ; Διδ. 29, 31.
 Tonsils, for sore ; Hb. lxx. ; Quad. v. 3.
 Tooth ache, for, use betony, Hb. i. 8, v. 4, xxx. 3, lxxvi. 3, lxxx. 2, lxxxvi. 2, xc. 2, xcvi. 2, cliii. 4 ; canker of, clxv. 4, clxxx. 4 ; for loose teeth, Quad. ii. 3 ; for cutting, Quad. iv. 16, v. 9, ix. 8, xiii. 11 ; vol. I. p. 394 (a charm) ; Lb. I. vi. ; III. iv. ; Lacn. 100 ; Διδ. 33, 34.
 Tooth pick, Lb. I. ii. 21.
 Toparcha, *the devil in hell* ; vol. I. pref. p. lviii. lxiii.
 Tormina regarded as constipation ; Quad. ii. 18.
 Triacle, a compound of the Greek iatroi ; Lb. II. lxiv.
 Τρίβολος approximately interpreted ; Hb. cxlii.
 Trichina spiralis. See Lb. I. xlvi. ; Lacn. 10.
 Typhus, for ; Lb. I. lxii. 2, lxv. ; III. xli.

U.

Ulcer, for ; Hb. ii. 18, iv. 2, ix. 2, xix. 6 ; Quad. vii. 1, 2, 3.
 Universal remedy, a ; Lacn. 111.
 Urine, for retention of, Quad. viii. 12 ; use of, Lb. I. iii. 5, 8, iv. 8, xxxvii.

V.

Vapour bath by pouring water on heated stones ; Lb. I. xvii. 2, xxvi. xli. xlii. See III. xlviii. ; Lacn. 115.
 Veins, stopped, *varicose* ? , Hb. iv. 4 ; ossified, Hb. xc. 9 ; what veins bled on, Lb. II. xlii. ; vary in number, Διδ. 66.
 Veneria, *orris root*, nearly ; Hb. vi. 1.
 Venter, disease of ; Lb. II. i. 2.
 Verbascum rightly interpreted ; Hb. lxxiii.
 Verbena ; Hb. lxvii.

Verbenaca, Vermenaca ; Hb. iv. See Æschrote, Gl. vol. II.
 Verrucaria is *ἡλιοτρόπιον τὸ μέγα* ; Hb. cxxxvii. 4.
 Vertamnus interpreted ; Hb. 1.
 Vexed child, for a ; Hb. xx. 7.
 Victoriola (see *Μυρσίνη ἀγρία* and *Ἀδάφνη Ἀλεξανδρεία* in Dioskorides) rightly interpreted ; Hb. lix. A synonym for Δαφ. Αλ. is *Στεφάνη* ; these plants were used for victors diadems.
 Vinca pervinca, *periwinkle*, without a native name ; Hb. clxxix.
 Viola, not the violet but the wall flower, rightly interpreted ; Hb. clxv. 1, where observe Viola alba translates *Λευκίδιον*. See Banwyrt in names of plants.
 Viola purpurea, our violet, without an English name ; Hb. clxvi. Nothing in common with Dioskorides iv. 122, but the name of the plant.
 Viperina ; Hb. vi.
 Visions, frightful, against them use betony ; Hb. i. 1.
 Vmbilicus left uninterpreted ; Hb. xlv.
 Voice, for the ; Lb. I. lxxxiii. ; Lacn. 62 ; Διδ. 30.
 Vomiting, for, Hb. i. 20 ; to produce, Hb. clxxx. 2 ; Lb. II. xli. ; Διδ. 61, 62 ; for over, Διδ. 63.
 Vomiting blood, for ; Hb. i. 13, xix. 2, 1.
 Vrtica, *nettle* ; Hb. clxxviii.
 Vvula, for the ; Διδ. 36.

W.

Warantia, *crosswort*, *galium cruciatum* ; vol. I. p. 376.
 Warts, for ; Hb. ix. 3, xxi. 6, xxxii. 4, cx. 3, cxxxvii. 4 (from Dioskorides) ; Quad. iii. 5, ix. 9 ; Lb. I. xxxiv. lxiv. ; III. xxv.
 Weals, for ; Hb. cli. 2, cliii. 4.
 Weather prophets ; III. 268.
 Wens, for ; vol. I. p. 382 ; Lb. I. lvii. ; III. xxxi. ; Lacn. 12, 23, 61.

Wheat ; Hb. clxxxiv. 4.

Wild beasts, against ; Hb. lxxiii. 2, clxxix.

Winds ; III. 274.

Wine ; Hb. i. 8, 9, 10, 16, 17, 21, 22 ; red, 24, ii. 7, 8, iii. 5, 6, 7, iv. 5, 6, 9, 12, v. 4, xvii. 2, xix. 2, xx. 2, xxxiii. 2, xxv. 2, 3, 4, xxvi. 2, 3, xxx. 2, 5, xxxi. 3, xxxii. 4, 6, xxxv. 1, xxxvi. 2, 4, xlvi. 5, xlvii. 2, lii. 2, lvii. 1, lxii. lxiii. 2, 4, 5, lxxii. 1, lxxx. 1, 2, lxxxvii. 1, xc. 9, 10, 13, xci. 6, 7, xcii. 1, xcv. 2, xcvi. 2, xcix. 2, c. 2, 3, 5, 7, cx. 2, cxvii. 2, 3, 6, cxix. 2, cxlvii. 5, clii. 2, 3, clix. clxiii. 2, clxxiv. 2 ; Quad. ii. 2, 4, 7, 14, iv. 8, 18, v. 4, 5, vi. 20, 25, viii. 6, 9, 13, xi. 9, 14, xii. 4, 11 ; vol. I. p. 376, 4, p. 378, 9, 10 ; Lb. I. i. 2, 17, ii. 21, 23, xviii. xx. xxi. xxiii. xxxi. 5, 7, xxxv. xxxvi. xxxvii. xxxix. 3, xlv. 1, 2, 3, xlvi. 2, xlvii. 1, xlviii. 2 ; II. ii. 2, 3, vi. xii. xvi. 2, xxii. xxiii. xxiv. xxv. xxvii. xxix. xxxii. xxxiii. xli. xlv. xlvii. lii. 1, lvi. 4, lix. 9, lxxv. 3, 4, 5 ; Lacn. 10, 11, 23.

Wishes, for ; Hb. clxxix.

Witches ; Lacn. 76.

Wolf, in medicine ; Quadr. ix.

Womens tongues, against ; Lb. III. lviii.

Worms, for, Hb. ii. 10 ; in ears, v. 2, xxxvi. 7 ; tapeworms, xlvi. 3, lxxv. xcvi. 3, ci. 3, civ. 1, cxii. 2, 3, cxxxvii. 3 (not in Dioskorides), cxxxix. 5 ; *στρογγύλας ἑλμινθας*, Hb. cxlvii. 4, clvi. 2 ; Quad. ii. 5, xi. 4 ; insects in the eyelids, vol. I. p. 374, 1 ; eating teeth, Lb. I. vi. 3 ; swallowed, Lb. I. xlv. 6 ; eating through the body, Lb. I. xlvi. xlvii. 2 ; intestinal, Lb. I. xlviii. ; hair worm, xlix. ; handworms and dewworms, l. ; trichina, liii. ; maggots, liv. ; gnaw the stomach, II. i. ; in the eyelids, III. ii. 5, xxiii. ;

Worms—*cont.*

penetrate, III. xxxix. ; swallowed, Lacn. 10 ; handworms, Lacn. 84.

Worts, cultivated in gardens ; Hb. vii. 1, lxxxi. 1 ; best gathered about Lammas day, Lb. I. lxxii.

Wounds, for ; Hb. ii. 6, 16, 20, iv. 2, 11, ix. 2, xvi. 2, xxv. 2, xxvii. 1, xxxv. 2, 3, xli. 5, lvi. lxiii. 3, 7, lxxvii. 2, 3, lxxviii. 1, lxxx. 6, lxxxix. 4, xc. 2, 6, c. 5, cxxii. 2, cxxxiv. 3, cxlv. 3, cli. 4, clxiii. 6, clxiv. 1, clxvi. 1, clxvii. 2, 3, clxxv. 2, clxxvii. 2, 3, clxxviii. 1, 3, 5, clxxxiv. 3, 4 ; Quad. xi. 7 ; Lb. I. xxxviii. xlv. 5, lxxii. ; II. lxi. contents ; III. xxxiii.

Wrist drop, for ; Hb. lix.

Written charm ; Lb. III. lxii.

X.

Ἑλίφιον, which is *gladiolus communis*, *gladden*, interpreted foxes foot, Hb. xlvii. ; interpreted *gladden*, Hb. clviii. 1.

Y.

Year of the moon, the period of its revolution round the earth, p. 246.

Yeast ; Hb. xxi. 6.

Yule, the second ; Lb. II. xxiv.

Z.

Zodiac, its signs ; III. p. 294.

INDEX TO PROPER NAMES.

Abdias, the prophet Obadiah ; Quadr. i. 1.
 Æsculapius ; Hb. xxiii. ; vol. I. p. 1, p. 326 ; Διδ. 1.
 Alerford ; vol. III. p. 34 ; a place.
 Appollon ; Διδ. 1.
 Arestolobius, a king and leech ; Lacn. III.
 Aristoteles ; Διδ. 1.
 Artaxēs = Artaxerxes ; Διδ. 1.
 Blasius, St. ; vol. III. p. 294. *See Acta Sanctorum*, Feb. 3.
 Brigita, or St. Bride (vol. III. p. 78) was born in St. Patrick's time, at Faugher, two miles north of Dundalk, of Dubtach and Brocessa. She received the vestments of a nun from Macaille, one of the bishops disciples of St. Patrick, and founded the abbey of Kildare in the plain of the Liffey, about twenty miles from Dublin. Here, with a bishop, who ruled other Irish bishops, she was regarded as head and preeminent over all abbesses of the Scots. Ordination of men and consecration of buildings were, with her, essentials of Christian discipline, and even of salvation. (*See Todd, St. Patrick*, p. 13.) According to the four masters and the Annals of Ulster she died A.D. 525. She was patroness of Ireland, and likened to the Virgin Mary. An ancient Irish hymn is published by Colgan (*Trias Thaumaturgus*, vol. II. p. 515), in which her praises and miracles are recounted. The Scholiast states this hymn to have been written by St. Brogan, and therefore about 520. Another ancient hymn in Latin has been published by Colgan

Brigita, or St. Bride—*cont.*

and Dr. Todd. Her name is taken from a heathen goddess *brīgīd*, of which there were three, the goddesses of physic, smiths, and poets. (O'Donovan.) In this present volume, p. 78, her ancillæ are mentioned. In the extant lives the names of women associated with her own are *Darlugdacha*, *Hinna* or *Kinna*, *Daria*, *Bria*. The words *malint noar-line dearnabda murde murrunice domur brio rubebroht*, contain, perhaps, *fiopg-lan*, *deap neamda*, *mupe de*, *Immaculate, Maid of Heaven, Mary of God*, but Keltic scholars must pass their own judgment upon them.
 Cassianus, Saint ; Lb. p. 78. There were three of the name.
 Chesilius ; vol. II. p. 294. *See Acta Sanctorum*, July 20.
 Constantinus, *see Seven Sleepers* ; Lacn. 56.
 Dionysius ; Lacn. 56 ; vol. III. p. 294. *See Seven Sleepers*.
 Ehwald, Saint ; vol. III. p. 78. *Edwald ? See John of Tinemouth*.
 Eugenius ; vol. III. p. 294. *See Acta Sanctorum*, July 13.
 Franks ; Hb. cxxv.
 Galenos ; Διδ. 64.
 Germanus, Saint ; Lb. p. 78.
 Hippokrates ; Διδ. 1, 20, 66.
 Idpartus ; vol. I. p. 326,
 Iohannes ; Lacn. 56. *See Seven Sleepers*.
 Lucania ; Hb. li.
 Machutus, Lacn. 57, an Irish saint of note.

Malchus ; Lacn. 56. *See* Seven Sleepers.

Martinianus ; Lacn. 56. *See* Seven Sleepers.

Maximianus ; Lacn. 56. *See* Seven Sleepers.

Nicasius, vol. III. p. 294, was a saint martyred, it is said, by Domitianus, in the Vexin, near Rouen, Oct. 11.

Noe ; Διδ. 1.

Noððes nine sisters ; Lacn. 95.

Octavianus, the emperor ; vol. I. p. 326.

Persæ ; Διδ. 1.

Plato ; Διδ. 1.

Protacius ; vol. III. p. 294.

Quiriacus ; vol. III. p. 294. *Acta SS.*, May 4.

Rehhoc, Saint (Lchd. vol. III. p. 78). St. Rioc, Rigoc, or Righocc, whose name is equivalent to *regulus*, the diminutive of *rex*, and signifying *kingling*, was, it is said, a nephew of St. Patrick by his sister Darerca, and a father named Conis. He was born in Wales, and afterwards removed to Ireland, where he became, at last, abbat of Inisbofinn, an island in Lough Ribh in the Shannon, the seat of a celebrated monastery. The statement that he was a nephew of St. Patrick is questionable ; it is more probable that he belonged to a somewhat later age, and that a scholiast who states him to have been a disciple of St. Mugint, at Whiterne in Galloway, not earlier than A.D. 500, is correct. The scholiast writes thus : "Finnen, of Magh Bile, went to

Rehhoc, Saint—*cont.*

"Mugint for instruction, and Rioc and

"Talmach, and several others with him.

"Drust was king of Britain then, and

"had a daughter, Drustice was her

"name, and he gave her to Mugint to

"be taught to read, and she fell in love

"with Rioc, and she said to Finnian,

"I will give thee all the books which

"Mugint has, that thou mayest tran-

"scribe them, if thou wilt give me Rioc

"in marriage. And Finnen sent Tal-

"mach to her that night in the form of

"Rioc, and he knew her, and from

"thence was conceived and born Lonan

"of Trevit. But Drustice supposed that

"Rioc had known her, and she said

"that Rioc was the father of her son ;

"but that was false, because Rioc was

"a virgin." *See* Book of Hymns, edited

by J. H. Todd, D.D.

Sambucius ; vol. III. p. 294.

Serapion ; Lacn. 56. *See* Seven Sleepers.

Seven Sleepers ; Lacn. 56 ; vol. III. p.

294 ; Maximianus, Malchus, Iohannes,

Martinianus, Dionysius, Constantinus,

Serapion. *See* *Acta SS.*, March 21.

An idle tale.

Sigismund ; vol. III. p. 78. *Acta SS.*, May 1.

Stephanus ; vol. III. p. 294. Perhaps the saint commemorated Aug. 2.

Victricius ; Lacn. 51. *See* Index to Todds Life of Patrick in Victoricius.

HISTORICAL FRAGMENTS.

PREFACE.

I HAVE sought permission to print the following hitherto inedited fragments, lest no future opportunity should occur of rescuing them from the obscurity of their manuscript condition and the danger of destruction by fire.

They are in the first place proofs that, besides the Chronicle, other and independent native histories in the English tongue were composed and cared for; next, they are earlier records of the events they narrate than any others now known; and lastly, they speak not in an inflated and impure Latinity, but in the dignity and simple grace of the Old English language.

The first fragment, relating to the endowment of the ^{St. Mildriðs,} Abbey of St. Mildred, in the Isle of Tanet, offers no new ^{Tanet.} facts to the historian. Its narrative is to be found in the Latin of William of Malmesbury, of Simeon of Durham, of Thomas of Elmham, of Florence of Worcester, in the life of St. Mildred by Goscelin, and in other places.

Strange as the tale is, it seems in its main features ^{Tale probably} purely historical. In the Corpus copy of the Chronicle, ^{true.} under the year 640, is an interlinear sentence about Eadbald, king of Kent. *De hæfde tpegene runu Ermenped 7 Ercenberht . 7 þer Ercenberht riðode æfter his fæder . 7 Ermenped gertrynðe tpegen runu þa ryððan purðan gemartirðe of ðunore.* *He had two sons, Ermenred and Ercenberht, and this Ercenberht reigned after his father, and Ermenred begat two sons, who were subsequently martyred by Thunor.* In a charter of Edward the Confessor the story is recited, with Gods

judgment upon ðunor.^a I am indebted to Mr. Snell for the information that this interlineation of the C.C.C. chronicle is in red ink, and has been written with a scratchy pen, squeezed as much as possible into the blank space between the lines and at the end of a line of the old writing, and (that not giving room enough) is continued at the foot of the page. The word *per* is doubtful, and might be, as it has been, read *per*. The murder was committed, says Goscelin, at Hestrie, *Eastry*, near Sandwich. This author makes the archbishop and Hadrianus move first in the exposure and exaction of penalty for the crime; "*habito concilio pontificali et populari regem arguunt parricidii.*" The archbishop he names is Theodorus, while the text before us gives us Deusdedit. Eorcenberht and Deusdedit died both of them on the prid. Id. Iulias,^b or on 14 July 664. It was then not Deusdedit who brought the royal crime before the lords of Kent, but Theodorus, and the year may well have been, as is alleged, 670.

A linch still
existing marks
the line.

Thomas of Elmham in his work drew a map of the island of Tanet, with the devious course of the hind marked out upon it, and reports the existence of a liminary line, called once "*Domnevæ meta*," and afterwards "*meta sanctæ Mildredæ*." Hasted^c tells us that the forty eight ploughlands thus ceded to the Abbey contain ten thousand acres of the best land in Kent, and are bounded by a linch or broad bank dividing the two capital manors of Minster and Monkton.

An abbess
Domna or
Dame.

Among the tests which modern sceptical criticism might apply to the narrative here before us is one derivable from the name Domneva. The queens name was Eape, and it is Latinized in the charters as *Æbba*; from this by prefixing the Latin *domna* or *dompna* for *domina* is obtained Domneva, Dompneva. It will be

^a C.D. 900.

^b Beda, H.A. iv. l.

^c Hasteds Kent, vol. iv. p. 315.

readily asserted that to prefix *domna* to a Saxon lady's name in 670 is a proof of falsity, and it will be added that this story must be classed with other Augustinian forgeries. But there is no pretence that this narrative is contemporary; it may have been written three hundred and fifty years after the foundation of the Abbey, and yet be historical. The Rule of St. Benedict gives that title to an abbess, for of an abbot it says: "*Abbas vero, quia Christi vices agere creditur, Dominus et Abbas vocetur.*"^a

Whatever were the subtleties practised by the pens of the monks of Canterbury in defending themselves against unreasonable demands, it is clear that their possession of their dwellings, their cells and kitchens and refectories, and the dedication of their churches to Christian worship, were evidence beyond all parchments and all inked lines, of the early grants of these premises to such uses. If the Canterbury original charters were destroyed by the Danes or by fire, almost as much fault lay with those who demanded in the imperious tones of superior authority the production of such deeds, as with the monks who, when hard driven, forged, to defend the right, a falsarious document.

Forged deeds
on real trans-
actions.

In the same way the existence of the Minster and of its boundary lynch, inclosing its ten thousand acres, are a more powerful evidence to the historical character of this story, than the united credibility of all the chroniclers.

Thomas of Elmham, and others who follow him, are much mistaken when they read *punoper hleap* as *punoper hleap*, and interpret it as *puteus, pit*; it was *Low, Hillock*, and is rightly read by Goscelin as *Agger vastus*.

Among the charters^b produced from the muniment chests of St. Augustines, is one which puts a different,

A charter not
reciting this
story.

^a Regula S. P. Benedicti, cap. lxii.

^b Thomas of Elmham, p. 230. Cod. Dipl. x.

though not necessarily contradictory face upon the grant of land. In it Oswynus, rex Cantuariorum, grants to the abbess Æbba, that is Eafe, "terram, quæ sita est " insula Thanet, xviii. manentes continentem, quam ali-
 " quando Yrmenredus possidebat." This says that part of the land had once belonged to Eormenred. But the entire charter must be rejected as a poor forgery. There never was a king of Kent such as this Oswynus. Thomas of Elmham himself makes him the same as Oswin of Norðhymbria, and out of that personality he was formed. Mr. Kemble^a puts the same facts in a different view, as editor of charters, which he must not pronounce, if he would edit them, to be utterly worthless. He says, "Oswine, rex Cantuariorum, if there ever were such a
 " person, is known to us from these charters alone; and
 " so little known to us from them, that the compiler
 " of the chartulary in which they are found, confounds
 " him with St. Oswine of Northumberland, and notes
 " discrepancies in the dates upon that supposition." It is related by Beda,^b that on the vacancy of the primacy by the death of Deusdedit, a consultation was held by Oswin, then Bretwald, or the great monarch who made his influence everywhere felt throughout this island, and by Ecgberht, king of Kent, as to the appointment of his successor. Thus he becomes a king, historical in Canterbury, and a thin ghost to figure in a forgery of a grant of land at a distant day.

In the second fragment Mildrið receives the kiss of peace from "all the societies," words which make it probable that Dame Eafe ruled a monastery both of monks and nuns, as Æpeldrið did at Ely.

Ritual used in
 admitting
 Mildrið.

The first leaf of the second fragment relates to the admission of St. Mildred, as a nun, to the abbey of St. Mary in Tanet, by her mother Eva, Eafe, the abbess.

^a Codex Dipl. vol. I. pref. p. xxii. | ^b H.E. III. xxix.

According to established ritual, this office of consecration belongs to a bishop, and Goscelinus tells us she was so dedicated by Archbishop Theodorus, though the name of that prelate does not appear in the portion of the service remaining to us here. While, indeed, of all the service, the benediction most fitly and regularly belonged to the bishop, and if from any cause he took no other part, yet this especially would be uttered by him, it is surprising that we find it spoken by Domna Eafe, the abbess. Martene, ii. 526, has printed thirteen various offices for the admission of monks or nuns, and among them one from a pontifical of Ecgbert, archbishop of York, 734 to 766 A.D. ; a Saxon office, "Consecratio virginis," is found in MS. Cott. Vesp. D. i. fol. 78 ; in MS. Cott. Claud. A. iii. fol. 99b. is another, with a rubric "Si episcopo visum fuerit canatur," shewing that the bishop was present. With none of these do I see much resemblance in our text. From Calmets Commentary^a on the Regula Benedicti we learn that in the service of the institution of abbots these words occur: "Con- firma hoc Deus quod operatus es in nobis," with Gloria. Something very like this occurs in Domna Eafes service. Generally, however, not only the Saxon, but the ancient liturgies have less in common one with another, less handed down from the earliest ages, than in our prepossessions we should be willing to expect.^b

The information about the building of the priory at Minster in Sheppey continuing for thirty years is new, and it is by no means easily reconcileable with established dates. Thirty years may fairly be reckoned from the profession of Seaxburh in 669 till her death in 699, but the words of the Saxon text go beyond that. As she retired from Kent to Ely in 679, and Hloðhere suc-

Priory in
Sheppey.

^a Vol. II. p. 295 of the Latin edition.

^b A service of an admission of a novice, besides those the ordinary

works give, is described in H.A.B. vol. II. p. 317. Leofric's missal requires a bishop.

ceeded to the throne in 673, her purchase of an estate from him wherewith to endow the priory, must naturally be placed between those years: and then till her death we could not reckon thirty years. But if we suppose two periods of thirty years, then the second, which is mentioned, may end with the accession of Hloðhere, and her marriage would be fixed to 644 or 643.

Asser mentions
the Sheppey
priory.

The destruction of the priory mentioned in the text is also dwelt upon by Asser. "Anno Dominicæ incarnationis DCCCLI primum hyemaverunt Pagani in insula, quæ vocatur Scheapiæg, quod interpretatur insula ovium: quæ sita est in Tamesi flumine inter Eastseaxum et Cantuarios, sed ad Cantium propior est, quam ad Eastseaxum, in qua monasterium optimum constructum est." The priory survived the ravages of the Danes, and some of its prioresses are recorded in an obituary book of the priory of nuns at Davyngton, near Rochester. This obituary exists in manuscript in the Cottonian collection, but the days and months, not the years of the deaths of the prioresses of Sheppey are recorded. It has lately been ascertained to be a Daynton or Davyngton MS. by Sir Frederic Madden.

Æpelwolds
account of king
Eadgar.

The third piece is a partly historical postscript to bishop Æpelwolds paraphrase of St. Benedicts Rule; and it is valuable as the contemporary statement of the views and measures of those, king Eadgar, archbishop Dunstan, and bishop Æpelwold himself, who drove out the secular or canonical clergy from the great ecclesiastical foundations, and in their stead substituted Benedictine monks, who should, if human nature could be sublimed into pure spirituality, live better and holier lives than their predecessors.

Birth of
Æpelwold.

Æpelwold, a man of great energy and a zealous church partisan, was born at Winchester of religious parents, who "flourished" in the time of EDWARD the

Elder (901 to 925). His mother, while she bore him in her womb, is said to have dreamed that a banner reaching to the skies, inclining downwards towards the earth, enveloped herself in its folds and fringes, and then rose again, steady, to the sky. She dreamed again that a golden eagle springing from her mouth overspread with its wings the whole city of Winchester, and then disappeared in the clouds. These tales, if they have no other value, testify to the estimation in which the saint, prelate, and potentate, to whom they relate, was held by his admirers. We are told also, and doubtless are very wrong not to believe, that his nurse bearing him in her arms one day proposed to go to the church for her devotions, but was detained by such a storm of rain that she was unable to reach the doors. Bending over the child with holy thoughts she suddenly found herself seated within the church, carried thither by some unknown agency to her utter amazement.

Æpelwold, as a boy, neglected not his studies, nor His ordination. were they wasted on a sluggish soul. When grown, he was introduced to the royal court of ÆPELSTAN (925 to 940), and by the king's command received the tonsure, and was soon after made priest by Ælfheah, bishop of Winchester (934 to 951 A.D.). Ælfheah, like many others in those times of unquestioning faith, was endued with the spirit of prophecy, and he said of three whom he had that day ordained, that of them two would become bishops, one in Worcester and then in Canterbury, (this was Dunstan), another would succeed himself in his episcopal dignity (this was Æpelwold), and the third led by the slippery blandishments of pleasure would perish by a miserable end. Æpelstan, who was the third, wanted to know whether he himself were to be one of the two bishops: he received a rebuke for a reply, so we conclude Æpelstan to have been a backslider.

When Dunstan became abbot of Glastonbury, Æpel- His profession. wold followed him, and there, from him, accepted the

monastic dress. He continued his studies in that celebrated abbey, learning grammar and metre ; that is to say, acquiring a sufficient knowledge of Latin in prose and verse, with the power of writing in that wide spread tongue : he also diligently perused the Catholic authors, that he might be able to give a reason for the faith that was in him, and decide rightly on affairs. Dunstan made him dean of the foundation. It is also related of him that he tilled the abbey garden, and prepared fruits and pulse for the table of the brethren. According to the usual monastic discipline, as long as he was a simple brother, he would be told off in his turn for the various duties of the house : if it fell to his lot to be one of the hebdomadarii coquinæ, he would have to take his share in the labours of the kitchen ; if it came round to him to be hebdomadarius in reading, he was to perform his part in reading and singing the daily service of the church ; or for his week obeyed the orders of the horderer, or steward, and sweated in the hayfield, the fallow, or the garden. To ÆPELSTAN succeeded (940 A.D.) EADMUND, and to Eadmund EADRED (946 A.D.) ; while Æpelwold was ripening into a scholar, and a man of the world, and proposing, for his better proficiency in all that adorns a literary and inquisitive mind, to visit lands beyond sea. The king's mother, Eadgife, persuaded her son to keep the young man at home, and he gave him the half ruined monastery at Abingdon. The active churchman ferreted out some old documents, with which he convinced the king and his nobles that a large part of the possessions of the monastery had been seized, and had now fallen into the hands of the king. Having proved his case to the satisfaction of the highest court in the kingdom, the land he claimed was reconveyed to the abbey, 955 A.D. The charter expressly says it was the town of Abingdon which was thus restored, having been taken from the abbey by King Ælfred,

pro victoria, qua functus est de Danis super Esseduno victis,^a in 871 A.D. But since that loss the abbey had received such and so numerous grants that it is difficult to believe it poor, though it may have been ruinous. If we pass over all the private charters in the Abingdon volume, and they are numerous, we still find grants to the abbey, of lands at Dumbleton and Fleford, 930 A.D., of Uffington about 931 A.D., of lands at Swinford, 931 A.D., of lands at Sandford, 931 A.D., of twenty hides, about two thousand acres, at Hinxey, Seacourt, and Witham in 955. And as the grants before the time of Ælfred were large, and the establishment great, we may regard the terms used by the various writers as relative.

Æpelwold, as abbot of Abingdon, could not begin building till the reign of Eadgar, but in three years he completed his church, and a splendid^b one it was, in the name of the Virgin Mary. His monks were fifty in number, with some, Osgar, Foldbriht, and Friwegar, he brought from Glastonbury accompanying him, Ordbriht from Winchester, and Eadric from London. Osgar he immediately sent to Fleury, to be further instructed in the observance of St. Benedicts rule, and to fetch home a copy. Before his church was dedicated he was raised by Eadgar, admiring his vigour, to the bishopric of Winchester (963 A.D.). Remembering the text "Lord, I have loved the beauty of thy house,"^c he enriched the new temple with requisite ornaments: he gave it a golden chalice of great weight, three crosses of silver and gold, four feet long, afterwards broken up in the time of Stephens civil war, textures threaded with pure silver and gold, precious stones, thuribles, vials, basins, candlesticks, a silver table worth three hundred pounds, which remained unhurt till the time

^a H.A.B. p. 50.

^b Mæplic, he says himself.

^c Psalm xxv. 8 v.—Domine dilexi decorum domus tuæ.

of Abbot Vincent, 1130 A.D.; it was carved with the Virgin Mary (?) and twelve apostles, and was placed over the altar; and four bells, two smaller made by himself and two larger by St. Dunstan. He also made a wheel with little bells to be rung on festivals. Some monks of Jumieges at a later period stole part of these valuables, and carried them away into Normandy. Here we read of a man zealously devoted to his profession, and recognize the spirit which now animates men like him. He allowed his monks at each meal as much bread as would balance sixty shillings, and so much cheese, as that an Abingdon pound of it lasted ten days. He defined their refreshment, as was customary in religious houses, that none of these holy men, tempted by the devil, should eat to surfeit; every day was placed on table a generale, or dish for all, such as fish, or toasted cheese, not conveniently brought up in portions; for each man two messes of soup or broth, and one pittance or separate plateful. He permitted in the refectory a dish or tray of dishes of a stew mixed with meat. He increased the quantity of food "in albis," when the service of the mass was performed "in albis," and "in cappis" when it was celebrated in copes.

Chasubles and
copes

This consuetudinale reads as if "in albis" signified in white chasubles, for the phrase is often in opposition to "in cappis." The alb was the dress of all in the community, but the celebrant of the mass was always robed "honorifice."^a In a later custumal of Abingdon^b not printed in Mr. Stevensons Appendix, the priest whose weekly turn it is, must chant the mass "in alba casula," besides wearing the usual alb. When copes were used,

^a Thus in the Benedictine ordinarium of Archbishop Lanfranc, "sacerdos honorifice, levita (that is, his deacon) dalmatica, duo sub-

"diaconi tunicis," p. 93; and similarly elsewhere.

^b Harleian 209, fol. 12 a. Hebdomadarius cantabit missam in alba casula et rotunda alba.

the monks of Abingdon feasted on a general dish; three pittance and meat pudding.^a Eels were their food in Lent; in summer they drank milk, and their usual drink, which we may suppose beer, was measured; a gallon and a half twice a day, which affords about one tumbler at each meal to a man. On six great feasts they had wine. These rules seem fit and moderate; yet the devil would often suggest discontent, rebellion, and a debauch to some of those recuses.

Æpelwold was a great "ædificator;" we may presume, not only builder of sacred edifices, but their architect also. In superintending his works a beam fell on him, and broke nearly all his ribs on one side. He recovered.

He was a great builder.

Before the dedication of his new church at Abingdon, promotion fell to his lot. The king, Eadgar, whose zeal for the increase of monasticism was equal to his own, gave him the bishopric of Winchester, always a great and gorgeous post. He used his preferment, power, and wealth for the promotion of the object he had at heart. About the marriage of the clergy a ceaseless contest was ever prolonged; popes, bishops, and synods thundered, prosecuted, and persecuted; but the secular clergy were still married men. The advocates of the monastic system, changing their ground, attacked clerical husbands in a new way: monks must have no wives; their vows, their cloistered society, the very nature of things forbid it; and monks should drive the seculars out of all clerical employment. Experience has fully shewn that a widely extended system of monasticism is a mistake in all respects, for the state, for the church, for mankind, for the men themselves. Æpelwold perhaps did not embrace this error, for men enough might be found well suited to fill the monasteries he founded. Monks before him were only found, after the troubles from the Danes, in Glastonbury and in

As bishop.

^a Artocreas. This dietary may be found in H.A.B. vol. II. p. 279.

Abingdon, which, when he came to it, had twelve. He left monkish societies at Abingdon, Hyde, Ely, Peterborough, and Thorney.

He ousts the
clergy at
Winchester.

His first care in coming to his episcopal throne was to oust the clergy in possession at Winchester: heavy charges are brought against them; it is said that they would not perform mass in their turn of duty, but that they kept vicars, living on what they might, to do the duty for them; themselves being nonresident for seven years together; they divorced their illegal wives, and got others; they were wholly given to gluttony and drink; the church was bare inside and out, for the vicars had not the means to find vestments and to make repairs; scarce one could be found, and such a one only by compulsion, to provide a poor pall for the altar, or a five shilling chalice. Some among such accusations proceed from the copious writer Ælfric, who knew Winchester and Æpelwold well; but he was, like the king, Dunstan, and the bishop, a partisan, strong and unreserved, of celibacy in the clergy. Æpelwold himself in the text now printed speaks only of "foulnesses" and "the aforesaid guilts;"^a and we see what the real crime of the canons was; they had wives. Their enemies were ardent, godfearing, and powerful men, and there may have been some non-resident prebendary and some neglect of the ornaments of the cathedral; so a tempest of indictments and censures showered down. The married canons were ejected (764 A.D.); the chapter was then governed directly by the bishop, and he was Æpelwold; they might appeal to the archbishop perhaps, but he was Dunstan; they might send a wailing cry to the king, but he was Eadgar. Thus the mitred head and crosiered hand, the prayerful, zealous, bounteous servant of his Master dealt with his helpless victims.

^a The lives of Æpelwold, and the "tion" allowed, as W.M. says, was Annales de Wintonia. The "op- | to become Benedictine monks.

Ælfric, a genuine disciple, tells of a Bath Kol, a daughter of the voice, a strange coincidence on the day that Æpelwolds monks summoned from Abingdon came to supplant the lawful occupants of the stalls at Winchester. They stood in some hesitation at the entrance of the church, and heard the chanting reach the words, "Serve the Lord with fear, and rejoice unto him with reverence; lay hold of instruction lest ye perish from the right way."^a Full of a conviction of their own superior sanctity, they cried, "Why tarry we at the doors? See, we are exhorted to enter."^b

The king, at one with the invading bishop, sent his attendant, Wulfstan, with his orders to the seculars to withdraw, or to become monks themselves. To the honour of these Englishmen it is related, that they refused, since, of course, the condition implied separation from their wives, submission to unjust power, and a censure on their former lives. This part of the story contradicts the statement that they were not resident. For some reason unknown three agreed to live the life of rule, Eadsine, Wulfsine, and Wilstan.

Then comes a story about the bishops being poisoned, which proves only that he thought he deserved it, and that, while he measured a fitting diet to his monks, he very rightly, ate and drank himself like his neighbours. It was his custom after three or four morsels,^c to drink, by reason of infirmity, some moderate portion of what we are not told, but as it was moderate it must have been wine. It so happened, not noticing what he was doing, that he emptied the hanap. Immediately pallor overspread his face and torture griped his bowels: he rose and went to bed, but, with some pious reflexions, taking heart, he soon got up again,^d none the worse.

^a Psalm ii. 11. So Vulgate.

^b Hortamur ingredi.

^c Offulas.

^d Maturius surrexit.

Option allowed to the clergy.

How the bishop thought himself poisoned.

Monks and
nuns at New-
minster and the
Winchester
nunnery.

There were then three religious foundations in Winchester, the Old Minster, the New or that of Hide, and a nunnery. The king and Æpelwold soon drove out the clergy from the New Minster, and put monks in their places, with at their head Æpelgar, their abbot, afterwards archbishop of Canterbury, 988 to 990 A.D. Into the nunnery he also introduced his Benedictines, and made the abbess Æpeldrið. The king by charter arranged some conflicting claims of these houses.^a The new abbot of Abingdon was his old familiar Osgar.^b

At Ely.

Of untiring energy, Æpelwold next turned his eyes to the re-establishment of the monastery at Ely. He bought by exchange from the king "the minster land" at Ely, of sixty hides;^c the king himself added Meldeburne, Earningaford, and Norðwold, and they established there many^d monks. In one of the Saxon charters^e which recites these grants, the king declares his determination to restore everywhere the deserted monasteries, to plant them with monks and mynchens under the rule of St. Benedict. Ely was no longer a double foundation, men and women, but became of monks only, under abbot Brihtnoð, a disciple of the bishops. Many additions were soon made to the estates of Ely, and they bore their fruit by and by in the noble edifice to the honour of God which all regard with admiration. The charters testify as strongly as the lives to Æpelwolds share in the foundation.

At Peter-
borough.

He next established monks at Medehamstede or Peterborough, and placed over them Aldulf, afterwards (992 to 1002 A.D.) archbishop of York.

At Thorney.

He then built a monastery at Thorney near Peterborough, and gave the abbacy to Godemann. The name of this abbot is attached to one of the most

^a C.D. 594.

^b C.D. 546. Life.

^c C.D. 563. Saxon.

^d Perplures. H.A.B. vol. II. p. 262.

splendid works of Saxon art which have come down to these later times. At Winchester Æpelwold had a school, as was customary in all monasteries, and Godemann presided over it. While so employed, he wrote in fair characters, and ornamented with many ecclesiastical illuminations, a Benedictional for the bishops use. It was the custom during the service, and not as with us at the end of it, for the bishop in his place to offer up a prayer for a blessing, and this volume was written and ornamented by Godemann for Æpelwolds use.^a

King Eadgar established monks at Chertsey, where he appointed Ordbriht abbot, and at Milton Kings, which had Cyneweard set over it. Both these were older foundations. Æpelwolds name is not connected with the changes. More than forty monasteries and nunneries were placed on a new footing in this reign.

Our bishop was "a secretis"^b to King Eadgar, powerful in speech and business, and preached as remembering the command in Isaiah, "Cry and cease not!" St. Swiðhuns popularity as a miracle worker began in his time, and was of value to Æpelwold. Ælfric oddly observes in his life of Swiðhun, that, till miracles began at his tomb, Swiðhun was not known to have been much of a saint. Our bishop, not to leave his work unfinished, was careful to visit the monasteries he had built.

He had a weakness in his bowels, as Gregorius and others of these abstemious men had, and in his legs. One or two circumstances are related of him, as miracles; the men of those days looked at such events from a different point of view from ourselves. He died in the second year of his episcopate, 984 A.D., on the first of August.

^a By the most noble owners permission it has been printed in the twenty-fourth volume of the *Archæologia*.

^b This phrase shall be explained further on.

Lives of him. A life of this prelate by Wulstan has been printed by Mabillon, and in the *Acta Sanctorum* for Aug. 1. It differs little from a life by Ælfric, published in the history of Abingdon.

Translates the rule of St. Benedict. His translation into English of the rule of Benedict was made by command of Eadgar, and he received for it from the king the manor of Southburne.^a The version is copious and illustrative, not literal, such as brings the translator as well as the author before the readers mind. It has never yet been published.

A minister of the king. Æpelwold was keeper of the rolls to King Eadgar. This seems so impetuous an assertion that I have left it over to this point. The life which has Ælfrics name to it, and which we may reasonably suppose to have been written by that copious and elegant author, though I dissent from those who make him an archbishop, says Æpelwold was "a secretis" to the king. That expression may be pulled into many meanings, but its true sense is classical. Suetonius, if my memory fail me not, says that some one was "a manu" to the emperor Vespasianus, and the sense of this expression is ascertained by the low Latin "amanuensis." It is not however to be concluded that Æpelwold was the kings secretary or amanuensis, for his prelatical rank and constant occupation forbad that; but the term "a secretis" means that his department concerned the kings "secreta;" nor may that be interpreted as one might be ready to explain it in the reign of Charles the Second, for Æpelwold was not to be groom of the chambers, and Eadgars life had been reformed, as the bishop himself tells us; nor yet does it mean that he was of the privy council, for that formal body, an offshoot of Parliament, had nothing answering to it in early times. To be "a secretis," was to be the kings confidant, and in a formal sense. There is a charter^b of Eadgars

^a Thomas of Ely, p. 604.

| ^b C.D. 594.

relating to the two monasteries at Winchester, the old and new foundations, in which he rearranges the possessions of each by exchanges and compensations, so as to afford to each monastery a property of its own within a ring fence, by a *pymet*, *an extension*, *a clearance*, of other proprietors and claims, making a convenient estate, for its proprietor monastery. In the exchanges and purchases involved in this transaction, bishop Æpelwold, and Eadgyfe, the king's daughter, then abbess of the nunnery, are mixed up, the object of all being to give compactness to the several properties, a very sensible and businesslike purpose. In this document occurs a word *gedihlgæan*, which has tormented the interpreters: it has for its root the word *digole*, or sometimes *digol*, *secret*, and the sense which the context requires must be reconcileable with this derivation. Now, *to enroll in a court of record*, is a very suitable sense for the passage, and if the king's formal confidant, his "*a secretis*," was the keeper of his records, all is easy. The sense then is, "*Here is set forth in this writing how king Eadgar gave orders to enter on record (the possessions of) the monasteries at Winchester, with (exchanges and) extension.*" This passage then seems to prove that Eadgar had a court of record, that its title was derived from the idea "*secret*," and since bishop Æpelwold was to the king "*a secretis*," he was the chief officer of his court of record, and Lord High Keeper of the Rolls.

The *Liber de Hyda* and William of Malmesbury attribute to king Edred the enlargement of the monastic foundation at Abingdon, which we here learn on the authority of Æpelwold himself, who was a party in the transactions, to be due to Eadgar. The *Liber de Hyda* also relates a tipsy royal feast at the opening of the new buildings with an inexhaustible firkin of "*hydromel*."

The saints
death bed.

Ælfric mentions that wonders were wrought by the deceased saint : a fragment of an English martyrology thus relates one :—*ðonne ðe he he twelf gear ðær punode ða eode he In ðone gearan ðære ecan eadinerre . ðær æðelpalder punder pær ðæt he rpræc to his liornæra rumum ⁊ ða ferunga oðruwde he ruxæ he hpær hpegu hepcnobe . ða rprægn ge his ðegn hine for lipon he ruxæ dede . ða cuxæð he hu mealite lc bu romod ge In heofon gehewan ge he rpræcan ??* This is evidently a story of his death bed. *When he had remained there twelve years he passed away to the joys of eternal felicity. One wondrous fact about this Æðelwold was that on his death bed he was speaking to some of his disciples, and then suddenly became silent, as if he were hearkening to somewhat. His attendant inquired why he so did, then said he, How can I do both at once, hear in heaven and talk on earth ?* Words of saintly faith, and a foretaste of everlasting glory.

His friend archbishop Dunstan visited him in his last illness. *Se lafarð ranc Ælpold leiz reoch ⁊ hun kom to ðe halga dunstan of cantparabyne.*¹

Kings of
Essex.

The fourth morsel contains a genealogy of the kings of the East Saxons, somewhat differing from that which has been current. Different, however, or not, it was well to have acquired it, since our information about that line is but scanty.

Essex not truly
independent.

Historians, if they come up to the honours of that name, have complained that less has been handed down to us about the East Saxon kingdom than about any other. It was rather a satrapy than a kingdom, for while the hereditary succession, traced not in one but in three lines, goes to vindicate to it the name of kingdom, yet its perpetual dependency on one more powerful state or another reduces it to a province. Thus our acquaintance

¹ C.D. 922.

with Essex begins when it was ruled by Sæberht, and Sæberht was nephew of Æpelberht, the Bretwalda, and powerful king of Kent. Æpelberht converted to Christianity makes Mellitus bishop of London, reckoned of the kingdom of Essex, and Mellitus forthwith converts the king of Essex, who was sub potestate positus eiusdem Ædilbercti (Bed.). Thus things arrange themselves in due subordination. But the Christian king of Kent dies, and Eadbald his successor is a heathen. The two kings of Essex follow suit; they refuse Christianity, pick a quarrel with Mellitus, and drive him off. Follows Kent.

The power of Oswig or Oswin in Norðhymbria was great: he dictates his will to Kent. The king of Essex often resorted to his court on friendly terms, "cum frequenter ad eum in provinciam Nordanhymbrorum veniret;" and as Oswin, himself a Christian, exhorted his less powerful friend to abandon idols of wood and stone, and explained to him that they could be no gods, the courtier satrap, Sigeberht, shewed his worldly wisdom in accepting a better faith; he was baptized by St. Finan, and brought St. Cedd into Essex with him, to establish two missionary settlements or colleges, at Ythancester, now St. Peters on the Wall, and at Tilbury. Subject to the North.

Sighere and Sebbi were dependent upon Mercia, and are found as witnesses of royal Mercian charters; being but counts, comites, of the greater king. To Mercia.

As fortune favoured one or other, the limits between Essex and Kent varied. Essex submitting wisely to a superior lord was sometimes by his appointment paramount over Kent. Thus in the time of the Mercian predominance, Swefred, son of Sebbe, of Essex, appears in a charter (C.D. xiv.) playing the part of Mercian viceroy in Kent; Sebbe his father being present and adding his signature to the charter. Another charter (C.D. xv.) claims to be from Swefred: on the manner of writing the name see C.D. lii.

Instructed by this example, we shall think it possible that Sigereð in the time of his fathers reign over Essex was himself king of half Kent, rex dimidiæ partis prouinciæ Cantuariorum; in which capacity he grants by charter (C.D. cxiv.) twenty ploughlands at Islingham three miles from Rochester, to the cathedral church there. Little is known of the local history of Kent at this time.

London was shorn away from Essex; Londonia tamen cum circumiacentibus regionibus, Merciorum regibus, quamdiu ipsi imperitauerunt, paruit. (W.M.)

HISTORICAL FRAGMENTS.

HISTORICAL FRAGMENTS.

Cott. Caligula, A. xiv.

S. Mildryð . 121 b.

III. ID. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

Bed. II. ix.

fol. 122 a.

fol. 122 b.

ON drihtnes naman Sc̅s augustinus gefulpihte æþel-
 bryht cantwara cyning 7 ealle his ðeode . þonne pær
 eadbalð cyning æþelbryhtes sunu . 7 byrhtan his
 cƿene . 7 æþelbunh heora dohtor . oðre naman tate .
 forgyfan eadwine norðhymbra cyninge to cƿene . 7 Sc̅
 paulinus mid hire fōr . 7 gefulode ðone cyning eadwine
 7 ealle his ðeode . 7 æfter his life hio eft cantwara
 byrig gerohte 7 hire¹ broðor eadbalð þæne cyning . 7
 paulinus se biſceop eft mid hire com . 7 hio hƿe þa
 betſtan maðmar to cantwara cƿicean brohte hire to
 gebedrædene . 7 þæs cyninges ſaple þe hi bezæt . ða
 man gyt þær inne ſceapian mæg . 7 he ða paulinus
 onfeng þa² biſceoprice æt hroſeceastre on godes willan .
 7 ðær his lif geendode . 7 godes rice beƿeat . Ðonne
 pær eor-menred cyning . 7 eorcenbryht cyning . 7 Sc̅
 eanƿyð . hi pæron ealle eadbaldes bearn . 7 imman
 his cƿene . hio pær francna cƿinges dohtor . 7 Sc̅
 eanƿyð feſteð on folcanſtāna þæm mynſtre ꝥ hio
 gylf gertaðelode . þonne pær eor-menbunh 7 oðre na-
 man domne eafe . 7 eor-menzyð . 7 æðelred . 7 æðel-
 bryht . pæron eor-menredes bearn . 7 orlafe his cƿene .
 ðonne pær domne eafe forgyfon to myrcna landa
 merƿalde pendan sunu cƿinges to cƿene . 7 hi þær be-
 zeatan Sc̅ mildbunge . 7 Sc̅ mildryðe . 7 Sc̅ mild-
 zyðe . 7 Sc̅ meſerīn ꝥ halige cild . 7 hi þa æfter ðan

¹ his, MS.

| ² Read ꝥ.

HISTORICAL FRAGMENTS.

OF THE MONASTERY OF ST. MILDRED IN TANET.

St. Augustinus baptised Æpelbriht, king of the Kentish Genealogy. men, and all his people, in the Name of the Lord. Next, Eadbald, king, was son of Æpelbriht and of his queen Berhta ; and Æpelburh their daughter, otherwise named Tate, was given to Eadwine, king of the Norðhymbrians, for his queen ; and St. Paulinus went with her, and baptized the king Eadwine and all his people. After Eadwines death she returned to Canterbury and to her brother Eadbald, the king, and bishop Paulinus returned with her. She brought her best treasures to the church at Canterbury for prayers for herself and for the soul of the king her father. They may still be seen therein. Paulinus accepted the bishopric at Rochester by the will of God, and there ended his life, and was received into the kingdom of God. After that Eormenred and Eorcenbriht were kings. These and Eanswið were all children of Eadbald and of Imme his queen, daughter of the king of the Franks. St. Eanswið lies at rest at Folkestone, the minster, which she founded. Further, Eormenburh, by another name Dame Eafe, and Eormengið, and Æpelred, and Æðelbriht, were children of Eormenred and his queen Oslaf. Dame Eafe was given into the land of the Mercians to Merwald, son of king Penda, for his queen, and there they begot St. Mildburh and St. Mildrið and St. Mildgið and the holy child St. Merefin. And after that Merwald and his wife, for the

fol. 123 a.

for godes lufan ⁊ for þiffe worolde him toðældon . ⁊
 hiora bearn ⁊ hiora woruld æhta gode forgearan ⁊
 hiora ylðerfe dohton . ⁊ Scē milðburh reſteð æt pyn-
 lucan . þæm mýnrre on mepcna lande þær pæron
 hipe mihta of geſcyðede . ⁊ gyt gynð . Scē milðryð
 reſteð binnan teneð on ðæm iſlande . ⁊ ðær pæron
 of hipe mihta geſcyðede ⁊ get gynð . Scē milðgyð
 reſteð on norðhembran . þær pæron hipe mihta of
 geſcyðede ⁊ get gynðon . þonne pær Scē meſer þ
 halige cild on iogodhāde to gode gelæd . þonne pæron
 æðelped ⁊ æðelbryht þa halgan æþelingas beſærte .
 egebriht cynge to fortre ⁊ to lāre . for þan hi pæ-
 ron æt hiora ylðran befeallenne . ⁊ pær he fe cyning
 heora fæderan ſunu . eorcenbrihtes . ⁊ Sexburh his
 crēne . þa pæron hi ſona on geogode ſpyðe geſcead-
 riſe ⁊ rihtriſe . ſpa hit godes willa pæf . Ða ofðuhte
 þ anum pær cyninges geferan . fe pær þunor haten .
 ⁊ pær him ge leofetan ðegen to his bearnum . Ða
 onðrædde he him gif hi leng liſedon þ hi purdon þam
 cynge leofran ðonne he . Onzan hi þa hatian ðear-
 nunga ⁊ ppegean to þam cyninge ⁊ cræð . þ gif hi
 libban moſton þ hi ægðer ge hine ge his bearn pær
 cynerices benæmde . Onzan hine Ða biððan þ he moſte
 þa æþelingas ðearnunga acpellan . ac fe cyning him
 lyfan nolde for Ðam þe hi him leofa pæron ⁊ geſibbe .
 ⁊ þa git fe ðunor hine of ⁊ gelome bæd þ he him
 leaſe fealde þ he moſte don embe Ða æþelingas ſpa he
 wolde . ⁊ he Ða ſona ſpa dyde ſpa he ær gynnende pæf .
 ⁊ he hi on niht ſona gemartrode innan ðæs cyninges
 heahſetle . ſpa he dyrnlicorht mihte . ⁊ he geðoht
 hæfde þ hi þær næfre uppe ne purðan . ac ðurh godes
 mihte hi þanon geſcyðde purðon . emne ſpa ðæs leohtes
 leoma ſtōð up þurh þære healle hrōf up to heofonum .
 ⁊ he Ða fe cyning ſylf embe forman hancped út gang-
 ende pær . ⁊ he þa him ſylf geſeonde pær þ purðon .
 þa pearð he aſyrht ⁊ aſæped . ⁊ het hi hræðlice þæne
 þunor to ſeccean ⁊ hine aſrode hrær he his mægcild-

fol. 123 b.

love of God and of mankind, separated from their conjugal estate, and gave their children and their worldly possessions to God. Their eldest daughter, St. Mildburh, lies at Wenlock, the monastery in Mercia, where her miraculous powers were often exhibited, and are still. St. Mildrið lies within the island of Tanet; her miraculous powers were often exhibited, and are still. St. Mildgið lies in Norðhymbria, where her miraculous powers were often exhibited, and are still. The holy child St. Merefín was led away to heaven in his youth. The saintly princes Æpelred and Æpelbriht were committed to King Ecgbriht for nurture and instruction, since they were orphans, and the king was their fathers brothers, Eorcenbrihts, son, by Sexburh his queen. In early youth they were very discreet and right wise, as was the will of God. This offended one of the kings counts, who was called punor, and was the kings most valued attendant upon his children. punor dreaded lest, if the young princes lived long, they would become dearer to the king than he would be. So he began secretly to hate them, and to accuse them before the king, and said, that if they should live they would deprive either him or his children of the kingdom. He began to pray that he might secretly slay the young princes, but the king would not give him leave, since they were dear to him and relatives. Yet punor often and from time to time prayed him to give him leave to do with the young princes as he would: and before long he did as he desired, and punor at night soon made martyrs of them within the kings royal residence, as secretly as he could. He supposed that they never would reappear, but by the power of God they were made known, for a beam of light stood up through the roof of the hall up to heaven, and the king himself about the first cockcrowing, was going out, and himself saw that wonder. Then was he terrified and afraid, and ordered punor quickly to be fetched, and demanded of him what he had done with his cousins,

The young
princes en-
trusted to the
king.

Punor plots.

Murders the
young princes.

fol. 124 a.

um cumen hæfde ðe he him forſtolen hæfde . he
 him andſporode ⁊ cræð . ꝥ he fylf riſte ⁊ he him
 ſecgan nolde buton he nyde ſceolde . he ða ſe cyniſ
 cræð ꝥ he be hiſ ſneondſcipe hit ſecgan ſceolde . he
 him andſporode ⁊ cræð ꝥ he hi innan hiſ healle under
 hiſ heahſetle bebyrgeb hæfde . ⁊ he þa ſe cyniſ
 ggyðe unriðt geſporðen pær . for þær goder punðre . ⁊
 for þære geſihþe ðe he ðær gerepen hæfde . ⁊ he þa
 be ðam gearo riſte ꝥ he gode¹ abolgen hæfde . ggyþor
 þonne hiſ ðearf pære . ⁊ þa on morzen ggyðe hræd-
 lice him to gerecean het hiſ riðan . ⁊ hiſ þegnar . ꝥ
 hi him geræddon hræt him be ðam felort ðuhte . oððe
 to done pære . ⁊ he þa ⁊ hi geræddon mid ðæf ærce-
 biſceoper ſultume . Deusdedit . ꝥ man heora ggyſtor
 on meſcna lánðe þe hio to forgiſen pær gerecean hét .
 to ðam ꝥ hio hyne broðra pergilð gecure . on ſpylcum
 þingum gpylce hyne . ⁊ hyne nyhtan ſneondum ſelort
 licode . ⁊ hio ða ſpa dyde ꝥ hio ꝥ pergelð gecear þurh
 goder ſultum on ðam iſlande þe teneð iſ nemned . ꝥ iſ
 þonne hund eahtatig hīða lander þe hio ðær æt þæm
 cyniſge onfeonſ . ⁊ hit ða gpa zelamp þa ge cyniſ
 ⁊ hio domne eare æreſt ꝥ land gecear . ⁊ hi ofer þa ea
 cōmon þa cræð ſe cyniſ to hyne . hpylcne ðæl þær
 lander hio onfon polde hyne broðrum to pergilðe .
 Hio him ða andſporode . ⁊ cræð ꝥ hio hiſ na maran
 ne grynðe þonne hyne hund utan ymbe yrnan polde .
 þe hyne ealne peg beforan ārn ðonne hio on rāðe pær .
 cræð ꝥ hyne ꝥ getyðeð pære ꝥ hio gpa myceles hiſ
 onfon ſceolde gpa ſeo hind hyne gerefeðe . He ða ge
 cyniſ hyne geandſporode . ⁊ cræð ꝥ he ꝥ luſtlice fæg-
 nian polde . ⁊ hio ða hind gpa dyde . ꝥ hio him beforan
 hleapende pær . ⁊ hi hyne æfter ſilizende pæron . oð
 ꝥ hi comon to ðære ſtope þe iſ nu gecpebon þunores
 hlære . ⁊ he ða ſe þunor to ðam cyniſge aleat . ⁊ he
 him to cræð . leof hu lange pylt ðu hlyſtan þyſſum

fol. 124 b.

¹ MS. Read god.

whom he had stolen from him. He answered him and said that he knew himself, and would not tell him, unless he needs must. Then the king said, by his friendship he must say it. He answered him and said that he had buried them within the kings hall, under his high seat. Then the king became much disturbed at the divine miracle and the light which he had seen; and thereby he quickly knew that he had angered God more than he had need. And so next day he bid instantly fetch him his councillors and thanes, that they should advise him what to them seemed best, or what was to be done. He and they then, with support of Deusdedit the archbishop, arranged that an order should be issued to fetch their sister in Mercia, into which she had been given in marriage, that she should choose her brothers wergild, or compensation to the relatives, of such things as seemed good to herself and to her nearest friends. And she so arranged as to choose by Gods help the compensation in the island which is called Tanet, that is to say, eighty hides of land, which she there received of the king. And it so happened, when the king and she, Dame Eafe, first chose the land, and they came over the river Wantsume, then the king asked her what part of the land she would take for her brothers wergild. Then she answered him and said that she desired no more than her hind would run round. This hind always ran before her when she was travelling. She said that it had been granted her that she should take so much as the hind directed her. Then the king answered her and said that he would gladly consent to that. She then so managed that the hind kept running before them, and they followed after her, till they came to the place which is now called punors Low; and so punor made his obeisance to the king, and said to him, Sir, how long wilt thou listen to this

punor confesses.

Eafe chooses the wergild.

dumban nytene þe hit eal pyle þiſ land utan beyrnan.
 pylt ðu hit eal ðære cpenon rýllan . ʒ ða ſona æfter
 þyſſum worðum ʒe éorðe tohlāb

End. Imperfect.

MS. Lambeth 427.

fol. 210 b.

Benedicta & beata sis semper in æternum & in thronum dei connumerata & computata sis cum choris uirginum. Ða hyre modor hi mid þyſſe bletſunge hyre ður onſangen hæfde . heo hy aþenedum limum æt ſoran þam halȝan pēode aſtnehte ʒ hy mid teara aȝotennýſſe to ðrihtne ȝebæb. Ða heo hyre ȝebed ȝeendod hæfde . heo up aſtod . ʒ to hyre modor cneorū onbéah . ʒ heo hy ða mid riſbe corȝe ȝeȝnette . ʒ ealle ða ȝeſeppædene fāmōb . ʒ hy hire pæter to handa bæron . æfter ȝeſollice piſan him ða eallum æt ȝæderum riſtendum . onȝan feo abbodȝſſa hyre modor . of ðam dauſticum ȝealrūm ȝybbian ʒ þur cpeðan. Suscepimus deus misericordiam tuam in medio templi tui . Spa ſpa anna feo halȝe pudupa . ʒ ȝumeon ʒe ealða funȝon . ʒ ðrymðon ða hy þ mycele ʒ þ ſormære béarn mid heora earmum beclȝpton . ʒ in to ðam temple bæron ʒ ofſpodon. Heo ſanȝ þa oðer ſeſf. Confirma hoc deus quod operatus es in nobis a templo sancto tuo quod est in hierusalem. Heo ſanȝ þ ðriðde. Saluos nos fac domine deus noster & congrega nos de nationibus ut confiteamur nomini sancto tuo et gloriemur in laude tua. Ðȝlicum ʒ ſela oðrum ȝodcundlicum worðum heo hyre leorfe bearn ȝeorne lærde . ʒ to ȝode tihhte. Þær hit hyre eac eaððæde . ſpa lange ſpa hyre inȝehȝd pær eal mid ȝoder ȝaſte aſȝllob . Nær heo ſpa nu æðelborene men fýnt mid ofeſmettum aſȝlled . ne mid worulð pȝȝdum . ne mid nyðum . ne mid æfeſte . ne mid teon worðum nær heo ſaſful . ne ȝeſlit ȝeorȝ . nær heo ſpicol nanum

dumb animal, which will run about all this land? Wilt thou give it all to the queen? And soon after these words the earth opened (beneath him).

Dame Eafe meets her daughter Mildrið, a candidate for admission to the nunnery of Minster in Tanet. She receives nuns vestments, and the abbess (usually the bishop) thereupon blesses her, with the words,

Benedicta et beata sis, etc.

When her mother had thus received her with this blessing, Mildrið stretched herself before the holy altar with extended limbs, and with a flood of tears prayed to the Lord. When she had ended her prayer, she stood up and bowed to her mothers knees, who then greeted her with the kiss of peace, and so did all the societies, and they brought her water for the hands in the Regular manner. To them, then, all sitting together, the abbess began to sing out of the Psalms of David, and thus to say: *Suscepimus, etc., Psalm xlvii. 10, Vulg., as Anna the holy widow and the aged Simeon sung and made music when they embraced with their arms the great and illustrious child Jesus, and bore him into the temple, and made offering. She sang then the other verse, Confirma, Psalm lxvii. 29, Vulg. She sang the third, Salvos nos, Psalm cv. 47, Vulg. With these and many other divine words she earnestly instructed her dear child, and drew her to God. It was also easy to be done for her, as long as her conscience was all filled with the Spirit of God, she was not, as nobly born men now are, filled with presumption; nor with worldly pride, nor malice, nor envy, nor opprobrious words; she was not calumnious nor a wrangler; she was not a deceiver in any of those things which seemed good to her. She was mer-*

Ritual of the admission of Mildrið.

Virtues of Mildrið.

þæra þe hýre to ðohte. Heo pær pudupena 7 rteor-
cilda . áriƷend 7 ealra earumra . 7 Ʒefpincendra fre-
fpuend . 7 on eallum þingum eaðmod 7 rtille. Þær heo
rpyðe Ʒemynði . þ þe ealle of tƷam mannum comon .
7 of eorðan láme Ʒerceanene 7 Ʒerpohte pæron . 7 to
þam eft Ʒerurðan fceolan. Gemunde

The sense does not run on.

fol. 211 a. ðær cuðe pæron . 7 Ʒyt a rýndon . 7 rca eadburh þa
to ðam mýnrte renz . æfter rce mildryþe 7 heo ða
cyricean arærde ðe hýre lichama nu inne reſteð.
Donne pær Scē Seaxburh . 7 Scā æþeldryð . 7 Scā riht-
burh . hý pæron annan dohtra eaſt engla cynzer.
Donne pær Scā æþeldryð forzyfen tƷam perum .
tondbryhte fuðzyppena ealdormæn . 7 Eczyrðe norð-
hymbrena cynize to crēne . 7 heo ðeah hræþere hýre
mægðhād Ʒeheold oð hýre liƷef ende . 7 heo ða hýre
licreſte Ʒecear on eliz byriz . 7 ðær hýre mihta of
cuðe rýndon. Donne pær ſcē Eormenthild ercenbrihter
ðohtor . 7 Seaxburze forzyfen pulþere pendan runu
mýrcena cinzer to crēne . 7 on hýra ðazum myrcena
ðeod onrenz fulluht . 7 ðær hi beƷeaton rce pærburze
ða halize ræmnan . 7 heo reſteþ on ðam mýnrte þe iſ
Ʒecpeden héanburh. Donne reſteð ſcē Eormenthild on
eliz byriz mid hýre meder 7 mid hýre modran ſcē Æþel-
dryða . 7 heora mihta ðær of cuðe rýndon 7 ſcā reax-

fol. 211 b. burh . 7 rca eormenthild onrenzon haliz riſte on ðam
mýnrte þe iſ Ʒecpeden midbeltune on kentlande . 7 þ
izland on ſcæpýze hyrð into midbeltune . 7 hit iſ
ðreora mila brad 7 reoran mila lang. Ða Ʒelicode
ðære halzan crēne feaxburze þ heo ðær binnan for
myrhðe . 7 for mærðe . hýre ðær mýnrer Ʒetim-
brode . 7 Ʒeſtaðelode ſpa Ʒeo men crædon . þ ðritteƷum
Ʒearum ne Ʒeſtilde næfre rteren ceapcienðer ræner ne
ceoruenðeſ paleſ. Ða þ mýnrer Ʒetimbrod pær ða
com hýre to Ʒodeſ engel . on nihtlice Ʒeſihðe . 7 hýre

ciful to widows and orphans, and a comforter of all the poor and afflicted, and in all respects of easy temper and tranquil. She was very mindful that we all sprung from two men, man and woman, and were wrought and shapen of loam of earth, and to it must come again.

* * * * *

(*Her miracles*) were there known, and yet are. And St. Eadburh then took the rule of the minster after St. Mildrið, and she raised the church in which her body now resteth. St. Seaxburh then, St. Æpeldrið and St. Wihtburh were daughters of Anna, king of the East Angles. St. Æpeldrið was given to two husbands, to Tondbriht, alderman of the men of the South Fens; and Ecgferth, king of the Norðhymbrians, for his queen. She however preserved her virginity till her lifes end, and she chose her bodys resting place in the town of Ely, and there her miracles are often known. Further St. Eormenhild, Eorcenbrihts daughter and Seaxburhs, was given to Wulfhere, son of Penda, king of the Mercians, for his queen; and in their days the people of the Mercians received baptism. There they begot St. Werburh, the holy virgin, and she lies in the minster which is called Hanbury. St. Eormenhild rests with her mother, and with her mothers sister St. Æpeldrið, at Ely, and there their miracles are often known. St. Seaxburh and St. Eormenhild received the holy vestment of nuns in the minster which is called Middelton or Milton in Kent: and the island of Sheppey is a dependency of Milton, and it is three miles broad and seven miles long. It pleased then the saintly queen Seaxburh that within the limits of it she should build herself a minster for pleasure and for splendour, and found it, so that men said that for thirty years never ceased the sound of jarring wain nor screaming wheel. When the minster was built, there came to her an angel of God, in a vision

Foundation of
the priory in
Sheppey.

bodode . ꝥ ær feala gearum hæðene leod fceolde ðar
 þeode gepinnan. Hæfde heo þa gehealdan ꝥ cynerice
 þrutig rintra hyne funa hloðhere to handa . ʒ heo ða
 æt him gebohce hiʒ dæl ðær éarðer to ffreodome . in-
 to ðam mýnſtre ða hpile ðe criſtenðom pære on engla
 lande gehealden . ʒ þa gebletʒunʒe heo þær to on
 rome beʒeat . þam ðe þa áne to ʒoðer þeopðome.

Ends so.

MS. Cott. Faustina, A. x., fol. 148 a.

* * * * *

. . gearð mid þæm leoman þær halʒan zeleafan milð-
 heortlice pearð ʒefylled þurh ʒoðer ʒyfe þe on ecnerre
 libbenðe eallu þinc endemer ætʒæðere ʒeporhte . ʒ eal
 þæt mid ʒecyndelicum hiʒe on ʒone ʒceapudum tidum
 ʒynðerlice to cyþþe ʒ ʒerputulunʒe brohte . ʒ ʒe mæra
 pyrhta þe rihrizende pylt ʒ ʒemetegap eal þæt he ʒe-
 porhte no be þæm anum lætan wolde . ac eorþortlice
 ofer þone ʒarrecʒ þone ylecan leoman þær fullan zelea-
 fan arpringan let . ʒ ʒornean ꝥ ytemerſte izlonð ealles
 midðanʒearðer mid onʒolcynne ʒenihtʒumlice ʒefylled
 pundorfullice anlyhte ʒ mærrode ; Soðlice ꝥ ylece iz-
 lonð on ærum tyðum mid [h]æþenʒilde aʒylled . þearle
 ʒriþe beʒpicyn . ðeofolʒilde þeopude ; þeah hræþere þurh
 ʒultum þære þancpeorþan criſtes ʒyfe . ʒ þurh ʒanc-
 tum ʒregorium þær ʒomanizcan ʒetles biʒceop . fram
 þæm þyʒtrum heora zeleafearſte pearþ ʒenereð ; Wið
 ʒerizre ʒe ʒoneʒæða biʒceop þurh myndʒunʒe þære
 halʒan ʒoðer ʒyfe . anʒan æt ʒuman cyrre to beʒri-
 nenne ʒume inlenðizce ymbe þær izlonðer ʒepunan ʒ
 hræþer hi criſtene pæron ; Ðe pearð æfter þyʒre ær-
 can ʒpa ʒriþe mid þære blæran ʒoþere luʒe ontend .
 þæt he ʒpa puldorfulle ʒ ʒoðe ʒpa pelpeorþe leode ʒe-

fol. 148 b.

of the night, and announced to her, that before many years a heathen people should overcome this nation of ours. She had then held the kingdom for thirty years to deliver it to her son Hloðhere. And she bought of him his share of the district, Sheppey, to be free for the uses of the minster as long as Christianity should be maintained in England: and she obtained from Rome a blessing for those who for the service of God undertook the charge (*of the priory*).

EADGARS ESTABLISHMENT OF MONASTERIES.

* * * * *

. . . world was mercifully filled with the light of the holy faith through the grace of God, who living to all eternity wrought all things alike together, and brought all that severally, with its natural aspect, at predestined times, to publicity and demonstration. And the illustrious Creator, who rules and controls and tempers all that he wrought, would not leave at *spreading the Gospel over the Roman world* only, but made the same beam of the true faith to dart, aye, over the ocean, and wondrously illumined and glorified that almost extremest island of the whole earth, sufficiently filled and peopled with the English race. That same island in former times was filled with paganism, and, in the depth of delusion, served a devil worship. It was, however, by help of the grace of Christ, to whom all thanks-
Conversion of
England.
giving is due, and by means of St. Gregorius, bishop of the see of Rome, saved from the darkness of their infidelity. Certainly, the aforesaid bishop, through motion of the holy grace of God, began on one occasion to inquire of some natives about the customs of the island, and whether they were Christian. After this inquiry he was so strongly inflamed with the ardour of true love, that he wished to visit and to travel to a

neorian 7 ȝeƿaran ƿolde . 7 mið lape 7 ȝebyrnunȝe
 þæſ ȝoþan ȝeleaƿan 7 mið þƿeale þæſ halȝan fulluhter
 þurh hine ȝylfne ȝeclænȝian ƿolde ; him ƿonebod com
 fram eallum ƿomanum þæt he þ̅ ƿær beȝinnan moſte
 ne him ȝƿa ȝecƿeme 7 ȝƿa licȝyþe folc ȝeƿaran ; he
 þeah ſanctum aȝurtinum þ̅ ȝetneopurte bearn þæſ
 halȝan ȝeleaƿan him to ȝeƿelian ſunðe . 7 hine hiðer
 aȝende . þ̅ he ȝƿa þæſlic folc 7 him ƿa ȝecƿeme æl-
 mihteȝum ðrihtne ȝeornfullice ȝeſtrynde . 7 embe þa
 ȝeſtneon ȝriþe ȝecneorð ƿære . he ȝeorne þone hiſ ȝe-
 ſpelian þurh ærenðracan manode 7 lærde þ̅ he ȝeorne
 mynſtra timbryde cwiſte to loſe 7 ƿeorþunȝe . 7 þæm
 ȝoðer þeorum þone ylecan þear tæhte 7 ȝeſette þe þa
 aƿortolaſ mið heora ȝeſepnædene¹ on þæm anȝinne ureſ
 cwiſtenðomeſ heoldon ; him eallum ƿær an heorte 7 an
 ȝaul . ne heora nan ȝynðryȝe æhta næfde . ne þæt
 ſurþum ne ȝecƿæþ þæt he æniȝe hæfde . ac ealle þing
 heom ȝemæne ƿæron ; þæſ ȝylfa þear ƿor þȝ lange
 þurh mynðȝunȝe þæſ halȝan ƿeſer on anȝelcynneſ
 mynſterum ƿorþþearð ƿær . 7 ƿel þeonde . Ac

* * * * *

fol. 149.

[un]ðerſtod 7 ƿiſte ȝetneorne ðyhtneſe hiſ haleȝna
 cyricena ær he ȝeƿurþe mannum ȝeſputolod . he him
 ƿorþȝ mænigſealde 7 ȝenihtſume æhta 7 mihta ȝeſealde ;
 Ne he lange ne elcode ne mihta ne ofteah ; Nær lang
 to þȝ þæt hiſ broþor þȝſer lænan liſer timan ȝeen-
 ðode ; Se þurh hiſ cildhaðer nytenegge þiſ riçe to
 ſtencte 7 hiſ annegge toðælde 7 eac ȝƿa haleȝna cyri-

¹ ȝeſepnænðenne, MS.

people so glorious and so well worth winning to God, and in his own person by instruction and exemplification of the true faith and with the laver of holy baptism cleanse them. Then came to him a prohibition from all the Romans, that he should not begin that journey, nor undertake to travel to a people so acceptable to him and so agreeable. He found, however, ^{Gregorius} St. Augustinus, that most trusty child of the holy faith, ^{sends Augustinus.} to take his place, and sent him hither, that he should zealously beget so sensible a people and so acceptable to him, for the Almighty Lord, and should be very diligent about the so begetting them. He earnestly admonished and instructed his vicar, St. Augustinus, to build minsters for the praise and glory of Christ, and to teach and appoint the servants of God the same mode of life which the apostles, with their society, at the beginning of our Christianity observed. They were all of one heart and of one soul; nor had any one of them separate possessions, nor even said that aught of the things which he possessed was his own; but they had all things common.^a Hence this same custom was by admonition of the holy man in the minsters of the English race long perpetuated, and thriving. But

* * * * *

(*Eadgar observing Dunstan*) understood and knew him Dunstan. a true director of his holy churches, before his *high character* was^b openly displayed to men. Hence he granted him multiplied and sufficient property and power.^c Nor did he long delay, nor deprive^d him of his authority. It was not long before his brother (*Eadwig*) ended his days (1 Oct. 959). He, through his childish ignorance, parted this kingdom and divided its

^a Acts iv. 32.

^b *gepupþe* is in the subjunctive of the oratio obliqua.

^c Dunstan was made bishop of

Worcester in 957, a diocese in Mercia, in Eadwigs reign.

^d That is, nor was it he that deprived.

cena land Incubum nearum todæle; Æfter his forðriþe eadgar. se foreræda cynincg þurh godes gýfe ealne angelcynnes anweald bezeat. ⁊ þæs rice trigelunge eft to annesse brohte. ⁊ swa gefundlice ealles weold þæt þa þe on æran tīman lifes wæron ⁊ his hylðran gemundon ⁊ heora dæda gesyrn to sneoran þearfe swiþe wundredon ⁊ wariende cwædon; hit is lafor micel godes wunden þæt þyrum cildgeongum cynincge þur gefundfullice eallu þing underweodde synt on his cynelicum anwealde; his foregengan þe gefundene wæron on ylde ⁊ on gleawcype swiþe bescepede ⁊ forerittige. on ænigum gewinne earfoþwylde næfre þisne anweald on swa micelre sibbe smiltnesse gehealdan ne mihton. nafor ne mid gefeohte ne mid rice; Ac his no to wundrienne swylce hit ungewunlic is þonne god ælmihtig mærllice leanaþ æghwylcum þara þe him god behet ⁊ þæt eft fullice gelæst; drihten criht is þearfe swiþe on þyrum þingum mid ealles modes gledcype to herienne; Soþlice ælmihtig drihten þe is ealra þinga gewita. þe on ær pat eal þæt toweard is. þe rihte hu fremful he beon wolde. him æfre swiþe milde wæs. ⁊ ealle god him gýmle fremfullice towearde dyde; Swylce se rihtwisa ⁊ se arfæsta leanzysa. no mid wordum ac mid dædum bodede ⁊ þur cwæde; Nu þu minne naman and anweald. þæt mine cyricean þe ic rihtlice on minum gýnderlicum anwealde hæbbe georne frifast ⁊ fyrfast. Ic þe to leanes. þinne noman mærgize ⁊ þin rice þe þu under minum anwealde hylst geacnize; ⁊ mid gode fyrfize; hwa is monna on angelcynne wariende þ nyte

unity,^a and also distributed land of holy churches to strangers and robbers.^b After his decease Eadgar, the aforesaid king, acquired the entire power of the English kin, and brought again into unity the separated parts of the kingdom, and ruled all on so sound principles, that those who were alive in those former times and remembered his ancestors, and knew the history of their deeds, wondered very much, and gazing said, Lo ! it is as a great miracle of God that all things are thus duly subject to this boyish king in his royal power ; his predecessors, who were ripened by age, and very well seen in prudence, and sagacious in any crisis of emergency, were never able to maintain this dominion in so much peace and tranquillity, neither by fighting nor by paying scot. But that is not to be wondered at, as if it were unusual for God Almighty gloriously to reward every one of those who promise him good, and then fully perform the promise. Our Lord Christ is in these things with all gladness of mind very highly to be praised. The Almighty Lord indeed is cognizant of all, he who long before knows all that is to come ; and he knew how good a servant *Eadgar* would ever be to him, and was ever merciful to him, and always destined him all good things for his advantage. As if the right wise and faithful Recompenser, not with words but with deeds, had thus preached and said : Thou now zealously protectest and furtherest my name and my dominion, that is my churches, which I rightly have in my special power : in recompense I will magnify thy name, and enlarge thy kingdom, which thou holdest under my subjection, and will further it with good. Who is there dwelling in England who knows not how *Eadgar* advanced and protected the kingdom

Accession of
Eadgar.

^a He made Eadgar king of Mercia.

^b Eadwig was an enemy of the monks ; perhaps these robbers were the secular clergy. Thus W.M.

says he turned the monks out of Malmesbury, which was theirs of right, and made it a "stabulum clericorum."

fol. 150 a.

hu he godes rice . ꝥ iſ godes cyricean . ægþær ge mid
 gartlicum gode . ge mid woroldcundum eallum mæge
 fyrþrode ƿ frrþode . Ðitodlice ſona ſpa he to hiſ cyne-
 dome gecoren pearþ . pæſ frrþe gemundige hiſ behater .
 þe he on hiſ æþelincgħade cildgeong gode behet . ƿ
 ſancta marian . þa ge abbod hine gelapode to þæm
 munuclife . Eal ſpa ge riþ uſan cƿædon þurh þæſ ge-
 hater mýngunge frrþe gefancol on anġinne hiſ riceſ .
 began þa ſtope to frrþrienne eal ſpa he ær behet on
 hiſ cildgeogode . ƿ mid eallum þingum godode to þan
 frrþe þæt heo næſ nane oþor . ne raccere þonne for-
 mænig þara þe hiſ ylðran ær gefyrþredon on lang-
 ſumum fæce . he þær ſona getimbruan het mærlíc
 mynſter on þreora geara fæce . þæt riðe þincan un-
 gelearlic eallum þæm þe þa ſtope on uſerum tidum
 gereod ƿ þiſ ne gemunaþ ; Ðe ꝥ ilce mynſter þur ge-
 hradod het ſcā marian gehalgian gode [to lofe] ƿ to
 peorþunge . ƿ þær to muneca micle geſer[raðe]ne
 geſomnode to þæm þæt hy gode hyrſumedon æfter
 tæcinge þæſ halgan reguleſ . ær þæm lyt [mu]neca
 pæſ on feapum ſtorum on ſpa miclum rice þe be
 rihtum regule lifdon ; Næſ þæt na fealðre þonne on
 aſe¹ ſtope ſeo iſ glæſtingabyrig gehaten ; Ðær hiſ
 fæder eadmund cynincg munecaſ æreſt geſtaþolode ;
 Of þære ſtope pæſ ge forerſſecena abbud genumen ƿ
 gehadod to þæm foreræðan mynſtre þe eadgar cynincg
 geſtaþolode ƿ mid munecum geſette ; he pearle frrþe
 pearþ gegladod þurh þæt gartlice munyca anġin . ƿ
 geornlice anġan to ſmeazenne æreſt þingā . hu he hiſ
 aġen liſ gerihtlæcan meahte mid rihtre æfeſtneſſe ;
 hit eac ſpa on bocum aſſiten iſ . Se þe god beġinnan
 þence . he þæt anġin on him ſylfum aſtelle ; æfter

 For anſe.

of God, that is, Gods church, whether with spiritual or worldly good, by all his influence? In fact, as soon as he was chosen to his kingdom, he was very mindful of his promise, which he while a young child in his princely estate made to God and to St. Mary, when the abbot invited him to the monastic life. As we before said, by the recollection of his promise, in the beginning of his kingdom, he very thoughtfully began to improve the place,^a as he before promised in his childhood, and enriched it with all things to such a degree that it was nowise different nor inferior to any of those many old foundations, which his ancestors had formerly for a long period encouraged. He soon gave order to have a glorious minster built there in three years time. That will seem incredible to all who shall see that minster in after times and do not remember this. He commanded that same minster thus ornamented to be consecrated to St. Mary, to the praise and worship of God; and there he collected a great society of monks, that they should serve God according to the teaching of the holy (*Benedictine*) rule. Before that there was but a scant number of monks in a few places in so great a kingdom, living by right rule.^b That was not more than in one place, called Glastonbury, where his father, king Eadmund, first established monks. From that place the aforesaid abbot^c was taken and ordained to the above mentioned monastery, which king Eadgar founded and furnished with monks. He was very much rejoiced at that spiritual commencement of monks, and earnestly began to inquire first of all, how he might rectify his own life with true religion. It is also written in books: "He who proposes to begin good should try the first of it on himself." After he became duly ordered himself, he began

A promise of Eadgar to Æbelwold.

Abingdon restored.

Eadgars own life wanted rectifying.

^a Abingdon.

^b The numerous early foundations had been swept away by the Danes.

^c Æbelwold himself.

þam þe he sylf ȝerihƿt pearð . began ȝeorne mynre
 riðe ȝeond his cynerice to rihtlæcynne . ȝ ȝoder þeor-
 ðom to arærenne ; þ̃ ȝra pearð ȝelæƿt þurh þa ful-
 tumiȝendan ȝoder ȝife ; breac þa ȝerihlice ðunrtaner
 5 his ercebiſceoper næðer ; þurh his mynðȝunȝe he ƿær
 ȝmeaȝende embe his ȝaule hæle . ȝ no þæt an . ac
 eac ȝƿylce be ealne æfeƿtnerre ȝ ȝeȝunðfulnerre his
 andƿealðer ; halȝe ȝtopa he ȝeclænȝode fram ealra
 manna fulnerȝum . no þæt an on ƿeſſeaxna riçe . ac
 fol. 150 b. 10 eac ȝƿylce on myrcena lande ; ƿitoblice he aðneſ [þa]
 canonicas þe on þæm ƿoſeſæðum ȝyltum ofeſ . . ðe
 ȝerihƿtȝumedon . ȝ on þam ȝyrmeſtum ȝtopum ealles his
 anƿealðer munecas ȝeſtaþolode to ƿeoſþfulre þenunȝe
 hælender criſter ; An ȝumum ȝtopum eac ȝƿilce he
 15 mynecæna ȝeſtaþolode and þa æ[l]þȝȝe his ȝebedðan
 betæhte . þ̃ heo æt ælcere neode hyra ȝehulpe . he sylf
 ƿær a ȝmeaȝende ymb muneca ȝeȝunðfulnerre . ȝ ƿel
 ƿillende hi to þam mynȝode þ̃ heo hine ȝeeſenlæcende
 on þa ilcan ƿiȝan ymbe mynecæna hoȝode ; he began
 20 mið ȝeornfulre ȝcruðnunȝe ȝmeaȝan ȝ aħȝian be þam ȝe-
 bodum þær halȝan ȝeȝuleſ . ȝ ƿitan ƿolde þær ȝylfan
 ȝeȝuleſ laſe ; þurh þa biþ ȝeȝearƿoð rihter liſeſ ȝe-
 ƿuna ȝ aħȝȝe ȝeƿilnunȝ . ȝ þa ȝeſetebnerra þe to
 halȝum mæȝenum ƿæmaþ ; he ƿolde eac ȝƿylce þurh
 þone ȝeȝul oncnapan þa ƿiſlican ȝeſaðunȝe þe ȝnotor-
 lice ȝeſet iſ be incuþra ðinȝra¹ endebȝyðnerre ; þurh
 þiſeſ ƿiſðomeſ luſt he het þiſne ȝeȝul of læden ȝe-
 ȝeorðe on enȝliſc ȝeþeodan ; þeah þa ȝceapþancian
 ƿitan þe þone tȝyðæledan ƿiſðom hlutoſlice tocnapaþ
 25 þ̃ iſ andƿeapðra þinȝa ȝ ȝaſtlicra ƿiſðom ȝ þara æȝþeſ
 eſt on þrim toðalum ȝelyſeblice ƿunaþ . þiſſe enȝliſcan
 ȝeþeodnerre ne behorien . iſ þeah niðbehefe unȝelæ-
 nedum ƿoſolðmonnum þȝ ƿor helle ƿiteſ oȝan ȝ ƿor
 criſteſ luſan þiſ eapmfulle liſ ƿorlætaþ . ȝ to hyra
 ðrihtne ȝecȝƿrað . ȝ þone halȝan þeopðom þiſeſ ȝeȝu-

¹ Read ðinȝa.

zealously to arrange monasteries far and wide throughout his kingdom, and to set up a service of God. That was so executed by the supporting grace of God; he constantly made use of the advice of Dunstan the archbishop; by his admonition he searched concerning the salvation of his soul; and not only that, but also about all religion and the sound condition of his dominion. He cleansed holy places from foulnesses of all men, not only in the kingdom of the West Saxons, but also in the land of the Mercians. For example, he drove out the canons, who were more than sufficiently notorious for the aforesaid crimes, and in the most important places of all his dominion he established monks to perform a reverential service to the Saviour Christ. In some places also he established mynchens, and entrusted them to his consort *Ælfrið*, that at every need she should help them. He ever investigated, himself, about the right conversation of monks, and kindly advised her to imitate him, and in the same way see to the mynchens. He began with earnest scrutiny to seek out and inquire concerning the precepts of the holy Rule, and was willing to know the instruction of the Rule itself, by means of which is prepared a habit of right living and a honest purpose, and the regulations which draw men to holy virtues. He desired also by means of the Rule to know the wise ordering which is prudently appointed on occurrence of strange events. From a desire of this wisdom he ordered the translation of this Rule from Latin into English. Although the acute and wise men who have a clear knowledge of the bipartite wisdom, that is, the wisdom of things temporal and spiritual, either of which, it is admitted, consists of three divisions, have no occasion for this English translation; it is however a necessity for unlearned secular men, who for fear of hell penalty and for love of Christ, quit this miserable life and turn unto their Lord, and choose the holy service of this Rule, lest only unconverted

Dunstan brings
Eadgar to re-
pentance.

Eadgar insists
on the celibacy
of the clergy.

Introduces
monks instead
of canons :
And nuns.

Orders *Æbel-*
wold to trans-
late the rule of
Benedictus.

fol. 151 a.

ler geceoraþ, þy lær þe ænig ungecyrræd woroldman
 mid nytneſſe 7 ungeritte neſuler geboda abraece . 7
 þære tale bruce ꝥ he þy dæge miſſenſe . þy he hit
 ſelſe nyſte ; Ic þa [þaſ] geſeode to micclan geſceabe
 telede ; Ðel mæg duſ [an hit naht] mid hpyloan geſeorde
 mon ſy geſtryned 7 to þan ſoþan geleafan geſæmed
 butan þæt an ſy þæt he gode geſange ; Ðæbben for þi
 þa ungelæredan inlenðſce þær halgan neſuler cyþþe
 þurh aſeneſ geſeordeſ anſprungenneſ . ꝥ hy þe georn-
 licor gode þeorien and nane tale næbben þæt hy þurh
 nytneſſe miſſon þurſen ; For þi þonne ic mid ealre
 eſtfulneſſe mine æfterſengan biðde . 7 þurh ðrihtneſ
 naman halſige þæt hy þyſer halgan neſuler biſene
 ā þurh criſtæſ gife geſcen . 7 godelende to fulſrem-
 edum ende gebrencſen ; Ne gebyrſtlæce heora nan
 þurh deorleſ mynðgunge oþþe þurh ænige giſgunge
 þæt he godes aſe geſanige . oþþe ænigne incan ſece
 hu heo geſanod ſeorþe . oþþe on land aſe . oþþe on
 æneſum oþrum æhtum . þe lær þe þurh ſæble 7 hæ-
 ſenlearte þære halgan æſeſtneſſe ſelm aſlacige and
 mid ealle acolige . þæt la næſſe ne ſelumpe ; þær þe
 ic ſene ſio æſeſtneſ þær halgan neſuler on ærum
 tidum geſanod ſearþ þurh ſearlac yfelra manna . 7
 þurh geſaſunge þara cynenſa þe to gode lytelne ege
 hæfdon ; Iſ ſſiþe micclan ſſe eallum to ſarſenne 7 ure
 ðrihten to biðdenne . þæt ſio yſmþ on ure æſeſtneſſe
 næſſe eſt ne geſeorðe ; Abbodſſum ſe eac tæcaþ .
 þæt hi inholde ſin . and þær halgan neſuler gebodum
 eallum mode þeorigen .¹ and godes ælmihtigeſ bebode
 beodaþ . þæt heora nan ne gebyrſtlæce þæt heo godes
 landaſe naþon ne heora maſum ne woroldſum mid
 ungerſceabe ſellen . ne for ſceatte ne lyſſetunge ;
 geſencen þæt hi gode to hyrdum ſin geſette . 7 no to
 ſearſum ; Giſ heora hſile mid deorleſ coſtnunge beſſi-
 cen . for gode oþþe for worulðe gyltiſ biþ . ne gladiſe on
 bæc noþer ne cyniſ ne worul[ð]ſiſa ſſile him geſymed

fol. 151 b.

¹ Illegible.

secular man with his ignorance and stupidity should break the precepts of the Rule, and use the excuse that he on that day made a mistake, in that he did not know better. I then have reckoned this translation to make much difference. Well may it be of no consequence with what language a man is begotten unto God and allured to the true faith, provided only that he do come unto God. Unlearned natives therefore may have knowledge of the holy Rule, through an explanation in their own language, so as more zealously to serve God, and to have no excuse to the effect that from ignorance they must make mistakes. Hence then I with all devotion pray my successors and intreat in the Lords name, that they ever increase the observance of this holy Rule through the grace of Christ, and by mending it bring it to a perfect end. Let none of them by suggestion of the devil, or through any covetousness, venture to diminish the patrimony of God, nor seek any excuse by which it may be diminished, either in estates or any other possessions, lest through poverty and penury the fire of holy devotion turn lukewarm and quite cold. May that never happen ! As I suppose, the devout observance of the holy Rule in former times grew cold by reason of the robbery of evil men, and by connivance of the kings who had little awe for God. We must all very much beware and pray our Lord, that that misery never again come up upon our devotion. We also teach abbesses, that they be loyal, and with all their mind serve the biddings of the holy Rule, and enforce God Almighty's commands : that none of them venture to give Gods estates either to their relatives or to men powerful in a temporary sense, with indiscretion, either for money or for the purpose of paying court to them : let them reflect that they are appointed pastors on behalf of God, and not robbers. If any of them, led astray by temptation of the devil, be guilty in the sight of God or of the world, be neither king nor potentate rejoiced at that, as though an oppor-

Monastic endowments necessary to maintain the faith.

Alienation of monastic property deprecated.

ry ȝ antimber ȝereald þæt he ȝoð beþearȝe þe þa
 æhta ah . ȝ nænne ȝylt næfre ne ȝeorhte ; Ne ry la
 nan eorðcund cyniȝ mid ȝitrunge to þæm ȝriþe un-
 derȝan þæt he þæm heofoncundum cyniȝe þe hine ȝe-
 orhte ne læte beon þær ylecan rihter þeorþne þe he
 ȝylf iȝ ; Giȝ cinȝer ȝereþena hpylc ȝyltiȝ biþ riþ ȝoðe
 oþþe riþ men . hpa iȝ manna to þam unȝerceanð and
 unȝerittiȝ þæt he þæm cyniȝe hiȝ aȝe ætrecce for
 þi þe hiȝ ȝereþa forþȝiht biþ ; Stande for þi on þæt
 ilce ȝeþað on ecneȝre ſpa hþæt ȝpa þæm ecum criȝte
 ȝereald biþ on cȝriçena æhtum . Giȝ hpa to þæm ȝe-
 dyrtiȝ biþ þæt he þiȝ on oþer aþende he biþ unȝe-
 rieliȝ on ecum tinteȝum ȝeritnað ; þæt la ne ȝeþeorþe
 þæt minra æfterȝenȝenna ænȝ þa ȝriȝþe ȝeeȝniȝe ;

Add. MS. Brit. Mus. 23,211.

de Regibuz orientaliuȝ reaxonuȝ.

Ofra riȝheȝiȝ riȝheþe riȝbeȝihtȝ riȝberht ri[æ-
 þearð]iȝ riþearð riþerhtȝ riþerht riþebbiȝ riþ[ðða]
 æȝcriȝiȝ æȝcriþe ofriȝ ofra bebbiȝ bebbca [riȝeȝuȝl-
 iȝ] riȝeȝuȝl riþæppiȝ riþæppa antȝecȝiȝ . antȝ[ecȝ]
 ȝerecȝiȝ ȝerecȝ reaxnetiȝ.

Item de reȝibuz orientaliuȝ riaxonuȝ.

Spiðreð riȝemundiȝ riȝemund riȝeharðiȝ ri[ȝe-
 hearð] rebbiȝ rebbe reaxrebiȝ reaxreð riþ[erht]iȝ
 riþerht riþebbiȝ riȝereð riȝericiȝiȝ riȝeruc relerebiȝ
 relereð riȝeberhtȝ riȝeberht riȝeb[alði]ȝ riȝebald
 relereþðiȝ relereþð riȝereþðiȝ riȝereþð reaxiȝ reaxa
 riþebbiȝ ðonan forð * * * *

tunity were afforded and material given for plundering God, who is the real owner of these monastic estates, and who never committed any crime; nor let any terrestrial king be so overcome with covetousness as not to allow the Divine King who created him to be worthy of the same right as he himself is. If any one of a king's reeves is guilty against God or against man, what man is there to that degree indiscreet and senseless as to claim his estates from the king, because his reeve is a lost man? ^a Let whatever is given in the way of properties of churches to the Eternal Christ stand for ever on the same footing: if any one is to that degree daring as to turn this to another end, he will be miserably tormented in eternal torments. May that not happen that any of my successors deserve that unhappiness!

Monastic
estates some-
times seized by
civilians.

OF THE KINGS OF THE EAST SAXONS.

Offa was son of Sighere, Sighere of Sigberht, Sigberht of Sæweard, Sæweard of Sæberht, Sæberht of Sledda, Sledda of Æscwine, Æscwine of Offa, Offa of Bedca, Bedca of Sigefugl, Sigefugl of Swæppa, Swæppa of Antsecg, Antsecg of Gesecg, Gesecg of Seaxnet.

Again.

Swiðred was son of Sigemund, Sigemund of Sigeheard, Sigeheard of Sebbe, Sebbe of Seaxred, Seaxred of Sæberht, Sæberht of Sledda.

Sigered was son of Sigeric, Sigeric of Selered, Selered of Sigeberht, Sigeberht of Sigebald, Sigebald of Seleferð, Seleferð of Sigeferð, Sigeferð of Seaxa, Seaxa of Sledda, and from him as above.

^a Perditus is so used. *A rascal.*

NAMES OF PLACES.

Dereham (Norfolk), a monastic foundation before A.D. 743. *See* Wihtburh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, '(Fscenedini H. H.) or his son SLEDDA, A.D. 587; he was followed by his son SÆBERHT, A.D. 597; then came his two sons SEAXRED and SIGEWEARD = Seward, A.D. 616; then SIGEBERHT the Less, A.D. 623; then SIGEBERHT the Good, A.D. 653; then SWIÐHELM, A.D. 660; then SIGHERE and SEBBI, A.D. 665; then SIGHEARD and SWEFRED, A.D. 686?; then OFFA, A.D. 704; SELRED, A.D. 709, killed A.D. 746; then SWIÐRED, A.D. 746 till A.D. 7...; then SIGERIC, who goes A.D. 797 to Rome; then SIGERÆD, till A.D. 824. The history of these two last is more full of doubt than that of the preceding.

Folkstone, a monastic foundation about A.D. 640, p. 420, founded by Eanswið.

Heanburh, Hanbury in Staffordshire, a monastic foundation of Æþelred of Mer-

Heanburh—*cont.*

cia, from A.D. 675 to A.D. 702 or 704. *See* Wærburh, p. 428.

Minster in Tanet was founded by Domneva = Domna Eafe = Eormenburh, with the wergeld of two murdered princes A.D. 670. The church was dedicated in the name of St. Mary, "Dei Genitrix." The second abbess was Mildrið, from whom the place now takes its name. The third was Eadburh, who founded a new church in the names of St. Peter and St. Paul; she died A.D. 751. The fourth abbess was Sigeburh; she died A.D. 797. The fifth and last abbess was Siledrið, in whose time the convent was destroyed by the Northmen. (Thomas of Elmham, &c.)

Teneð, the island Tanet, Thanet, p. 424.

Trentham, in Staffordshire, a monastic foundation of Æþelred of Mercia, A.D. 675 to 702. *See* Wærburh.

Wenlock, a monastic foundation, probably of Merwald about A.D. 670, p. 422.

NAMES OF PERSONS.

ÆÐELBERCT, Æðelberht, Æþelbriht, king of Kent, supreme over the English races as far north as the Humber (Bed. p. 60), marries Bercta a Christian; leans himself to that faith, and welcomes St. Augustinus (ibid.), A.D. 596. Grants an old Roman church for the cathedral, Canterbury; founds the monastery there, builds St. Pauls, London; and St. Andrews, Rochester. Bed. H.E. III. xiv. Dies 616 [617]. His code of laws in English is extant (See Bed. p. 84). Reigned 53 or 56 years: W.M.T. 16: notices the difficulty. By Bercta or Berhta he had EADBALD his successor, and Æþelburh = Tate, married to Eadwine king of Norðhymbria (Bed. II. ix). After Berhtas death he married again.

Æþelbriht, a prince of Kent, son of king EORMENRED, was murdered by Ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670.

Æðelburh, daughter of ÆÐELBRYHT king of Kent, also called Tate, was a Christian, given to EADWINE king of Norðhymbria, a heathen, and the marriage was the means of converting her husband. On his death, A.D. 633, she returned by sea to Kent with Paulinus (Bed.), and founded the monastery at Limene (Flor. Worc.), that is, at Limenea, the river of Portus Lemannis; for the river Rother formerly reached the sea at Lymne (Hasteds Kent). She was buried here, says Thomas of Elmham, p. 177, and he spells the name Limninge. General consent puts her monastery at Liminge, some miles from Limne and its river. The topographical difficulties

Æðelburh—cont.

have yet to be solved. Eadwine was 48 at his death, A.D. 633, and was born about A.D. 585; she might be born soon afterwards. Her commemoration on Oct. 11.

Æþeldrið, daughter of king ANNA of East Anglia, was given, A.D. 652, in marriage to Tondberet, an alderman of the South Gyrvi, or people of the fens, and had the Isle of Ely as her dower. Tondberet in three years left her a widow; five years later she was married to ECGBRIð, king, A.D. 670 to A.D. 685, of Norðhymbria. After twelve years of an incomplete union, as Beda relates, with Ecgerð, she retired to Coldingham, under his aunt Æbba as abbess, and A.D. 672 became abbess of Ely; where the monastery held both men and women, as was the way in Ireland. She died 23 June 679. (Beda, H.E. IV. xviii. Martyrol. Thomas of Ely.) P. 428.

Æþelred, a prince of Kent, son of king EORMENRED, was murdered by Ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670, pp. 420, 422.

ANNA, or **ONNA**, son of Eane = Ene, king of the East Angles, was killed by PENDA, king of Mercia, A.D. 654. He had daughters Seaxburh, Æþeldryð, and Wihtburh (p. 428), also a natural daughter Æþelburh, abbess of Brie (Beda. III. viii.), and two sons. His wives name was Hereswið, sister of Hilda, abbess of Whitby; Hereswið ended her days at Chelle. Florence of Worcester calls the sons Aldwulf and Alfwold; Thomas of Ely, Adulf and Iurmin.

Antsecg, an ancestor of the East Saxon kings, p. 442, about A.D. 390.

St. Augustinus, a (Benedictine) monk, with others, is sent by Pope Gregorius to convert the Iutes, Saxons, Angles. He takes alarm at the task. Gregorius sends him a hortative, A.D. 596. He lands in Tanet, and there has a conference with king Æðelberht. Performs service in Berctas church, St. Martins, an old church of British Roman times. Obtains leave to build and restore churches, and recovers an old Roman church for the cathedral at Canterbury, with farms to provide a revenue (Bed. H.E. I. xxxiii. He is consecrated A.D. 597 at Arles, going thither for the purpose. Propounds to the pope casuistical questions, and is resolved (Bed.) Gets robes, vessels, and books from Gregorius. At his suggestion the king commences the monastery of St. Peter and St. Paul, at Canterbury, with endowments. Has a conference with the British bishops, and shews himself a proud prelate (Bed.) Dies 26 May (Bed.) A.D. 605 ? P. 420.

Bedca, an ancestor of the East Saxon race of kings, p. 442. About A.D. 480.

Bercta, d. of Chariberht, k. of the Franks, becomes wife of Æðelberht, k. of Kent, on condition that she have liberty to celebrate her Christian worship. Before A.D. 596. She worshipped in an old British church ; that of St. Martin, Canterbury ; *ib.*

Dunstan. See pages 432–438.

EADBALD, king (A.D. 616 to A.D. 640) of Kent, son of Æðelberht. He adheres to the heathen custom of marrying his fathers second wife, but archbishop Laurentius converts him, and he quits his unlawful connexion (Bed. II. vi.). He married Imma, daughter of (Theodberht) king of the Franks (in Austrasia), p. 420. Their children were EORMENRED, king, EORCENREHT, king, and Ean-

EADBALD—*cont.*

swið, p. 420. He afforded an asylum to Æþelburh his sister, and Paulinus when driven out of Norðhymbria, and gave Paulinus the bishopric of Rochester. A forged charter (C. D. vi., Thomas of Elmham, p. 145) gives him Egfrið for one son, and discovers the ignorance of the forger.

Eadburh, third abbess of Minster in Tanet, (p. 428), died A.D. 751 (Thomas of Elmham, pp. 217–220) ; a probable date. A charter (T. of E. p. 314, C.D. xcvi.) dated A.D. 748 bears her name, but in it the year of the indiction is not the year of the charter A.D. She built a new church dedicated in the names of St. Peter and St. Paul.

EADGAR, king of England, A.D. 959 to A.D. 975, the great patron of the monkish system, and a zealous friend of the church, had Dunstan and Æthelwold for his bishops and ministers, p. 431, sqq. His monastic rule, endowments, and buildings renewed more than forty foundations. He finished the rebuilding of the church of New Minster in Winchester A.D. 972 (F.W.) Of his amours an account is given by William of Malmsbury. An allusion here, p. 436.

EADMUND, king of England, A.D. 940 to 946 ; establishes monks at Glastonbury, p. 436.

EADWINE, king of Norðhymbria, p. 420.

Eanswið, fl. A.D. 650, daughter of EADBALD king of Kent, founded the abbey of Folkestone, and there was buried, p. 420.

ECGBRIHT, king of Kent, A.D. 664 to 673 ; connives at the murder of his cousina, is discovered, and obliged to pay wer-geld, p. 422.

Ecgferð, king of Norðhymbria, p. 428.

EORCENBRIHT, king of Kent, A.D. 640 to A.D. 664, associated with his brother, whom he survived. He died 14 July (H.E. IV. i.) In his reign Christianity obtained a firmer hold upon the people.

EORCENBRIHT—cont.

He married Seaxburh, daughter of ANNA. His children were ECGBRIHT, king, HLOðHERE, king, Eormenhild, and Eorcengota, who was sent to the monastery of Faremoustier en Brie.

Eormenburh, daughter of EORMENRED king of Kent; called also Eafe, Æbbe, Domna Eafe, Domneva. She was married before A.D. 664 to Merwald, prince of Mercia. She and her hind exact wergild for her murdered brothers about A.D. 670, with the acres of that grant she founds a monastery in Tanet, p. 424. She becomes abbess and admits with due office her daughter Mildryð, p. 426. Her church was dedicated to St. Mary, "mother of God." A charter (C.D. xiv.) dated A.D. 676 grants some lands to the monastery.

Eormengið, daughter of EORMENRED, king of Kent. She might be born about A.D. 645. Florence of Worcester, I. 259, makes her a saint. P. 420.

Eormenhild, daughter of Eorcenbriht, king of Kent, and of Seaxburh, was married to WULFHERE, king of Mercia: on Wulfheres death, A.D. 675, she came to Sheppey, and, A.D. 699, succeeded Seaxburh as abbess of Ely. She died 13 Feb. (year?) (Thomas of Ely, p. 596 in Anglia Sacra). The "holy raiment" of chastity she received at Middeltun, p. 428.

EORMENRED, king of Kent (A.D. 640 to . . .), marries Oslaf, p. 420. Their children were Eormenburh = Eafe = Domneva, Eormengið, Æbelred, Æpelbriht (*ib.*), four. In the genealogical account of the Kentish kings by Florence of Worcester, Æbeldryð is added, and Eormenburh comes twice. Goscelin doubles Eormenburh.

Gesecg, an ancestor of the East Saxon kings, p. 442. About A.D. 360.

HLOðHERE, king of Kent, A.D. 673 to 685, son of EORCENBRIHT, succeeds his brother. Few particulars are related of him. He was wounded in a battle against EDRIC, son of his predecessor ECGBRIHT, *et inter medendum defunctus*. A charter is printed in Smiths Beda and in C.D. xvi., in which Hloðere mentions this EDRIC or EADRIC. P. 430.

Merefin, son of Merewald, ruling prince of Western Mercia, and of Eormenburh = Eafe. He died in the odour of sanctity. Date about A.D. 670. Pp. 420, 422.

Merwald, son of PENDA, king of Mercia, married Eormenburh = Eafe, daughter of EORMENRED, king of Kent. They had Mildburh, Mildryð, Mildgið, and a boy Merefin. Merewald, with his brothers WULFERE and ÆBELRED, and his sisters Cyneburh and Cyneswið, promoted the foundation of Medehamstede, now Peterborough (Chron. Laud. MS. 656). He is not, however, represented as present at the consecration, nor is his name affixed among the witnesses. He ruled the West Hwiccas, or Severn border of Mercia, and is said to have founded and endowed the monastery at Leominster, formerly "Reodesmouht" (MS. Harl. 2253, fol. 132). He sometimes occurs as St. Merwald. He separated himself from his wife according to the teaching of the day. Pp. 420, 422.

Mildburh, daughter of Merwald, a ruling prince of Western Mercia, and Eormenburh = Eafe; buried at Wenlock (p. 422), a monastery which it is said she founded. The foundation must have been in her lifetime, for the Mercian royal race were only lately then baptized, and some relapsed into paganism. The place was destroyed by the Danes, but was re-established as a Cluniac monastery (W. Malmsb. p. 369). Wenlock was within the boundaries of Merwalds authority.

Mildgið, daughter of Merwald, ruling prince of Western Mercia, and of Eormenburh

Mildgið—cont.

=Eafe. Mildgið was buried in Norðhymbria, sainted, and wrought miracles (pp. 420, 422).

Mildrið, daughter of Eormenburh and prince Merwald, is sent to Kalan, near Andely, now Chelle, for education under an abbess Welcome; she undergoes many trials, refusing marriage, and escapes to her mother, who admits her as nun at Minster in Tanet. The service detailed on p. 426, though Goscelin says she was consecrated by archbishop Theodorus.

Offa, an ancestor, probably before the Saxons settled in Essex, of the royal race there. Not to be confounded with Offa king of the Angles, in the Glee-mans Song. Flourished about A.D. 510, p. 442.

OFFA, king of the East Saxons, A.D. 704 to 709, son of SIGHERE, reliquit uxorem, agros, cognatos, et patriam propter Christum, et propter euangelium, ut in hac vita centuplum acciperet et in sæculo venturo vitam æternam. Et ipse ergo ubi ad loca sancta Romæ pervenerunt, adtonsus, et in monachico vitam habitu complens, ad visionem beatorum apostolorum in cælis diu desideratam pervenit. (Beda.) P. 442.

Oslaf, queen of EORMENRED, king of Kent; about A.D. 640, p. 420.

Paulinus was sent by Gregory the Great about A.D. 601 to Canterbury to Augustine, with patens, chalices, copes, altar cloths, relics, and manuscript books; he accompanies the Christian princess Æðelburh into Norðhymbria on her marriage with the heathen king EADWINE, A.D. 625, being ordained bishop 21 July 625. Baptizes the infant child of EADWINE, at Whitsuntide A.D. 626. Baptizes the king himself, at Easter A.D. 627. Establishes his bishopric at York. Preaches the word in Lincolnshire, and builds in stone the cathedral at Lincoln. Flees

Paulinus—cont.

from Norðhymbria on EADWINE'S death, before PENDA, A.D. 633, and becomes bishop of Rochester. Dies 10 October A.D. 644.

PENDA, A.D. 626 to 655, king of Mercia, defeated and killed EADWINE, king of Norðhymbria, A.D. 633, at Hæpfelð, 12 October. Soon afterwards he killed SIGBERHT and EGRIC, kings of the East Angles. In A.D. 642, in alliance with the British and the Angles, he attacked, defeated, and killed St. Oswald, king of Norðhymbria, at Maserfelð, a few miles from Winwic in Lancashire, a name which commemorates the Gewinn or struggle. The following extract from Ælfrics life of St. OSWALD, supplies many particulars not mentioned by Beda. It shows that Penda carried away with him OSWALD'S head and right arm into Mercia, and set them upon a stake at Oswaldes treop, or Oswestry, thus solving an historical problem, in close harmony with Beda, who says PENDA set up the kings head and arms on stakes (III. xii.). Hence it appears that the claims of Oswestry and Maserfeld are reconcileable. OSWALD'S successor OSWIN, with a troop of horse, made a bold and successful raid into Mercia, recovering his brothers head and arm from the stake of triumph.

Pa gereah he genealecan hys hys geendunge . 7 gebæb for hys rolc þe þær reallende speolt . 7 betæhte heopa rapla 7 hinc rylne gode . 7 þur clýpobe on hys rýlle. God gemiltre upum raplum. Pa het re hæþena cýning hys hearob of arlean . 7 hys rpiðpan eapm . 7 rettan hi to mýpcelre. Pa ærten orpolber flege peng orrig hys broðor to norðhymbra rice . 7 páb mid pepode to þær hys broðor hearob stod on stacan gepæstnod 7 genam þ hearob . 7 hys rpiðpan hand . 7 mid appurðnýrre repode to lindýrpanea cýpcan. PENDA in A.D. 645 avenged himself on CÆNWALCH, king of Wessex,

PENDA—cont.

for the repudiation of his sister. He was defeated and killed, A.D. 655, near Leeds, by OSWIN, OSWIG, or OSWY, king of Norðhymbria. *See* ANNA. He married Cyneswið, and had PEADA, WULFHERE, ÆPELBRED, Merewald, Merchelm, Cyneburh, and Cyneswið (Bed. Flor. of Wore.). P. 420.

SÆBERHT, king of the East Saxons, A.D. 597, was converted by Mellitus, and baptized, A.D. 604. He was son of SLEDDA by Rícula, Rigula, sister of ÆPELBERT, king of Kent. His connexion with that more powerful prince, and his conversion, seem to prove him a mere ealdorman. P. 442.

Seaxa, of the royal race of the East Saxons, father of Sigeferð, son of SLEDDA; p. 422. About A.D. 590.

Seaxburh, daughter of ANNA, king of the East Angles, was married to EORCENBRIHT, king of Kent, say after A.D. 640. On the death of the king her husband, A.D. 664, she retired to the abbey of Middeltun = Milton Kings, and there commenced the building of the priory at Minster in Sheppey, but A.D. 679 she succeeded ÆPELDRIð, her sister, as abbess of Ely, and died there A.D. 699; pp. 428, 430. She received the veil from Theodorus, who was consecrated A.D. 668 (Thomas of Ely, p. 597), and this allows of a preparatory noviciate.

Seaxnet, an ancestor of the East Saxon kings; p. 442. About A.D. 330.

SEAXRED, father of SEBBE, king of the East Saxons, A.D. 616. Son of Sæberht (p. 442, F.W.). With two brothers, who shared the kingdom, he mocked and expelled bishop Mellitus (Beda, H.E. II. v.), A.D. 617. Beda tells of their demanding the white housel bread, and as they were probably dependents, like their father, upon Kent, this relapse to paganism naturally associates itself with the renewed heathendom of Eadbald. They

SEAXRED—cont.

were killed by the West Saxons, CYNEGILS and CWICHELM; "parvo post tempore pugnaverunt contra Kinegels et Kichelm: audacter quidem cum paucioribus contra plures, sed infelicititer." (H.H. p. 716, W.M.)

SEBBE, SÆBBI, king of East Saxons, Essex, reigned thirty years, received the monastic habit from Waldere, bishop of London (A.D. 693? to 704), and soon after died, Bed. IV. xi. Was son of Seaxred (p. 442). F.W. makes him son of Seward. In Chron. Laud. MS. 656, he attests the foundation of Medehamstede, A.D. 656. Sighere, who reigned with him (F.W.), also attests it. They were subject to WULFHERE (Bed. H.E. III. xxx.). Hence there is something to rectify in the dates.

Seleferð, of the royal race of the East Saxons; father of Sigebald, son of Sigeferð, p. 442. About A.D. 590.

SELERED = SELRED, king, A.D. 709 to A.D. 746, of the East Saxons, son of SIGEBERT, p. 442. He was killed A.D. 746. (Chron.)

Sigebald, of the royal race of the East Saxons, father of SIGEBERT, son of Seleferð, p. 442. About A.D. 620.

SIGEBERT the Good, king of the East Saxons, A.D. 655 to A.D. 660, was a dependent on OSWIN, A.D. 642 to 670, king of Norðhymbria. By that influence he was led to Christianity, baptized by St. Finan, A.D. 651 to A.D. 661, and made St. Cedd his bishop, A.D. 654. He was assassinated by some relatives who thought him deficient in rigour. (Bed. H.E. III. xxii.) P. 442.

Sigefugl, an ancestor of the East Saxon race of kings, p. 442. About A.D. 450.

SIGEHEARD, king of East Saxons, Essex, son of SEBBE, reigned with his brother SWEFRED, about A.D. 686?, p. 442, F.W. The two brothers attended the preparations for the funeral of Waldhere, bishop of London. (Beda, H.E. IV. ix.) *See*

SIGEHEARD—cont.

C.D. lii. dated A.D. 704, with the names of two out of the three.

Sigemund of Essex, father of **Swiðred**, son of **SIGEHEARD**. P. 442.

SIGERÆD = **SIGERED**, son of **SIGERIC**, and king of the East Saxons, Essex, from A.D. 797 probably to A.D. 824, when he was defeated by **ECGBRIHT**. He was, it seems, in his youth viceroy of half Kent. P. 442.

SIGERIC, son of **SELRED**, from a date unknown about A.D. 760, king of the East Saxons, Essex, till he went to Rome, A.D. 797. (Chron.)

SLEDDA, king of the East Saxons, Essex, son of **Æscwine**, was first or second of the kings of Essex, father of **SÆBERHT** and **Seaxa**, p. 442, A.D. 587.

Swæppa, an ancestor of the East Saxon kings; p. 442. About A.D. 420.

Swiðred was king of East Saxons, Essex, and son of **Sigemund**, p. 442. F.W. dates him with the death of **Cuðberht**, A.D. 758, and says, *regni solium aliquantibus annis tenuit*. W.M. says **Ecgbirht** (A.D. 800 to A.D. 836) expelled him from his kingdom, the same year he subdued Kent, A.D. 824. But this is an error. He succeeded probably in A.D. 746, and was followed by **Sigeric**, who went to Rome in A.D. 797. (Chron.)

Tondbriht, alderman of the South Fen country, p. 428. See **Æpeldrið**.

Wærburh, daughter of **WULFHERE**, king of Mercia, and of **Eormenhild**; assumed the veil and entered the monastery at Ely under **Æpeldrið**, after her father's death, A.D. 675, and before 679. Her brother **Æbelred** placed her over a monastery he established at **Triccingaham** or **Trittingaham**, now **Trentham** in Staffordshire; she wished her body to lie at **Heanburh**, now **Hanbury**, another of the newly founded convents (F.W.), p. 428. Her remains were subsequently removed to **Chester**.

Wihtburh, daughter of **ANNA** = **ONNA**, king, A.D. 6 to 654, of the East Angles. She built a monastery at **Dereham** (in Norfolk), and dying 17 March A.D. 743, was there buried. Fifty five years afterwards, her body was found incorrupt; p. 428, Chron. MS. **Domitian**, year A.D. 798. The monastic estates were granted by **Eadgar** to Ely. The saint's body was removed A.D. 974, and her "depositio" is dated 8 Id. **Julias**. (Capgrave, fol. 315 b.)

WULFHERE, son of **Penda**, was king of Mercia A.D. 657 to A.D. 675. Married **Eormenhild**, p. 428.

Dunor, a courtier of **ECGBRIHT**, king of Kent, who between A.D. 664 and A.D. 670 contrives the murder of **Æðelred** and **Æðelbryht**, sons of king **EORMENRED**. He lies buried under a barrow in **Tanet**, pp. 422, 424.

END OF VOL. III.

LONDON:

Printed by **GEORGE E. EYRE** and **WILLIAM SPOTTISWOODE**,
Printers to the Queen's most Excellent Majesty.

For Her Majesty's Stationery Office.

[497.—750.—11/03.]

LIST OF WORKS

PUBLISHED

By the late Record and State Paper Commissioners,
or under the Direction of the Right Honourable
the Master of the Rolls, which may be pur-
chased of Messrs. Longman and Co., London;
Messrs. James Parker and Co., Oxford and
London; Messrs. Macmillan and Co., Cam-
bridge and London; Messrs. A. and C. Black,
Edinburgh; and Mr. A. Thom, Dublin.

PUBLIC RECORDS AND STATE PAPERS.

ROTULORUM ORIGINALIUM IN CURIA SCACCARI ABBREVIATIO. Henry
III.—Edward III. *Edited by* HENRY PLAYFORD, Esq. 2 vols.
folio (1805—1810). *Price* 25s. boards, or 12s. 6d. each.

CALENDARIVM INQUISITIONVM POST MORTEM SIVE ESCAETARVM.
Henry III.—Richard III. *Edited by* JOHN CALEY and JOHN
BAYLEY, Esqrs. Vols. 2, 8, and 4, folio (1806—1808; 1821—1828),
boards: vols. 2 and 3, *price* 21s. each; vol. 4, *price* 24s.

LIBRORVM MANVSRIPTORVM BIBLIOTHECÆ HARLEIANÆ CATALOGVS.
Vol. 4. *Edited by* the Rev. T. HARTWELL HORNE. Folio (1812),
boards. *Price* 18s.

ABBREVIATIO PLACITORVM, Richard I.—Edward II. *Edited by* the
Right Hon. GEORGE ROSE and W. ILLINGWORTH, Esq. 1 vol.
folio (1811), boards. *Price* 18s.

LIBRI CENSUALIS vocati DOMESDAY-BOOK, INDICES. *Edited by* Sir
HENRY ELLIS. Folio (1816), boards (Domesday-Book, vol. 3).
Price 21s.

LIBRI CENSUALIS vocati DOMESDAY-BOOK, ADDITAMENTA EX CODIC.
ANTIQUISS. *Edited by* Sir HENRY ELLIS. Folio (1816), boards,
(Domesday-Book, vol. 4). *Price* 21s.

STATUTES OF THE REALM. *Edited by* Sir T. E. TOMLINS, JOHN RAITHBY, JOHN CALEY, and WM. ELLIOTT, Esqrs. Vols. 4 (in 2 parts), 7, 8, 9, 10, and 11, including 2 vols. of Indices, large folio (1819—1828). *Price* 31s. 6d. each; except the Alphabetical and Chronological Indices, *price* 80s. each.

VALOR ECCLESIASTICUS, temp. Henry VIII., Auctoritate Regia institutus. *Edited by* JOHN CALEY, Esq., and the Rev. JOSEPH HUNTER. Vols. 3 to 6, folio (1810, &c.), boards. *Price* 25s. each.

. The Introduction is also published in 8vo., cloth. *Price* 2s. 6d.

ROTULI SCOTIÆ IN TURRI LONDINENSI ET IN DOMO CAPITULARI WESTMONASTERIENSI ASSERVATI. 19 Edward I.—Henry VIII. *Edited by* DAVID MACPHERSON, JOHN CALEY, and W. ILLINGWORTH, Esqrs., and the Rev. T. HARTWELL HORNE. 2 vols. folio (1814—1819), boards. *Price* 42s.

"FœDERA, CONVENTIONES, LITTERÆ," &c.; or, Rymer's Fœdera, New Edition, 1066—1377. Vol. 2, Part 2, and Vol. 3, Parts 1 and 2, folio (1821—1830). *Edited by* JOHN CALEY and FRED. HOLBROOKE, Esqrs. *Price* 21s. each Part.

DUCATUS LANCASTRIÆ CALENDARIVM INQUISITIONVM POST MORTEM, &c. Part 3, Calendar to the Pleadings, &c., Henry VII.—Ph. and Mary; and Calendar to the Pleadings, 1—13 Elizabeth. Part 4, Calendar to the Pleadings to end of Elizabeth. (1827—1834.) *Edited by* R. J. HARPER, JOHN CALEY, and WM. MINCHIN, Esqrs. Folio, boards, Part 3 (or Vol. 2), *price* 81s. 6d.; and Part 4 (or Vol. 3), *price* 21s.

CALENDARS OF THE PROCEEDINGS IN CHANCERY, IN THE REIGN OF QUEEN ELIZABETH; to which are prefixed, Examples of earlier Proceedings in that Court from Richard II. to Elizabeth, from the Originals in the Tower. *Edited by* JOHN BAYLEY, Esq. Vols. 2 and 3 (1830—1832), folio, boards, *price* 21s. each.

PARLIAMENTARY WRITS AND WRITS OF MILITARY SUMMONS, together with the Records and Muniments relating to the Suit and Service due and performed to the King's High Court of Parliament and the Councils of the Realm. Edward I., II. *Edited by* Sir FRANCIS PALGRAVE. (1830—1834.) Folio, boards, Vol. 2, Division 1, Edward II., *price* 21s.; Vol. 2, Division 2, *price* 21s.; Vol. 2, Division 3, *price* 42s.

ROTULI LITTERARVM CLAUSARVM IN TURRI LONDINENSI ASSERVATI. 2 vols. folio (1833—1844). The first volume, 1204—1224. The second volume, 1224—1227. *Edited by* THOMAS DUFFUS HARDY, Esq. *Price* 81s., cloth; or separately, Vol. 1, *price* 63s.; Vol. 2, *price* 18s.

PROCEEDINGS AND ORDINANCES OF THE PRIVY COUNCIL OF ENGLAND. 10 Richard II.—38 Henry VIII. *Edited by* Sir N. HARRIS NICOLAS. 7 vols. royal 8vo. (1834—1837), cloth. *Price* 98s. ; or separately, 14s. each.

ROTULI LITTERARUM PATENTIUM IN TURRI LONDINENSI ASSERVATI. 1201—1216. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. folio (1835), cloth. *Price* 81s. 6d.

* * The Introduction is also published in 8vo., cloth. *Price* 9s.

ROTULI CURIÆ REGIS. Rolls and Records of the Court held before the King's Justiciars or Justices. 6 Richard I.—1 John. *Edited by* Sir FRANCIS PALGRAVE. 2 vols. royal 8vo. (1835), cloth. *Price* 28s.

ROTULI NORMANNIÆ IN TURRI LONDINENSI ASSERVATI. 1200—1205 ; also, 1417 to 1418. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1835), cloth. *Price* 12s. 6d.

ROTULI DE OBLATIS ET FINIBUS IN TURRI LONDINENSI ASSERVATI, tempore Regis Johannis. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1835), cloth. *Price* 18s.

EXCERPTA E ROTULIS FINIUM IN TURRI LONDINENSI ASSERVATIS. Henry III., 1216—1272. *Edited by* CHARLES ROBERTS, Esq. 2 vols. royal 8vo. (1835, 1836), cloth, *price* 32s. ; or separately, Vol. 1, *price* 14s. ; Vol. 2, *price* 18s.

FINES, SIVE PEDES FINIUM ; SIVE FINALES CONCORDIÆ IN CURIA DOMINI REGIS. 7 Richard I.—16 John (1195—1214). *Edited by* the Rev. JOSEPH HUNTER. In Counties. 2 vols. royal 8vo. (1835—1844), cloth, *price* 11s. ; or separately, Vol. 1, *price* 8s. 6d. ; Vol. 2, *price* 2s. 6d.

ANCIENT KALENDARS AND INVENTORIES OF THE TREASURY OF HIS MAJESTY'S EXCHEQUER ; together with Documents illustrating the History of that Repository. *Edited by* Sir FRANCIS PALGRAVE. 3 vols. royal 8vo. (1836), cloth. *Price* 42s.

DOCUMENTS AND RECORDS illustrating the History of Scotland, and the Transactions between the Crowns of Scotland and England ; preserved in the Treasury of Her Majesty's Exchequer. *Edited by* Sir FRANCIS PALGRAVE. 1 vol. royal 8vo. (1837), cloth. *Price* 18s.

ROTULI CHARTARUM IN TURRI LONDINENSI ASSERVATI. 1199—1216. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. folio (1837), cloth. *Price* 30s.

REPORT OF THE PROCEEDINGS OF THE RECORD COMMISSIONERS, 1831 to 1837. 1 vol. folio (1837), boards. *Price* 8s.

REGISTRUM vulgariter nuncupatum "The Record of Caernarvon," e codice MS. Harleiano, 696, descriptum. *Edited by* Sir HENRY ELLIS. 1 vol. folio (1838), cloth. *Price* 31s. 6d.

ANCIENT LAWS AND INSTITUTES OF ENGLAND; comprising Laws enacted under the Anglo-Saxon Kings, from Æthelbirht to Cnut, with an English Translation of the Saxon; the Laws called Edward the Confessor's; the Laws of William the Conqueror, and those ascribed to Henry the First; also, Monumenta Ecclesiastica Anglicana, from the 7th to the 10th century; and the Ancient Latin Version of the Anglo-Saxon Laws; with a compendious Glossary, &c. *Edited by* BENJAMIN THORPE, Esq. 1 vol. folio (1840), cloth. *Price* 40s. Or, 2 vols. royal 8vo. cloth. *Price* 30s.

ANCIENT LAWS AND INSTITUTES OF WALES; comprising Laws supposed to be enacted by Howel the Good; modified by subsequent Regulations under the Native Princes, prior to the Conquest by Edward the First; and anomalous Laws, consisting principally of Institutions which, by the Statute of Ruddlan, were admitted to continue in force. With an English Translation of the Welsh Text. To which are added, a few Latin Transcripts, containing Digests of the Welsh Laws, principally of the Dimetian Code. With Indices and Glossary. *Edited by* ANEURIN OWEN, Esq. 1 vol. folio (1841), cloth. *Price* 44s. Or, 2 vols. royal 8vo. cloth. *Price* 36s.

ROTULI DE LIBERATE AC DE MISIS ET PRÆSTITIS, Regnante Johanne. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1844), cloth. *Price* 6s.

THE GREAT ROLLS OF THE PIPE FOR THE SECOND, THIRD, AND FOURTH YEARS OF THE REIGN OF KING HENRY THE SECOND, 1155—1158. *Edited by* the Rev. JOSEPH HUNTER. 1 vol. royal 8vo. (1844), cloth. *Price* 4s. 6d.

THE GREAT ROLL OF THE PIPE FOR THE FIRST YEAR OF THE REIGN OF KING RICHARD THE FIRST, 1189—1190. *Edited by* the Rev. JOSEPH HUNTER. 1 vol. royal 8vo. (1844), cloth. *Price* 6s.

DOCUMENTS ILLUSTRATIVE OF ENGLISH HISTORY in the 13th and 14th centuries, selected from the Records in the Exchequer. *Edited by* HENRY COLE, Esq. 1 vol. fcp. folio (1844), cloth. *Price* 45s. 6d.

MODUS TENENDI PARLIAMENTUM. An Ancient Treatise on the Mode of holding the Parliament in England. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. 8vo. (1846), cloth. *Price* 2s. 6d.

MONUMENTA HISTORICA BRITANNICA, or, Materials for the History of Britain from the earliest period. Vol. 1, extending to the Norman Conquest. Prepared, and illustrated with Notes, by the late HENRY PETRIE, Esq., F.S.A., Keeper of the Records in the Tower of London, assisted by the Rev. JOHN SHARPE, Rector of Castlo Eaton, Wilts. Finally completed for publication, and with an Introduction, by THOMAS DUFFUS HARDY, Esq., Assistant Keeper of Records. (Printed by command of Her Majesty.) Folio (1848). *Price 42s.*

REGISTRUM MAGNI SIGILLI REGUM SCOTORUM in Archivis Publicis asservatum. 1306—1424. *Edited by* THOMAS THOMSON, Esq. Folio (1814). *Price 15s.*

THE ACTS OF THE PARLIAMENTS OF SCOTLAND. 11 vols. folio (1814—1844). Vol. I. *Edited by* THOMAS THOMSON and COSMO INNES, Esqrs. *Price 42s.* Also, Vols. 4, 7, 8, 9, 10, 11; *price 10s. 6d.* each.

THE ACTS OF THE LORDS AUDITORS OF CAUSES AND COMPLAINTS. 1466—1494. *Edited by* THOMAS THOMSON, Esq. Folio (1839). *Price 10s. 6d.*

THE ACTS OF THE LORDS OF COUNCIL IN CIVIL CAUSES. 1478—1495. *Edited by* THOMAS THOMSON, Esq. Folio (1839). *Price 10s. 6d.*

ISSUE ROLL OF THOMAS DE BRANTINGHAM, Bishop of Exeter, Lord High Treasurer of England, containing Payments out of His Majesty's Revenue, 44 Edward III., 1370. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1835), cloth. *Price 35s.* Or, royal 8vo. cloth. *Price 25s.*

ISSUES OF THE EXCHEQUER, containing similar matter to the above; James I.; extracted from the Pell Records. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1836), cloth. *Price 30s.* Or, royal 8vo. cloth. *Price 21s.*

ISSUES OF THE EXCHEQUER, containing similar matter to the above; Henry III.—Henry VI.; extracted from the Pell Records. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1837), cloth. *Price 40s.* Or, royal 8vo. cloth. *Price 30s.*

NOTES OF MATERIALS FOR THE HISTORY OF PUBLIC DEPARTMENTS. *By* F. S. THOMAS, Esq., Secretary of the Public Record Office. Demy folio (1846), cloth. *Price 10s.*

HANDBOOK TO THE PUBLIC RECORDS. *By* F. S. THOMAS, Esq. Royal 8vo. (1853), cloth. *Price 12s.*

STATE PAPERS, DURING THE REIGN OF HENRY THE EIGHTH : with Indices of Persons and Places. 11 vols., 4to. (1830—1852), cloth. *Price* 5*l.* 15*s.* 6*d.* ; or separately, *price* 10*s.* 6*d.* each.

Vol. I.—Domestic Correspondence.

Vols. II. & III.—Correspondence relating to Ireland.

Vols. IV. & V.—Correspondence relating to Scotland.

Vols. VI. to XI.—Correspondence between England and Foreign Courts.

HISTORICAL NOTES RELATIVE TO THE HISTORY OF ENGLAND ; from the Accession of Henry VIII. to the Death of Queen Anne (1509—1714). Designed as a Book of instant Reference for ascertaining the Dates of Events mentioned in History and Manuscripts. The Name of every Person and Event mentioned in History within the above period is placed in Alphabetical and Chronological Order, and the Authority whence taken is given in each case, whether from Printed History or from Manuscripts. *By* F. S. THOMAS, Esq. 3 vols. 8vo. (1856), cloth. *Price* 40*s.*

CALENDARIUM GENEALOGICUM ; for the Reigns of Henry III. and Edward I. *Edited by* CHARLES ROBERTS, Esq., Secretary of the Public Record Office. 2 vols. imperial 8vo. (1865), cloth. *Price* 15*s.* each.

CALENDARS OF STATE PAPERS.

[IMPERIAL 8vo. *Price 15s. each Volume or Part.*]

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGNS OF EDWARD VI., MARY, and ELIZABETH, preserved in Her Majesty's Public Record Office. *Edited by* ROBERT LEMON, Esq., F.S.A. 1856-1865.

Vol. I.—1547-1580.

Vol. II.—1581-1590.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF JAMES I., preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1857-1859.

Vol. I.—1603-1610.

Vol. II.—1611-1618.

Vol. III.—1619-1623.

Vol. IV.—1623-1625, with Addenda.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by* JOHN BRUCE, Esq., F.S.A. 1858-1866.

Vol. I.—1625-1626.

Vol. II.—1627-1628.

Vol. III.—1628-1629.

Vol. IV.—1629-1631.

Vol. V.—1631-1633.

Vol. VI.—1633-1634.

Vol. VII.—1634-1635.

Vol. VIII.—1635.

Vol. IX.—1635-1636.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES II., preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1860-1866.

Vol. I.—1660-1661.

Vol. II.—1661-1662.

Vol. III.—1663-1664.

Vol. IV.—1664-1665.

Vol. V.—1665-1666.

Vol. VI.—1666-1667.

Vol. VII.—1667.

CALENDAR OF STATE PAPERS relating to SCOTLAND, preserved in Her Majesty's Public Record Office. *Edited by* MARKHAM JOHN THORPE, Esq., of St. Edmund Hall, Oxford. 1858.

Vol. I., the Scottish Series, of the Reigns of Henry VIII., Edward VI., Mary, and Elizabeth, 1509-1589.

Vol. II., the Scottish Series, of the Reign of Elizabeth, 1589-1603; an Appendix to the Scottish Series, 1543-1592; and the State Papers relating to Mary Queen of Scots during her Detention in England, 1568-1587.

CALENDAR OF STATE PAPERS relating to IRELAND, preserved in Her Majesty's Public Record Office. *Edited by* HANS CLAUDE HAMILTON, Esq., F.S.A. 1860.

Vol. I.—1509–1573.

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. NOËL SAINSBURY, Esq. 1860–1862.

Vol. I.—America and West Indies, 1574–1660.

Vol. II.—East Indies, China, and Japan, 1518–1616.

CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1862–1864.

Vol. I.—1509–1514.

Vol. II. (in Two Parts)—1515–1518.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF EDWARD VI., preserved in Her Majesty's Public Record Office. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, and Correspondant du Comité Impérial des Travaux Historiques et des Sociétés Savantes de France 1861.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF MARY, preserved in Her Majesty's Public Record Office. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, and Correspondant du Comité Impérial des Travaux Historiques et des Sociétés Savantes de France. 1861.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office, &c. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. 1863–1866.

Vol. I.—1558–1559.

Vol. II.—1559–1560.

Vol. III.—1560–1561.

Vol. IV.—1561–1562.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere, *Edited by* G. A. BERGENROTH. 1862.

Vol. I.—Hen. VII.—1485–1509.

CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by* RAWDON BROWN, Esq. 1864.

Vol. I.—1202–1509.

In the Press.

CALENDAR OF STATE PAPERS relating to IRELAND, preserved in Her Majesty's Public Record Office. *Edited by* HANS CLAUDE HAMILTON, Esq., F.S.A. Vol. II.—1574–1585.

CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. Vol. III.—1519–1523.

CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by* RAWDON BROWN, Esq. Vol. II.—Henry VIII.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* G. A. BERGENROTH. Vol. II.—Henry VIII.

CALENDAR OF THE CAREW PAPERS, preserved in Lambeth Library. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London; and WILLIAM BULLEN, Esq. Vol. I.—Henry VIII., &c.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by* JOHN BRUCE, Esq., F.S.A. Vol. X.—1636–1637.

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. NOËL SAINSBURY, Esq. Vol. III.—East Indies, China, and Japan. 1617, &c.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. Vol. V.—1562.

In Progress.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF ELIZABETH (continued), preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1591, &c.

THE CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES.

[ROYAL 8vo. Price 10s. each Volume or Part.]

1. THE CHRONICLE OF ENGLAND, by JOHN CAPGRAVE. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.
2. CHRONICON MONASTERII DE ABINGDON. Vols. I. and II. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1858.
3. LIVES OF EDWARD THE CONFESSOR. I.—La Estoire de Seint Aedward le Rei. II.—Vita Beati Edvardi Regis et Confessoris. III.—Vita Æduuardi Regis qui apud Westmonasterium requiescit. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1858.
4. MONUMENTA FRANCISCANA; scilicet, I.—Thomas de Eccleston de Adventu Fratrum Minorum in Angliam. II.—Adæ de Marisco Epistolæ. III.—Registrum Fratrum Minorum Londoniæ. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1858.
5. FASCIICULI ZIZANIORUM MAGISTRI JOHANNIS WYCLIF CUM TRITICO. Ascribed to THOMAS NETTER, of WALDEN, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. *Edited by* the Rev. W. W. SHIRLEY, M.A., Tutor and late Fellow of Wadham College, Oxford. 1858.
6. THE BUIK OF THE CRONICLIS OF SCOTLAND; or, A Metrical Version of the History of Hector Boece; by WILLIAM STEWART. Vols. I., II., and III. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law. 1858.
7. JOHANNIS CAPGRAVE LIBER DE ILLUSTRIBUS HENRICIS. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.
8. HISTORIA MONASTERII S. AUGUSTINI CANTUARIENSIS, by THOMAS OF ELMHAM, formerly Monk and Treasurer of that Foundation. *Edited by* CHARLES HARDWICK, M.A., Fellow of St. Catharine's Hall, and Christian Advocate in the University of Cambridge. 1858.

9. **EULOGIUM (HISTORIARUM SIVE TEMPORIS)**: Chronicon ab Orbe condito usque ad Annum Domini 1866; a Monacho quodam Malmesbiriensi exaratum. Vols. I., II., and III. *Edited by* F. S. HAYDON, Esq., B.A. 1858-1863.
10. **MEMORIALS OF HENRY THE SEVENTH**: Bernardi Andreæ Tholosatis Vita Regis Henrici Septimi; necnon alia quædam ad eundem Regem spectantia. *Edited by* JAMES GAIRDNER, Esq. 1858.
11. **MEMORIALS OF HENRY THE FIFTH**. I.—Vita Henrici Quinti, Roberto Redmanno auctore. II.—Versus Rhythmici in laudem Regis Henrici Quinti. III.—Elmhami Liber Metricus de Henrico V. *Edited by* CHARLES A. COLE, Esq. 1858.
12. **MUNIMENTA GILDHALLÆ LONDONIENSIS**; Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. I., Liber Albus. Vol. II. (in Two Parts), Liber Custumarum. Vol. III., Translation of the Anglo-Norman Passages in Liber Albus, Glossaries, Appendices, and Index. *Edited by* HENRY THOMAS RILEY, Esq., M.A., Barrister-at-Law. 1859-1860.
13. **CHRONICA JOHANNIS DE OXENEDES**. *Edited by* Sir HENRY ELLIS, K.H. 1859.
14. **A COLLECTION OF POLITICAL POEMS AND SONGS RELATING TO ENGLISH HISTORY, FROM THE ACCESSION OF EDWARD III. TO THE REIGN OF HENRY VIII.** Vols. I. and II. *Edited by* THOMAS WRIGHT, Esq., M.A. 1859-1861.
15. **The "OPUS TERTIUM," "OPUS MINUS," &c., of ROGER BACON.** *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1859.
16. **BARTHOLOMÆI DE COTTON, MONACHI NORWICENSIS, HISTORIA ANGLICANA.** 449-1298. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1859.
17. **BRUT Y TYWYSOGION; or, The Chronicle of the Princes of Wales.** *Edited by* the Rev. J. WILLIAMS AB ITHEL. 1860.
18. **A COLLECTION OF ROYAL AND HISTORICAL LETTERS DURING THE REIGN OF HENRY IV.** *Edited by* the Rev. F. O. HINGESTON, M.A., of Exeter College, Oxford. 1860.
19. **THE REPRESSOR OF OVER MUCH BLAMING OF THE CLERGY.** By REGINALD PECOCK, sometime Bishop of Chichester. Vols. I. and II. *Edited by* CHURCHILL BABINGTON, B.D., Fellow of St. John's College, Cambridge. 1860.
20. **ANNALES CAMBRIÆ.** *Edited by* the Rev. J. WILLIAMS AB ITHEL. 1860.

21. **THE WORKS OF GIRALDUS CAMBRENSIS.** Vols. I., II., and III. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1861-1863.
22. **LETTERS AND PAPERS ILLUSTRATIVE OF THE WARS OF THE ENGLISH IN FRANCE DURING THE REIGN OF HENRY THE SIXTH, KING OF ENGLAND.** Vol. I., and Vol. II. (in Two Parts). *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1861-1864.
23. **THE ANGLO-SAXON CHRONICLE, ACCORDING TO THE SEVERAL ORIGINAL AUTHORITIES.** Vol. I., Original Texts. Vol. II., Translation. *Edited and translated by* BENJAMIN THORPE, Esq., Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 1861.
24. **LETTERS AND PAPERS ILLUSTRATIVE OF THE REIGNS OF RICHARD III. AND HENRY VII.** Vols. I. and II. *Edited by* JAMES GAIRDNER, Esq. 1861-1863.
25. **LETTERS OF BISHOP GROSSETESTE,** illustrative of the Social Condition of his Time. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1861.
26. **DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND.** Vol. I. (in Two Parts); Anterior to the Norman Invasion. Vol. II.; 1066-1200. *By* THOMAS DUFFUS HARDY, Esq., Deputy Keeper of the Public Records. 1862-1865.
27. **ROYAL AND OTHER HISTORICAL LETTERS ILLUSTRATIVE OF THE REIGN OF HENRY III.** From the Originals in the Public Record Office. Vol. I., 1216-1235. Vol. II., 1236-1272. *Selected and edited by* the Rev. W. W. SHIRLEY, D.D., Regius Professor in Ecclesiastical History, and Canon of Christ Church, Oxford. 1862-1866.
28. **CHRONICA MONASTERII S. ALBANI.—1. THOMÆ WALSINGHAM HISTORIA ANGLICANA;** Vol. I., 1272-1381; Vol. II., 1381-1422. **2. WILLELMI RISHANGER CHRONICA ET ANNALES,** 1259-1307. **3. JOHANNIS DE TROKELowe ET HENRICI DE BLANEFORDE CHRONICA ET ANNALES,** 1259-1296; 1307-1324; 1392-1406. *Edited by* HENRY THOMAS RILEY, Esq., M.A., of Corpus Christi College, Cambridge, and of the Inner Temple, Barrister-at-Law. 1863-1866.
29. **CHRONICON ABBATIE EVESHAMENSIS, AUCTORIBUS DOMINICO PRIORE EVESHAMIE ET THOMA DE MARLEBERGE ABBATE, A FUNDATIONE AD ANNUM 1213, UNA CUM CONTINUATIONE AD ANNUM 1418.** *Edited by* the Rev. W. D. MACRAY, M.A., Bodleian Library, Oxford. 1863.

30. **RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIÆ.** Vol. I., 447-871. *Edited by* JOHN E. B. MAYOR, M.A., Fellow and Assistant Tutor of St. John's College, Cambridge. 1863.
31. **YEAR BOOKS OF THE REIGN OF EDWARD THE FIRST.** Years 20-21, 30-31, and 32-33. *Edited and translated by* ALFRED JOHN HORWOOD, Esq., of the Middle Temple, Barrister-at-Law. 1863-1866.
32. **NARRATIVES OF THE EXPULSION OF THE ENGLISH FROM NORMANDY, 1449-1450.**—Robertus Blondelli de Reductione Normanniæ: Le Recouvrement de Normendie, par Berry, Herault du Roy: Conferences between the Ambassadors of France and England. *Edited, from MSS. in the Imperial Library at Paris, by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. 1863.
33. **HISTORIA ET CARTULARIUM MONASTERII S. PETRI GLOUCESTRÆ.** Vols. I. and II. *Edited by* W. H. HART, Esq., F.S.A.; Membre correspondant de la Société des Antiquaires de Normandie. 1863-1865.
34. **ALEXANDRI NECKAM DE NATURIS RERUM LIBRI DUO;** with NECKAM'S POEM, DE LAUDIBUS DIVINÆ SAPIENTIÆ. *Edited by* THOMAS WRIGHT, Esq., M.A. 1863.
35. **LEECHDOMS, WORTCUNNING, AND STARCRAFT OF EARLY ENGLAND;** being a Collection of Documents illustrating the History of Science in this Country before the Norman Conquest. Vols. I, II., and III. *Collected and edited by* the Rev. T. OSWALD COCKAYNE, M.A., of St. John's Collège, Cambridge. 1864-1866.
36. **ANNALES MONASTICI.** Vol. I.:—Annales de Margan, 1066-1232; Annales de Theokesberia, 1066-1263; Annales de Burton, 1004-1263. Vol. II.:—Annales Monasterii de Wintonia, 519-1277; Annales Monasterii de Waverleia, 1-1291. Vol. III.:—Annales Prioratus de Dunstaplia, 1-1297; Annales Monasterii de Bermundeseia, 1042-1432. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, and Registry of the University, Cambridge. 1864-1866.
37. **MAGNA VITA S. HUGONIS EPISCOPI LINCOLNIENSIS.** From Manuscripts in the Bodleian Library, Oxford, and the Imperial Library, Paris. *Edited by* the Rev. JAMES F. DIMOCK, M.A., Rector of Barnburgh, Yorkshire. 1864.
38. **CHRONICLES AND MEMORIALS OF THE REIGN OF RICHARD THE FIRST.** Vol. I.:—ITINERARIUM PEREGRINORUM ET GESTA REGIS RICARDI. Vol. II.:—EPISTOLÆ CANTUARIENSES; the Letters of the Prior and Convent of Christ Church, Canterbury; 1187 to 1199. *Edited by* WILLIAM STUBBS, M.A., Vicar of Navestock, Essex, and Lambeth Librarian. 1864-1865.

39. **RECUEIL DES CRONIKES ET ANCHIENNES ISTORIES DE LA GRANT BRETAGNE A PRESENT NOMME ENGLETERRE**, par JEHAN DE WAURIN. From Albina to 688. *Edited by WILLIAM HARDY, Esq., F.S.A.* 1864.
40. **A COLLECTION OF THE CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND**, by JOHN DE WAURIN. From Albina to 688. (Translation of the preceding.) *Edited and translated by WILLIAM HARDY, Esq., F.S.A.* 1864.
41. **POLYCHRONICON RANULPHI HIGDEN**, with Trévisa's Translation. Vol. I. *Edited by CHURCHILL BABINGTON, B.D., Senior Fellow of St. John's College, Cambridge.* 1865.
42. **LE LIVRE DE REIS DE BRITTANIE E LE LIVRE DE REIS DE ENGLETERE**. *Edited by JOHN GLOVER, M.A., Vicar of Brading, Isle of Wight, formerly Librarian of Trinity College, Cambridge.* 1865.
43. **CHRONICA MONASTERII DE MELSA, AB ANNO 1150 USQUE AD ANNUM 1400**. Vol. I. *Edited by EDWARD AUGUSTUS BOND, Esq., Assistant Keeper of the Manuscripts, and Egerton Librarian, British Museum.* 1866.
44. **MATTHEI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICITUR, HISTORIA MINOR**. Vols. I. and II. 1067-1245. *Edited by Sir FREDERIC MADDEN, K.H., Keeper of the Department of Manuscripts, British Museum.* 1866.
45. **LIBER DE HYDA: A CHRONICLE AND CHARTULARY OF HYDE ABBEY, WINCHESTER**. *Edited, from a Manuscript in the Library of the Earl of Macclesfield, by EDWARD EDWARDS, Esq.* 1866.
46. **CHRONICON SCOTORUM: A CHRONICLE OF IRISH AFFAIRS**, from the EARLIEST TIMES to 1135; with a SUPPLEMENT, containing the Events from 1141 to 1150. *Edited, with a Translation, by WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A.* 1866.

In the Press.

THE WARS OF THE DANES IN IRELAND: written in the Irish language. *Edited by the Rev. J. H. TODD, D.D., Senior Fellow of Trinity College, Dublin.*

A COLLECTION OF SAGAS AND OTHER HISTORICAL DOCUMENTS relating to the Settlements and Descents of the Northmen on the British Isles. *Edited by GEORGE WEBBE DASENT, Esq., D.C.L. Oxon.*

OFFICIAL CORRESPONDENCE OF THOMAS BEKYNTON, SECRETARY TO HENRY VI., with other LETTERS and DOCUMENTS. *Edited by the Rev. GEORGE WILLIAMS, B.D., Senior Fellow of King's College, Cambridge.*

ORIGINAL DOCUMENTS ILLUSTRATIVE OF ACADEMICAL AND CLERICAL LIFE AND STUDIES AT OXFORD BETWEEN THE REIGNS OF HENRY III. AND HENRY VII. *Edited by* the Rev. HENRY ANSTEY, M.A., Vice-Principal of St. Mary Hall, Oxford.

ROLL OF THE PRIVY COUNCIL OF IRELAND, 16 RICHARD II. *Edited by* the Rev. JAMES GRAVES, A.B., Treasurer of St. Canice, Ireland.

RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIÆ. Vol. II., 872-1066. *Edited by* JOHN E. B. MAYOR, M.A., Fellow and Assistant Tutor of St. John's College, and Librarian of the University, Cambridge.

THE WORKS OF GIRALDUS CAMBRENSIS. Vol. IV. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London.

CHRONICON RADULPHI ABBATIS COGGESHALENSIS MAJUS; and, CHRONICON TERRÆ SANCTÆ ET DE CAPTIS A SALADINO HIERSOLYMIS. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham.

RECUEIL DES CRONIKES ET ANCHIENNES ISTORIES DE LA GRANT BRETAGNE A PRESENT NOMME ENGLETERRE, par JEHAN DE WAURIN (continued). *Edited by* WILLIAM HARDY, Esq., F.S.A.

POLYCHRONICON RANULPHI HIGDEN, with Trevisa's Translation. Vol. II. *Edited by* CHURCHILL BABINGTON, B.D., Senior Fellow of St. John's College, Cambridge.

ITER BRITANNIARUM: THE PORTION OF THE ANTONINE ITINERARY OF THE ROMAN EMPIRE RELATING TO GREAT BRITAIN. *Edited by* WILLIAM HENRY BLACK, Esq., F.S.A.

HISTORIA ET CARTULARIUM MONASTERII S. PETRI GLOUCESTRIÆ. Vol. III. *Edited by* W. H. HART, Esq., F.S.A.; Membre correspondant de la Société des Antiquaires de Normandie.

CHRONICLE ATTRIBUTED TO BENEDICT, ABBOT OF PETERBOROUGH. *Edited by* WILLIAM STUBBS, M.A., Regius Professor of Modern History, Oxford, and Lambeth Librarian.

CHRONIQUE DE PIERRE DE LANGTOFT. *Edited by* THOMAS WRIGHT, Esq., M.A.

CHRONICA MONASTERII DE MELSA, AB ANNO 1150 USQUE AD ANNUM 1400. Vol. II. *Edited by* EDWARD AUGUSTUS BOND, Esq., Keeper of the Department of Manuscripts, British Museum.

CHRONICA-MONASTERII S. ALBANI.—4. GESTA ABBATUM MONASTERII S. ALBANI, A MATTHÆO PARIS, THOMA WALSHINGHAM, ET QUODAM AUCTORE ANONYMO CONSCRIPTA. *Edited by* HENRY THOMAS RILEY, Esq., M.A., of Corpus Christi College, Cambridge, and of the Inner Temple, Barrister-at-Law.

MATTHÆI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICTUR, HISTORIA MINOR. Vol. III. *Edited by* Sir FREDERIC MADDEN, K.H., late Keeper of the Department of Manuscripts, British Museum.

DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND. Vol. III.; 1201, &c. *By* THOMAS DUFFUS HARDY, Esq., Deputy Keeper of the Public Records.

In Progress.

DOCUMENTS RELATING TO ENGLAND AND SCOTLAND, FROM THE NORTHERN REGISTERS. *Edited by* the Rev. JAMES RAINE, M.A., of Durham University.

WILLELMI MALMESBIRIENSIS DE GESTIS PONTIFICUM ANGLORUM LIBRI V. *Edited, from William of Malmesbury's Autograph MS., by* N. E. S. A. HAMILTON, Esq., of the Department of Manuscripts, British Museum.

CHRONICLE OF ROBERT OF BRUNNE. *Edited by* FREDERICK JAMES FURNIVALL, Esq., M.A., of Trinity Hall, Cambridge, Barrister-at-Law.

ANNALES MONASTICI. Vol. IV. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, and Registrar of the University, Cambridge.

YEAR BOOKS OF THE REIGN OF EDWARD THE FIRST. Years 21 and 22. *Edited and translated by* ALFRED JOHN HORWOOD, Esq., of the Middle Temple, Barrister-at-Law.

December 1866.

